

EPHATA

to F. T.

(J. Fisher wrote)

O R,

THE DEFENCE

of the Right Reuerend Father in God,

the Lord Bishop of ELIE, Lord High-Almoner and

Priue Counsellour to the KINGS

MOST EXCELLENT

MAIESTIE.

CONCERNING HIS ANSWER

to Cardinall BELLARMINES Apologie:

*Against the slanderous cauills of a namelesse Adioyner;
entitling his Booke in euery page of it,*

A Discoverie of many fowle absurdities, falsities, lyes, &c.

Wherein

THESE THINGS CHEIFLY

are discussed, (besides many other incident.)

1. *The Popes false Primacie, clayming by Peter.*
2. *Invocation of Saints, with Worship of creatures, and Faith in them.*
3. *The Supremacie of Kings both in Temporall and Ecclesiasticall matters and causes, ouer all states and persons, &c. within their Realmes and Dominions.*

Sam^l
By Dr. Collins, chapleine to His MAIESTIE.

Apoc. 18. 7. *Giue her Torture.*

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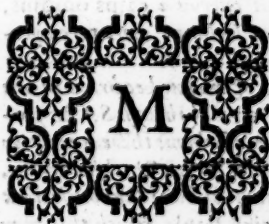
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TO HIS MOST
SACRED MAIESTIE,
JAMES

By the grace of GOD King of
Great Britaine, France, & Ire-
land, Defendor of the Faith, our most
Soueraigne Lord, of God be-
loued, &c.

MOST GRACIOUS and DREAD
SOVERAIGNE,



AT it please Your MAIESTIE,
out of your Princely Clemency, which
exceeding all things, yet enclasps
the least, to vouchsafe to these poore
labours (true Benoni-es, the sonnes
of my sorrow, so many disasters have
annoyed them from the wombe, and
some with the perill of their parents
life) the skirt of your royall cloathing, or but the shadow of your
skirt,

The Epistle Dedicatorie.

skirt, Acceptance with Patronage: Undertaken at first by your MAIESTIES commandement, for the repulsing of the lewde flanders of a namelesse Papist, and to redeeme the credit of a renowned Bishop: but continued to the confirmation of Your MAIESTIES leige people, in their Relligion to GOD, and their Obedience to your MAIESTIE, with all subiection. In quibus duobus, vniuersa Lex pendet, & Prophetæ, (to speake it in his words, whose doctrine it was most, yea whose onely errand it was, as Hegesippus testifies) I mean, in seeking the face of GOD, and his IACOB, as some euen Papists haue noted vpon that Psalme, that they are distinguished there not without cause, and the one is consequent, or to be consequent, to the other.

But not so the Cardinall (the more too blame he) a maine stickler in these Controuersies (after the Pope and the Pioners) that uncomber the world; and I know not by what lucke, though Cerulni generis animal, yet Your MAIESTIES audacious concurrent in the cause. Who if he were younger, perhaps hee might be borne with, either fancying his superstitions, or fostering his seditions: As the Stoicke Philosopher was wont to say, that a young man at Sea, if hee abandon the Shippe to walke ashore a while, and either digge some roote, or gather some shell which the Sea casts forth, there is no danger in it; but in an olde man it is dangerous, whome death, and sicknesse, and sundry casualties may preuent, from euer recovering ship againe. Tet he in his deuouteſt meditations of all other, his booke last set forth de Aeterna Fælicitate, will not excuse Kings from beeing murdered de iure, (not onely de facto) onely hee passes it ouer as a casus omisſus, happily because anouched in his other Volumes more peremptorily.

Of another minde was his Vnckle, of whome hee brags in one place, conteſting with your MAIESTIE, (though S. Chryſoſtome note, that S. Pauls sisters sonne, of whome there is mention in the Acts, was neuer a whit the bleſſeder for his Vnckles vertue, and as it may ſeeme neuer any good came of him; ſauis onely that he reuealed the Iewes conſpiracie againſt Paul, which this man would rather defend the concealing of) but Marcellus ſecundus,

of

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of whom I was saying, (witness the Historian, that alleadges friendship (for more faith) and some intimitie with him) In animo habuerat omnem militiam à se prorsus abigere, ipsos etiam corporis custodes exauctorare (whereas Bellarmine lately urged this Pope to draw the sword, if same say true; his Vnckle not admitting of necessarie Defence, if it were forcible;) cum illud sæpe repeteret, multos principes viros, non tam armis defensos, quàm signo Crucis, &c. (himselfe having been lately Cardinall Sanctæ Crucis.) And in particular of the Pope, Pontificem maximum neutiquam indigere, aut scutis, aut gladijs (indeed Athanasius remooves all iron from the Apostles, and S. Austen will not haue them strike, though they may carrie weapons, ferre ferrum, but not ferire) satiusq; esse ipsum si res ferat occidi, quàm tam indecorum exemplum præberi Ecclesiæ, namely as for the Pope either to handle a sword, or give allowance to others, at his direction, so to doe.

So as no marvell, if the same man, considering the practises of such as were Popes in his time, clapt his hand once upon the table, protesting in great earnestnes, that it seemed impossible for a Pope (as things then went) to be saued. And another saies, it was the voice of almost all men in those daies, that a Pope could not be saued, when this Marcellus came to it. I know not what contentment the Cardinall may take in his new skarlet-additions, which they would make vs beleewe he accepted of so loathly; but for my part, I should thinke one day of his Vnckles, (as Tullie saies of Antonie, compared with his grandfather) were more to be desired, then a whole age of the Cardinalls, lending his pen and handing his mit to the defence of such trumperies, and, which is worse, of such treacheries, as are now in v're with them; the dislike whereof, and onely intended Reformation, cost his Vnckle his life, and that in very short space, after he came to the Popedome.

Of whom, because I haue said so much, almost before I was aware, I will not *ἄνευ βασιλέως* trouble Your Royall care (as that Councell speakes, which forbids Clerks to disturbe Kings, not onely in their states, or lines, (as now the fushion is,) but so much as in their leisures:) onely this it may please Your MA-

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TESTE give me leave to adde, *That the Pope whom I speak*
of (as Olaus) *thus testifies* OMNEM ECCLESIASTI-
 CAM IVRISDICTIONEM, viris profanis, & nullis
 sacris initiatis, demandare cogitaverat; had a purpose to tran-
 slate all Ecclesiasticall Iurisdiction to meere Lay-men: he calls
 them profane; but the more vehemently he expressees it, the more
 it makes for vs, and against themselves: the Papists all so stor-
 ming at the thing this day, and the Adioynder by name (with
 whome therefore I have a dealing about this point somewhat at
 large) in Your MAIESTIES high Prerogatiue, and iustest
 Title; allowing You, by no meanes, Ecclesiasticall Iurisdic-
 tion: (if happily You should euer fulfil their suspicion of owning it:)
 Though KINGS were so farre from beeing counted profane, by
 the auncient Synods of CHRISTs Church, that their letters
 were holy to them, their syllables holy, their palace holy, their
 very bed-chamber holy, and all that was about them, or belong-
 ed to them, sacred and holy, in the style of those godly times, and
 Fathers.

Where I cannot but obserue, the providence of GOD, that re-
 quites humane actions, and how euen a course it keepees with our
 courses. For as the intents were good, which Marcellus fostered,
 but no effects followed, nay rather his Nephew drawes now backe
 most of all, and mainly opposes his Vnckles determinations: So
 we read, that the Cardinalls in fauour of his person (because repu-
 ted honest, and wellbeloued amongst them) decreed to haue his
 charges of the direption of his house and household stuffe, (a graue
 custome no doubt, and worthie of Christs Vicar, to haue all ri-
 fled, and ransackt, that the people can but lay hands of, when he is
 chosen Pope) to be repaid him of the publike; but it was neuer
 done (saith the Historian) till this day.

But to leaue the Vnckle (fish our question is not whether the
 Popes may keepe guards about their persons, but whether Kings
 crownes, or (if that be more deare) their liues are to be wholly at
 the Popes disposing) and to returne to the Nephew; He is peremp-
 torie, as I said, in his most mortified Treatise, and the fore-runner
 of his ends (as he would haue it thought at least) that Kings are
 sub-

subject to mortality, as *de facto*; though the Scripture
as it flatters not, nor is where divers vs from the consideration of
our mortality, so it leades vs to speake of **KINGS** and Princes in
another straine; as if they that ought not to be violated by any mor-
tall hand, could not die at all, or at least not die, till God himselfe
affoild them of the bands of this bodie. How was he slaine (saies
Dauid of Saul) as if he had not beene annointed with oyle?
And, O King, liue for euer, saies the Prophet Daniel, not any
courtly flatterer. The Kings soule is bound vp with God in
the bundle of life, as it were Gero in sinu, nec discingor; fast
bound, and not to shedge out. The period of their government, is
cum Sole & Luna, as long as the Sunne and Moone endu-
reth. And though they die like men, (that is, quatenus homi-
nes, non quatenus Reges) yet we are to remember, that they
fall like one of the **PRINCIPES**, that is, one of the Angels (saies
the Cardinall himselfe, among others, upon that Psalme) who we
know are not iudged, till **G O D** iudges them: though, no doubt
but that aggravates their iudgement so much the sorer.

And whereas the Scripture so often, entitles the constitution of
Kings to **G O D**, it may be it is to shew, that their authoritie is in-
abrogable; as the Platoniques hold opinion, that whatsoener is
mortall, was produced by some mediation of the vile creature, as
man of the dust, most things of the materia prima, &c. but that
which immediatly proceedes of God himselfe, as the soules of men,
and the Angels, and the heavens, they are immortall. So of
Princes.

Yet the Cardinall not content with a death *de facto*, im-
plies that they may be slaine *de iure* too, though he affirme upon
the other onely, which belike was enough to serue his turne in that
place. No more Ceruinus now, nor of the mothers breed (which
was the better of the two) but "Agas" Agas--- as Constantine be-
spake Arius in the Nicene Councell, somewhat merrily; for the
one hath Mars, the other warre, and weapons, and threats in
his name; and as the one opposed the naturall, so the other the my-
sticall Christ, he in his person, this in his offices and principall of-
ficers; but each of the to the most lamentable embroyling of Chrsts
Church.

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Church. And as the one of them was quelled by the Imperiall Constantine, iudicially proceeding, and Synodically sentencing him, with his band of three hundred and eightene Bishops; So against the other, God hath excited Your most excellent MAIESTIE, but without the trouble or labour of an Ecclesiastique Synode, to overthrow him by Y O V R pen, and the pen of one onely Bishop of Your many; yet worth many, where all most worthy.

And albeit Your MAIESTIE needs no Defender, abounding with so many continually about Your Person, guarding the bed, and girding to them the sword (as the Spouse speaks) (besides Your owne inherent puissance invincible) yet because what I have now uttered concerning the Cardinall and his mortified propositions (crossing with Your MAIESTIES both State and Honour, as much as may bee) I have uttered it with the promise of many of Your leige people, (whom I confesse, as before, that my especiall care hath been to confirme, and whereof some perhaps will not disdain to cast their eies vpon these papers, if at least they may passe with Your MAIESTIES approbation) it were worth the considering, what correspondence such grounds have with the auncient doctrine, which the Cardinall and his followers would seeme so close to follow. Of Chrysostome, for one, That a Soueraigne King is accountable to none (not onely to his Subiects, but) not so much as to his Successor, (as Dauid said euen now, that he is to be iudged like the Angels, that is, by God, and by God onely, and neither lining nor dead by any other:) The same Chrysostome againe noting in another place, that whereas the Psalmist passes ouer other miracles of the wilderness in deepe silence, he insists onely vpon the death of Og and Sehon, two mightie Monarches; because Kings lines are so wholly in Gods hands, and the disposition of them is alway miraculous, reserved and appropriated to God himselfe. Of Basil, That a King is subiect to no Iudge: Of Ambrose, that nullis tenetur legibus, not onely the King of Israel, but not the King of Egypt: Or (because the Papists make his case the worse of the two, that should bee the better in all reason,) not onely the King of Egypt, but not the King of Israel; for he saies it of both of them,

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the, & in two severall places. Of that Pope in Theodoret (Anastasius I take it) who persecuting Flavian (as his Predecessours had done for a long time before) Theodosius that was their arbiter, bidde the Pope let goe Flavian (because hee sawe there was malice) and argue against himselfe, as if he were Flavian, giving him good leaue to say what hee could. To whome that Pope most submissely ; We may not doe so, if please your Maiestie, it is not lawfull for vs to implead a King ; not onely in his person, but not personating another, not *fictione iuris*, as the Lawyers say. Yea the verie heathen Poet, and one of the wretchedest, yet he had so much grace in him, as to make servants themselves safe under a Crowne (though worne not for Someraignty, but for Solemnity onely, as was the fashion in their festivals) Οὐ μὲ τυραννίδος σέπαρον ἐχούσα γὰρ. As for that which follows, Μὰ δὲ, ἀλλ' ἀφελὼν τὸν σέπαρον, &c. it is right the doctrine of our moderne Iesuites concerning Kings, that if first they be decrowned, then they may be used, no longer as Kings, but as private men, that is, abused at pleasure. Euen the Cardinall himselfe opens his eyes at last, (the case is so cleare) and acknowledges as much. The STEWARD of a house (saies he) may be deposed by none ; but only by the grand-master of the Family : which is God in the world, as the Steward in the State is the King, by analogie. Not but that his meaning is as trayterous as euer (for he understands it of his Pope) but I suppose Your MAIESTIES name was partly fatall to giue him light (which is the character of Supremacy engrauen in you by God) and partly it confirms my opinion of him, that if Your MAIESTIES Bookes and rare trautes in this cause (out of which we all take, that now write any thing) had been but read of him when he was young, and afore he was embondaged in this damnable preiudice, he would haue yeilded to the spirit and power which they are fraught with ; acknowledged your proofes, submitted to your reasons, admired Your MAIESTIES & cor & linguam ; and finally thanked God for him his conuerter, whom now he is faine to endure his confuter. But, longa dies quid non captiuat ? making vs, as S. Chrysostome sayes, ὡς οὐκ ὁποία μάνην, to preferre euen garlicke before Ambrosia.

But

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But although not he (fromward as he is) yet there are others infinite both forreiners & domesticks, that profit by Your MAIESTIES peecelesse writings daily; not onely to the enlarging of their skill and knowledge (whereof your Works may seeme to be an Vniuersall Seminarie) but to their redeeming from ruine (which Vn-subiection drawes to) and building them up to everlasting saluation in the world to come, with quiet mindes and content in this present, which before they wanted. And truly our hope is, that the Rights which Your MAIESTIE shall transmitt to your posteritie, as nobly cleared by Your pen, as euer they were wonne by your Auncestors swords, will both breed much peace to the Land in generall, and great security to Your royall offspring the inheritours, confusion to the aduersaries, and barkers against Soueraignty; euen as long as either learning shall be held in price, or a man shall be left aline to reuolue bookes.

Whereof because this worke pursues the remainders, and treads the same way, though in a most disproportionable distance, once againe imploring Your MAIESTIES sacred Patronage, worthy to be a Sanctuarie to a greater trespasser) both out of Your loue to the cause, and out of Your loue to the coate, (which is so great and so gracious, as no fame will be so niggard, but to record it to the furthest ensuing ages,) I beseech the GOD of ALL things, euen for his deare SONNES sake, (which is our hope, and our glorie, defending Your MAIESTIE, and by Your MAIESTIE defended) to accöplish his rare Graces vpon Your MAIESTIES Royall Head: Or, in stead of augmenting them, to adde but this one more blessing, to the many that he hath multiplied, super virum dextræ suæ, super Regem Διοφίλῃ, eundemq; Phil-ecclesiasticum, (in whome no bodie could euer discern any cause of doubt, saue onely whether Your zeale to the Church, or to the Clergie, were greater) euen PERPETVITIE and ÆTERNITIE, the Imperiall style, and patrimonie of Kingdomes, in the most Orthodoxe language.

Your MAIESTIES most humbly-bounden,
and deuoted seruant, in all dutifull and
gratefull subiection,

S. COLLINS.



TO THE READER.

BEfore I come to the maine matter, I thinke it not vnfit (Courteous Reader) to acquaint thee a litle with the conditions of the man, against whome this is intended, for intending against one so much better the himselfe, to vse no more then *Dauids* 1. King. 1. phrase, about the murthering of *Abner*, by vnmanly violence, and butcherly force; which base circumstances, no doubt, encreased the tragedie of that worthie Champion, in the opinion of *David*. And sorely so it is. A noble hand eases much a grieuous stroke, inso much as *Tullie* bemoanes the Common-wealth of Rome in one place, that shee was not so happie as to be borne downe by valiant aduersaries, but cowards gored her, and sotts insulted ouer her, and foxes, and recreants, ran vpon the battlements of her, as the Prophet complaines; *Servi dominati sunt nostri*, saies *Jeremie*, Slaves haue ridden ouer our heads. Not that I would haue the glorious Faith of our LORD IESVS CHRIST to be held in the partiall respect of persons, which * *S. Iames* forbids, (where *Baronius* saies Kings are secretly nipt at, and why forsooth? but for the description of *the man with the goldring*, whereas now we may find pearles vpon the Popes shooes: *S. Iames* beeing so farre from nipping Kings in that Epistle, that as if he had foreseene that one of his own name should lead the field in time to come, against the impugniers of Soueraigntie,

Hoc etiam turpiter assit datur Respub. quod ne ab eo quidem vexatur, vt tanquam fortis in pugna vir, acceptis à forti aduersario vulneribus, &c. Lament. 5. 7.

* Iam. 3.

Baron. tom. 1. ad an. num. 34. num. 79. Et tamen alibi, multus est in eo, vt aureas brachear quasdam, siue bullas, & Iacobo ipsi, & Apostolis omnibus; ad colla circumderet. Ex Euseb. Clem. Epiph. & alijs. Sarin' vbi constat t. Eodem Tom num. 193.

Vbi suprà. v. 8.

De verb. Deil.
2. c. 15.

1. Tim. 5. 19.

ueraigntie, he giues the onset so well, as to call that *Basileus*, which he meanes *Señor*, the *Kingly*, or the *royall Law*, vnderstanding the *Divine*; not so then.) Nor that I would not haue all to open their mouthes, of what sort soeuer, in the cause of God, and his holy truth : it is not we that exclude *Eldad* from prophetic, or *Medad* from consultation, but *Bellarmino* that blesses them, with, *Populus qui extra est. non nouit legem*, and therefore *maledictus*; *The people which is without, they are accursed*. But yet me thinks some *decorum* would be obserued in these conflicts, and though all cannot be coped with by their matches in worth, as Kings by Kings, as *Alexander* said, (*for the sword denoures now one, now another*) and so Bishops by Bishops, which the auncient *Canons* haue a speciall care of, that euery rakeshame should not challenge a *Bishop*, no not a *Priest*, saies *S. Paul*, vnder some store of witnesses : yet modestie might be kept, and faire dealing maintaind, and respectiue warre of both sides nourished, that which wants in other points, to make euen the encounters, beeing supplied by humility, and courtesie, and moderation (as the Masters of the prizes are wont to equall the weapons of the combatants, afore they begin.) From which this man is so farre, that like the Orators in *Tullie*, who *the worse they spake, the lowder they cried*, & whom therefore he compares to lame riders, that not able to goe on foote, would needes be prauncing on horsebacke; so he mends his stature by a false shooe, as it were, and as another Publican after *Matthans Tortus*, climbs the *sycomore* of his owne wild fancies, to ouerlooke the croudes : or like the painters boy, that beeing to paint *Helen*, *cum pulchram pingere non posset, pinxit diuitem*; so what he lacks in learning, he laies on load in *lies*, in taunts, in rearmes, and in abominable raylings. Which for my part, I cannot see what effect it is like to haue, with the iudicious Readers, if at least any such cast their eyes vpon these pamphlets, (for we are not ignorant to what kind of people they are consecrated) then to strippe them quite of all credit, and euen pitch them ouer the

the barre, like forlorne lawycers, for *not caring what they say, nor of whome they affirme*: as the Scripture propheties of such like fellows in one place, *that their owne tongue shall make them fall*. So as henceforth it will be no shame for others, to be miscalled by them, and thundered vpon with all the vile tearmes that may be, after such a *Reuerence* could not escape their bad vsage, and a person besides exception, was depraured and disgraced by them beyond all reason, as *Hamans* gallows was the last that euer he set vp, because erected for *Mordecai*, a vertuous man, and the waspe (saies *Ashana-siu*) shooting his sting but once against a rocke, looses his power of annoying for euer after.

Citatur à David.

But to doe as I promised; gentle Reader, to giue thee a tast of this fellowes conditions, not^a by feigning a man in the forge of Poetrie, compounded of all vices, (as the Orator saies,) which perhaps if I would doe, I could lacke no matter, nor yet following the sent of euery light report, though^b a Pope of theirs was so addicted to newes, as he cared not what it were, so it tickled his eare, and digested false, as well as true, (whome the Cardinall it seemes, imitates, for all the world, beleuing whatsoeuer our runnagates bring him concerning English affaires, hauing quite lost his common sense, and not able to distinguish between seuerall obiects, if any whit semblable;) I say, to giue thee a tast of this mans spirit, wee will goe no further then his owne writings, and among them, then this booke, that we presently deale with, shall afford instruction. Whereby his *Vanitie*, his *Virulencie*, his *Ignorance*, and his *Circumstance*, beeing sufficiently discovered, though we leaue no part of the whole vnexamined, (euen contrarie to injunction, as our Sauours example was not to answer *Pilate* to euery question, as *Origen* well notes, and so *Ezechias* to say nothing to *Rabsace*, but to let him goe as he came with a flea in his eare, for all his flaunting) yet perhaps this *Preface* might either satisfie the cause without thy farther labour, or at least so settle thy iudgement in reading, as to con-

a Etenim si vñ hominem deterrimū poeta prastanti aliquis ingenio hñctis conquestisq; vicij deformati vellet inducere, &c. de Arusp. Resp.

b Iohannes 21. 2. apud Papp. Masfon.

Contra Celsum in initio. 2. King. 18.

ceiue hereby the better, of that which is answered in due place, to his barbarous imputations.

- I. And first, for his *Vanitie*: it is worth the considering, how euery where he couples himselfe with the Cardinall, and sometimes iets before him, sometimes behind him, like the fantastlicke wooer that *Ouid* describes,

Et modo precedit, sequitur modo.---

Places (saies he) *alleged by the Cardinall and my selfe.* p. 68. *The Law inter Clares* alleged both by the Cardinall and by me. p. 38. *Twelve Fathers* alleged by the Cardinall and me. p. 356. The like you may see, p. 112. p. 245. and diuerse more, for I spare. Another time, as diuiding the praise betweene them two, partly by the Cardinall, and partly by me, saies he, p. 304. But most ridiculous, where he goes before him, nothing ashamed, yea and enters into comparison with him too, very desfly. First, for action. *Obiected* (saies he) *as well by me, as by the Cardinall*, as if he could follow an argument, as well as the Cardinall. Againe a passage. *The Bishops answer to S. Cyprian* (saies he) *makes as much against me, as against the Cardinall.* And many such like feathers of his frantique ambition, euery where scattered throughout the worke. Which had bene vncouth in any, to haue associated himselfe with another writer of fame, especially the Cardinall, where no

Page 1.
And in the very
front and title-
page of his
booke, *Places*
authorities alle-
ged as well by
him, as by the
Cardinall, &c.
* Page 39.

The Cardinall himselfe, hath taken as much into his Controuersies, out of other mens writings, as any and yet is wiser then to appeale them, or to make words of this. But no doubt the *Alloynder* would haue vs thinke that good wits iunpr, the Cardinall, and his, about the inuention of the same argument.

neede was, and in a treatise no way depending on his, though happily falling into diuers the same points, which he had handled before, (as what is there in *Diuinitie*, which some author or other hath not forestalled? and yet wee doe not name them, nor ranke our selues with them, when we prosecute the same argument:) but more strange in *P. T.* a man no way knowne, no way heard of, much lesse bearing any such reputation, patched vp (as they say) larely out of father *Parsons* his reliques, his leaden standish, and his wudden cansticke, (another *Pseud-Epistotus*) and perhaps some olde notes of his mustie paper-booke, otherwise a-
mong

mong a thousand the vnlikeliest that could be gueſt at, to
 beare a head with the Cardinall, or to ſuccede him, as his
 former flouriſhes import to be his owne conceit of him-
 ſelfe. I might adde hereto his craking euery where of his
Supplement, whereof this is but a ribbe, an *Eur* taken out of
 the others ſide, as our *Prometheus* intimates. *As I haue noted*
in my Supplement, ſaies he, p. 15. and, *As I haue ſhewed in my*
Supplement, p. 36. *I haue produced in my Supplement*, p. 39. *Ha-*
ving occasion in my Supplement, p. 98. So 139. 415. 417. So in
 many other places we are told of the *Supplement*, that is, by
 himſelfe of his owne worke, (another qualitie ſomewhat
 vnſuall among writers, that are not ſtarke madde, to beat
 vpon their own, eſpecially ſo often) which you may thinke
 how good a *Supplement*, or how anſwerable to the title,
 when wee ſhould not haue knowne it to be at all, but for
 this frequent *ſupplie* of his owne mouth. And yet for my
 part I neuer ſaw it, I confeſſe, neither know I any that look
 after it. If it be like this, no force: here is enough to make
Caullus ſicke, or his horſe either, and once againe to be-
 thinke him, how he may recure his ſurſet with purgatiue
 herbes, *scymod*, & *urtica*: in the meane time crying out, *O*
librum horribilem, atq; peſtilentem. Et hæc hallenus. I ſpeake
 of his *Vanitie*, as you may remember, which appeares by
 theſe two points, his marching with the Cardinall in ſuch
 wanton equipage, as hath beene ſhewed, and his calling
 out vpon his *Supplement*, though this alſo be a fruit of his
 moſt hateful *Tediouſnes* to come in it with ſo often; of which
 anon.

Yet F. Parsons
 bought ſkarlet
 in hope to be a
 Cardinall, as
 the Seculars
 write of him.
 And this man
 would bee
 knowne to ſuc-
 ceede F. Parsons.

The ſecond is his *Virulency*, which you may take vp by
 handfulls. I will not draine the ſenne, or ſtand caſting the
 ponde, I meane ranſacke his booke by quoting the pages;
 but his *Table of principall matters* ſhall declare what I ſay,
 which himſelfe hath adioyned to the end of his *Adioynder*;
 the fourth principall in the table. I omit how he ſtrippes the
Biſhop of his title; And (not to ſay how due in all other
 mens iudgements, the moſt iudicious themſelues thinking

I
 2

II.

Adioynd. cap. 2.
toto.
Ad a. Concl.
Calched.

that they honour their iudgments most, when they expresse the honour that they beare to him) it was not denied to *Dioscorus* (I forbear the rest ; how vsutable a man) yet drawing neere, (as he best knowes that cites the Councell at large) vpon the point of degradation, to be rearm'd *Reuerendissimus, & Dyocharissimus, Episcopus*, the most Reuerend Bishop, and most beloued of God, at euery word. But what stile doth he giue him, in lieu of the other, which he takes from him? Let it be viewed, where I now quoted, (like *Tertullians Onougethes*, that he tells vs of in his *Apologeticum*, set vp by the Heathen, in despight of the Christians, or if euer any imagination crost the originall more fowly.) His vaine bragges, His cogging the dice, his inclining to Iudaisme, A man prodigall of his Rhetorique, &c. Yea, a wronger of his MAIESTIE, turnd plains Puritane, no friend to the Supremacie. And then ouer againe with the same notes, not onely in the booke, but in the Index twice, so well they please him. Fooles bolts, Shutslecocks, dull head, &c. Finally, will you heare an heinous crime? He tryes how neare he can come to Popery, and yet misse it : that is, graunts to the Papists as much as may be graunted, though by no meanes betraying the Palladium of Gods cause, multiplies not controuersies, where no need is, abstaines from brabbles, and τὰ γεννῶντα τὰς μαχὰς, as should the seruant of God (if S. Paul say true) that is, the Minister καὶ ἑτοῦτο, keeps the depositum in precise rearmes, γύνων γνῶνιν, breakes not the rope with vnreasonable stretching, τῇ ἀμείλει τῆς ἀνδολεῖας, as S. Basile forewarnes; but ioyning Charity with Piety, discretion with resolution, imitates the drivers at the Olympian games, whose praise was to come neare, and yet not to touch.

Now truly hauing described to you, his description of the Bishop, wherein, besides his Virulency, (of which I now entreat,) both his Vanity and Tautology, and almost all appeares, that before I charged him with, euen Ignorance it selfe in the highest degree (for what more grosse ignorance, then to be ignorant of the person (not only of the generall,

or

2. Tim. 2. 33.

or of the cause) whome the farthest parts know, farre other then so? vnlesse purposely he would decypher him like *Arbos inuersa*, as the Philosophers say of man, or by negations and abstractions, as we doe the *Genij* in Metaphy-
 fiques) me thinks he hath giuen you a description of a *Iesu-
 ite*, such as a better could not be wished, that shewes you
 the world cleane turnd in a glasse, and presumes he can alter
 the very nature of things, with his poisonous breath, and
 partiall censure: not vnlike to their late scholler, the par-
 ricide of France, that conceited the king to be an *Ethiop*
in a Triangle, whom all the water in the sea could not wash cleane,
 and so detesting him by degrees, at last intoxicated, slew
 him.

Peter Mathieu,
 in the life of
 Henrie 4. Reg.
 Gall.

The third is his *Ignorance*, and I meane onely in the *Latine*
 tongue; for I will not search now his more hidden scholler-
 ship; I am content to be iudged by his knowledge in the en-
 try, in the verie portall (for so is that to learning, *prima de
 dotibus*, or, *prima de cotibus*.) (And as for the Greeke, we
 were not best say much of that, though his *ἐμπύσια* is a
 great argument of it, p. 234. and *λάβε γένυν*, *accepit genua*,
 (for, he tooke her by the knees,) in the same place: Also, *ἴσως*
 for *aqualis*, p. 44. the verie same Stone that his Reuerend Fa-
 ther had tript at before: It will goe well with the Bishop, if
 he can scape his chasticements, for spending any part of his
 younger dayes, in the study of that, which helps him to dis-
 couer the Cardinals fallacies, or false quotations.) First,
 pag. 40. *id est, cap. 2. num. 3.* because the Bishop had said, *Le-
 gat canone inustum, ne maiora, sed aqualia, sint privilegia, &c.* he
 thus; Whereas he saies, that the Councell of Calchedon, did by
 that Canon giue to the Bishop of Constantinople; *ne maiora, sed a-
 qualia privilegia, &c.* Which though it be the preferring of
 the word *ne* in both places, yet euery meane Latinist easily
 sees, that *ne* should haue been turned into *non* in the latter
 place, if he meant any sense should be in his sentence, as he
 began it. And therefore, I can impute it to nothing, but
 his lacke of skill in the rudiments. But let this goe for no-
 thing,

III.

Eudem. Parall.
 p. 156.

I

pag. 404. Ad-
vyned.

- thing, if I make it not appeare yet plainer, that he is *minu-
habens* and all too light, as he speakes of the Bishop in an other
2 place, (for such reuerence he beares him.) Pag. 41. that is,
cap. 2. num. 6. thus we haue. *It is said expressly of the Church
of Constantinople, that it should be magnified and extolled as olde
Rome was, secundam post illam existentem.* Which is the letter,
I grant, in the Councell of Calchedon, but almost killing
Priscian, as hee sets it downe, for *secunda post illam existens*;
the Church of Constantinople (to which that referres) be-
ing *ecclesia*, not *ecclesiam*, in his period, and so to be transla-
3 ted, if it were to be put into Latine, I say nothing of his
construing *S. Austens* words, simply God knowes, p. 149.
Componit salutem membrorum in capite, which he englishes by
compounded; *compounding of heales*, beeing a phrase scarce
fit to be vsed by Apothecaries, or their boyes, much lesse
by Physicians, but least of all by him, that would seeme to
4 know the Latine, and to english *S. Austen*. Neither onely
can he not skill of the language himselfe, but maketh the
Bishops Latine with his adde corruptions, *Concludit testes su-
as cum Augustina*, sayes he, p. 145. as quoting his words,
which in the booke is somewhat otherwise, *Concludit testes
suos Augustino*. And so againe, *cap. 9. num. 53. Scrutabitur
Hierusalem cum lucernis*, &c. *Zeph. 1.* (for, in *lucernis*;) ei-
ther adding to the Scripture, or correcting his *old Trans-
lators* Latine, or both. Though the one be impious, the o-
ther very ridiculous, in him especially, to confront the
Translator, whose Latine is not afraid of a farre nicer teste.
5 Chap. 7. numb. 33. *representare Theodosium in liberis*, is to giue
the children grace that they may be like their father. So as here
Representare stands for *Likenesse* onely, at another time for
Gouernement, for *Monarchy*, and for *Rule*. But, *representare
desinit*, is to supply the losse of the dead *Theodosius*, by yeil-
ding another in his roome; which *S. Austen* wilbes may be
of the postulate. Does not this also argue him a solide La-
6 tinist? Semblable is that, *cap. 1. num. 11.* where thus he
continues the Bishops words, *Clarum in loquuntur Ambrosium
& Au-*

& *Augustinus* quàm *ut obstrepere possint nouiti nostri* : They speak it louder, or clearer, then that our nouices can contradict it. Whereas it should be, then that our nouices can drowne it. For a man may contradict that which is neuer so cleerely spoken, drowne it or suppress it he cannot. But because he knew not the other sense of the word *obstrepo*, (as in Tully pro *Marcello*, *obstrepere videntur militum clamore & inbarum sono*) therefore he commits this *solacisme* in translating. And *nouiti* with him, be none but newly *upstart* ; for which cause hee maruells that the Papists should be so called, though neither is their *petegree* so very auncient (*Gibeonites* rather) and rawnes in ones facultie makes the oldest man to go for a nouice. *⁊ An paradis.* But by this you see the cause why he answers the Latine booke with his English, because he thinks the Bishop is not his crafts master in the Latine, and so he will take no aduantage against him, but deales with him in English; as one Englishman should with another, the vnknowne tongue beeing better for *denotion*, not for *disputation*.

Lastly, whereas the Bishop speakes of *Peters disease*, which S. *Austen* had first toucht vpon, namely of confidence in himselfe, and too much ouerweening, so as he stucke not to say, *Etsi omnes non ego*; to which the Bishop addes for explanation sake, *id est, plus ego quàm omnes*, (which is the verie thing that they attribute to S. Peter at this day, to bee the *⁊ lixijs* of the Apostles, and worth them all: as also it followes out of his owne words, for, if though all not he, then he is of more worth or force then they all) this lither fellow, this *exos asinus*, not so good as *Issachar*, an asse without bones, without prooffe, without mettall, construes it thus, out of the fulnesse of his Latine, That, though all other *Diuines* would giue ouer attempting the Popes cure, yet so would not the Bishop; *etsi omnes non ego*. A likely speech to be vttered by that graue Prelate, concerning himselfe, especially with the disparagement of the rest of our *Diuines*, for so is his disposition, as they knowe that know him. But how doe you

thinke he falls vpon this sense? what pucke lead him out of the way? Because the *Bishop* had said a little before, *Praesertim cum eundem morbum in capite vestro notârint diu iam medicorum filij; Medicorum filij*; saies he, are *Beza*, and *Caluin*; for the olde heretiques were the *medici*, as the *Donatists*, &c. (whom the *Papists* nothing resemble, neither restraining Kings from meddling with Church-matters, nor shutting vp the Church within a corner of the world, &c.) and these their *sonnes*. Then followeth, *Etsi omnes, non ego, .I. plus ego quàm omnes*: which in the *Bishops* booke referres to the *morbum* before spoken of, *S. Peters* disease consisting in these words, a disease of pride. But what does our Gentleman? He diuides *etsi* into two words, *et* and *si*, and then makes an interrogatiue at *ego*, construing it thus, *Et si omnes, non ego? And if all doe, shall not I? if all physicke the Pope, shall not I?* To which you may thinke now how handsomly that suites which followes, *id est, plus ego quàm omnes*: as if the *Bishop* when he had asked that question by way of challenge, should expresse himselfe, for more perspicuitie sake, by an *id est*, that is to say, *I am more worth then they all*. These are the fopperies of this great gull. And you see howe profound an vnderstander of the Latine, that is faine to point the *Bishops* words anew, with his senselesse interrogatiues, before he can construe them, or misconstrue them rather; as likewise to diuide them, and to clip them, by turning *etsi* into *et si*; but lastly, to deuise a difference, between *medici*, and *medicorum filij*, a most palpable demonstration of his vnmatchable dunserie, and not vnlike the boyes in the Grammar schoole, that construed *pullus equinus*, a horse-chicken. Now crie for *Elleboron* Sir, now prescribe *Catholicon*, like a Doctor in your facultie; which if it bee the name of a *Dictionarie*, or of a *Grammar*, or some such like, may stand you in good stead, for ought I know. As for the drug *Catholicon*, that intoxicates the braine, and prickes on to murther, and to combustion in States, it is a drug for your selfe, and for your fellowes, if they haue not too much alrea-

The Adignaders
prescript of
Receipts to the
Bishop.

rea-

ready. For I passe by thar, that he so construes the *Bishops* words (referring to *S. Peter*) *plus ego quam omnes*, as if *S. Peter* had been more scandalized then they all, cap. 4. num. 33. Yet this is his Latine, *plus scandalizatus*, for more scandalized. Which though by the rules of his *Catholicon*, may passe for currant, not so by the touchstone of the more accurate *Grāmarians*, who happily would no more say *plus scandalizatus*, for more scandalized, then *plus illiteratus*, for more vnlearned.

And though this bee not all that he might be shamed with in this kinde, yet come we now to the fourth, which is his *Tediousnesse* and his *Talkatiuones*, in very truth vnsupportable. I meane his lazy, and heauie, and dull repetitions of the same thing often; (the very *Mathematicians* doe not resume their grounds, I thinke, oftener then he) and yet all with such a confidence, or *Thraasonicall boldnes*, as makes it much more odious. *Thou maiest remember good Reader* (saies hee,) *And, I haue done this good Reader*. Then, *In such a chapter this*; And, *In another chapter this*; As if all were so impregnable and impossible to be reuersed forsooth, that hee had once dealt in. Is there no *Abus*, as *Demades* said of *Phocion*? No *Sponge* to wipe out a malicious crimination, as one teare of *Olympias* was able to deface, whatsoeuer lying tell-tales had conueyed into *Alexanders* eares, against her? But especially he triumphes in that, which about all others should not onely dye his cheekes in graine, but make him call for his hood, or rather his *καίρον χιτῶνα*, as *Homer* calls it, to protect him from rebuke; yea almost with the mountains to couer him, but at least not to endure euer to looke a man in the face againe; as the Poet saies of the like,

Et contra magnum potes hos attollere Solem?

Hee accuses the *Bishop*, for corrupting the *Fathers*, by name *S. Ambrose*, and reiterates this crime againe and againe. Yea he hath neuer done with it. But what crime thinke you? or how likely to be true? The *Bishop* to turne corrupter of the *Fathers*? *S. Chrysostome* beeing accused (as himselfe reports in his Epistle ad *Cyriacum*) of a detestable crime, and such

Cruditanda
Ortygomietiam,
vsque ad nauic-
am, *Tertull.*

Vide cap. 10.
numb. 30. item
Numb. 27. & 43.
maximè q̄q̄ per
totum librum.

in 107. pag. inter
Saulhan.

a one as his manners abhorred from most, offered to cleare himselfe without speaking a word, by shewing of his body. The case in hand is as cleere as there, and nothing so ready as the *Bishops* integrity to be viewed of all men, while the *Adioynder* is guilty euen of his owne imputations. See Chap. 1. p. 44. where of fifteen editions that we haue perused of *S. Ambrose*, partly printed, and partly manuscript, (all of them of the auncientest, and farthest from suspect) there is not one but citeth those controuerted words, as the *Bishop* doth, *Sixtus quintus* beeing the first (then a priuate man, after Pope) that presumed to cut them out, and to corrupt the Copyes; which this good fellow would faine charge now vpon the *Bishop* of *Ely*, for retayning them.

And as they that tell lyes, till they belecue them for true themselves, though at first they knew thē to be clean otherwise; or hoping to preuaile in τῇ πολυλογία after the fashion of the *heathen*, or as^a himselfe speakes (the flowre of Eloquence) after the *Gentilicall* fashion, thus he furbushes it ouer and ouer. ^b *Thou mayest remember good Reader*, (saies he) *what poore stuffe he produced* (so he speakes of the *Bishop*) to *prooue* that *S. Peter* had nothing peculiar to himselfe, by his *pastorall commission*, &c. when neuerthelesse to make good his idle conceit, he was faine to use great fraud and corruption, in the allegation of those two Fathers (*Austen* and *Ambrose*) corrupting the text of *S. Ambrose*, as I haue amply declared in the first chapter of this *Adioynder*, Numb. 3. & sequens. ad 12. &c. Whereas no such corrupter on the other side as himselfe. And indeed what maruaile if he corrupt the Fathers, and wring their noses, till he fetch out blood, as *Salomon* saies (such bloody positions as they foster now in their schooles, with the danger of whole states) when he abuses the *Bishops* words so before his face, as I euen now declared, cutting *Et si* into *Et* and *Si*, and to shew you how punctuall he is in his recitings, marring and monstrifying anothers directest meaning, with his own most prodigious interpunctiōns. You would say he were a *Procrustes*, with his bed of tyrannies (worse then *Ogs* iron bed)

Also *Ioh. Viguerius* (a notable Papist) relieaseth them for *S. Ambrosii*. Vide Tabul.

Matth. 6.
a Cap. 9. num. 30.
p. 384. *Adioynder*.
b *Adioyn*. p. 418.
& similia 419.
id est, cap. 9.
num. 71. 72. 73.
&c.

bed) to crucifie his strangers. But is this all? doth he not corrupt the Fathers also most grossely himsele? *Augustine*, when he alleadges him vpon the 108. Psal. *Cuius ecclesia ille agnoscitur gessisse personam*, pag. 6. of the Adioynder, which in *S. Austen* is not so, but thus rather, *Cuius ecclesia ille agnoscitur in figurâ gestâsse personam: gestâsse* beeing of lesse force to serue his turne then *gessisse* by much, and in *figura* beeing left out, which serues to turne all cleane another away. Againe *S. Cyprian*, *de unitate ecclesia*: out of whome he thus cites, p. 101. *To shew an unity, he ordained one chaire*. As if that were the chaire of the vniuersall Bishop, that is, the Pope. But in *S. Cyprians* words there is no mention of chairs, either one or more. The words are onely these, *Vi unitatem manifestaret, unitatis eiusdem originem, ab uno incipientem, suâ auctoritate disposuit*. And yet professing to english them, he couches very handsomely into the heart of them, I know not what about the appointing of one chaire, belike for the Pope to sit downe in, and rest himsele, whom *S. Cyprian* had not the manners to entertain so kindly, as his sundry scufflings with him may testifie. Is not this to craue leaue, once again, to build a tabernacle more then Christ allowes? *unum mihi*, one for *Peter*, &c. As for the *Cambron* copie, and *Pamelius* the finder, they are too light of credit, to outface so many, so auncient, and so vncontrollable. Shall the Bishop be censured, for alleadging that which all haue saue one, and it so iustly suspected, as sauouring of *Sixtus Quintus* his poisonous sallet, and shall not this be called forgerie, to cleaue to one so abortiue and newfangle, & forsake the rest? Neither doubt I, but if the Bishop had quoted *Austen*s Epistle to Pope *Cælestinus*, about *Iustie Antonie*, or *Antonie of Fussula*, his deposing from his Bishopricke, which in none of the old editions is extant, it would haue bin counted coggerie, or what worfe may be in the language of our *F. T.* and his fellow-Criticks: yet he may vouch it, and aske no pardon. *En-*

(b) 3

daemon

More Ledit Paris, 1561. led & alia editiones Pontificia non dissentiunt, præter Pamel.

*Vide *Cyp. l. 1. Ep. 3. & Ep. 4* Nisi paucis desperatis & perditis, minor videtur esse auctoritas Episcoporum Africa [quàm Romæ.] Item ad *Pomp.* contra Epist. *Stephani*. *Stephanus* (saith he) maintaines the cause of heretiques against the Church of God. *Haeresin contra Ecclesiam vindicat etc.*

I

2

3

Act. 17. 17.

daemon-Iohannes that Reuerend Father, as the *Adioynder* styles him (*mulus mulum*, cap. 2.) had the *Bishop* in iea-
lousie, when time was, for counterfeiting an *Epistle* of
the first Councell of *Constantinople* to the Emperour *The-*
odosius, which but that hee was starke beetle-blind at broad
noone day, he might haue found and groped in more then
one edition. And shall these ware goe for currant now,
which neuer saw the light till yesterday, to speake of? But
as for *Eudæmon* (howsoeuer he esteeme of him,) we will say
no worse for this once, then with the holy Apostle, ἵδμε μὴ
ὁ ἀνδρὲς μὴ ἀνάγειν αὐτὸν ἀπὸ τῆς Κρήτης, κερδίσαι τὴν ὑβρίν ταύτην
ἐν τῇ ζήλει. He should haue kept him at *Crete*, and not imbrued
his hands in so vnciuill peice of seruice. More thanks would
haue been shared him, with lesse losse to his reputation; the
ὑβρίς and the ζήλια both avoided. Yet it seemes that the
Adioynder, pricked on with his example, makes hast to fol-
low him. Of whome becaufe we are speaking now of his
corrupting the *Fathers*, I see not but that also may be recko-
ned among his corruptions, that he defends the *Cardinalls*
adornemus for *adornemus*, and παρὰ ταύταις for πρὸς τέττες, and
ἀπολέχοι for ἀποτρέχει, yea *erare* for *currere*, and *inuoicare*
Martyrem for *festinare ad basilicam*; with many such like er-
rours, not onely against the originall Greeke or Latine, but
against any reason that can be deuised in the world. Would
it not follow by this meanes that *angulos* for *angelos* is good
reading? As in the Councell of *Laodicea*, *Ne angelos nomi-*
nemus, which they read *angulos* for many yeeres together,
and thought they had the perfect meaning of the Canon; so
little they feared to be encombred with *idolatrie*. But to
drawe to a conclusion.

Can. 35. in sum-
mâ Concil. per
Guarant. Mi-
rand.

Apud Diog.
Laert. lib. 7.

These things thus considered, may we not say to the *Ad-*
ioynder, rudely replying vpon so reuerend a Prelate, as *Chry-*
sippus did to one that pestered *Cleanthes* (and though vn-
mannerly enough, yet I thinke not so rustically as our *Ad-*
iumbler in many points) Πέπαισο παράλκων τὸν πρεσβύτερον ἡμῶν
ἀπὸ τοῖς νεοῖς ταῦτα ποιεῖν, .I. *Leaue troubling the graue and*

annient Father, and bestow these thy qualicums (thou mouthy Sophister) vpon some younger eares, or greener heads, that neither haue weightier studies to detain them, and are lesse able to espie through the shallownesse of thy drifts or the preposterousnesse of thine endeaours.

Though who so blind, but sees that of himselfe, & sine monitore? The Iesuites scope being only this in generall, to steale away hearts (with Absalon) from the KING, which is the damnable Plagium inueighed against by the Apostle, 1. Tim. 1.9. and iustly coupled with τὸ ἀνυπότακτον, of the one side (their natie marke) and τὸ ἐπιλογον, of the other (their equiuocating new character) like the sorcerers of Babylon, (right so they of Rome, the graund mother of enchantments) of whome we read in *Jeremy*, 27.9. that they perswaded the people with all their Rhetorique, not to adhere to the King, but to relinquish their fidelitie, though Almighty God had expressly charged them to the contrarie. And so here. It is not the double, nor the treble bond, of oft-sworne ALLEGEANCE, that can bate their furie, or bridle their force. For in all Vowes, the Popes relaxation is excepted,

saies^a *Medina*, (and hee speakes it of Ecclesiasticall vowes, a iuxta saxiorem sententiam, subijcimus vota nostra summo ecclesie

as perhaps he will not excuse our very vowe in Baptisme. ^b Thou knowest Lord that I hate this diademe, and these robes of honour (sayes *Queene Ester* of her owne, in humilitie of spirit.) But they of the Regall, wheresoeuer they find them, out of the peeuisshnesse of their sect, and the pride of their heart. Especially in his MAIESTIE, since he hath entred the lists, and vndertaken in his owne person, the defence of his owne right (which these impugne) γράμμασιν ὑπομνηστικόν, putting his subiects in minde of their dutie by writing, as

Athanasius saith euery worthie Prince is to doe, when he doubts a defection. And he addes most elegantly (as if he had aimed at the courses lately held by his MAIESTIE) ἵνα μὴ ἀργον ἔργον γίνεται, i. least proielts wish-

De Incarnat. verb. Idem habet & Dionys. Epist. ad Demophilum. Sed *Athan.* incurrit & in *Pauli* verba (quoniam de Regibus cum maximè loquens) ὑπομνηστικόν ἐστὶν &c. Tit. 3. Certè, si alij illis, quidni ipsi sibi hanc operam locent?

without prosecution be despised and derided; suppose the penning of the oath, without that noble justification of it against the Cardinalls countermines, which soone followed.

As for the *Adioynder* in particular, (a *calo* of that campe, but the meanest of many, --- *τὸ δὲ πῶς ἐστὶν ἀπὸ τοῦ ἀδίου*) it is not to be dissembled neither, what his ends are, or the ends of them that aduance him for their champion. (We heare he is a married man (though most decently he rayle against our Ministers for marrying, and carpe the *Bishop* that defends their doing so.) And they haue fitted him to the full; not onely with ^a heresie the woman (as *Epiphanus* calls her, and a shrewd one too) but the ^b womans heresie. For Idolatrie & Disloyaltie being the womans heresies (as

Adioynder cap. 3.
& iterū cap. 10.
a *Heresis est mala mulier.*

b *Totum hoc mulieris opinio est, &c. De adorantibus Virg.*

* In Epist. ad Ludovicum Comitem Imperij. Quidam inter MULIERCVLAS & vulgum suum mussitant, quod non oporteat nos subijci superioribus potestatibus, &c.

Epiphanus also calls the one, and * *Walteramus* of Naumberge the other, in particular) his booke is composed of these

two elements onely, and out of them amounts his whole summe. Also his carriage is answerable, (that you may know what he hath been vsed to, and what schoole he hath passed through) as partly may appeare by that which hath beene said for the Survey of the whole) partly is to be discerned out of the Title and Superscription of euery page of his booke; viz. *Conviciare audacter, aliquid harebit*; Turning the speech, which the noble captaine sometime vsed to his souldier, into the cleane contrarie, *Non alo te ut pugnes, sed ut latres modo atque incestes*; Onely giue thy booke a broad and a bitter title, Call it, *A Discoverie of lies and leasings, of frauds and falsehoods, vsed by the Bishop*; say somewhat, that so worthie a monument, and preuailing with the world, may not seeme to goe cleere away without some contradiction; Dart disgraces, vent thy virulences, sling reproaches boldly, though thou canst fasten none.

And the rather, because some Priests are said to stagger here in England, after their reading the *Bishops* Answer to the *Cardinalls* Apologie, and considering how he satisfies the very choicest proofes, that the *Cardinall* could bring, e-

tiam totis cōtra veritatē viribus utens, (besides his* own chusing what points he would speak to) the *Adioynder*, taske must be, *vincta venari,* (as *Cyrus* was wont to say of his huntings in a garden, after the Median fashiō) to hunt bound beasts; namely to keepe them Popish that are alreadie Papists, to diuert olde soakers from admitting the light shining in through the loop-holes of their *double captinitie* (more preiudiced consciences, then imprisoned bodies) for this I say the *Adioynder* must throw dust, and cast smoake, and rayle with him that beares a head, to confound braines onely, to disioynt iudgements, and to disturbe proceedings.

* Accipiam intercessionē sanctorum, &c. c. 1. p. 10.

Sed quia digne Cyropad.

And herein I report me to the consciences of those very Priests, that haue but read his booke, whether this be meet dealing for one that writes against a Bishop, or likely to perswade with Christian people.

But neither could *Iannes* and *Iambres* resist *Moses* in his miracles, neither may the Truth of God now be outfaced with the calumnies of lewd and shameles persons, as *S. Paul* promises vs by *Moses* his example; (for that which Miracles were then, the Truth is now, by the tenure of *S. Pauls* sentence, 2. Tim. 3. 8.) And as for the *Bishops* reputation, whereof none that I haue obserued lesse sollicitous then himselfe, it may well be; For his glorie accrewes from hence most of all. *Semper aduentantis fuit omen dignitatis, bruta & prater modum iniuria.* As (to persist in the storie euen now touch'd vpon) when the people murmured, then *Aaron* prospered, when the assembly blustered, then his rodde flourished, then God gaue testimonie of his worthinesse from heauen, and not before, as *S. Chrysostome* also notes. Allway when a man is most trampled here vpon earth, then God is neereft hand to lift vp his scale.

Exod. 7. 11. 12. Exod. 2. 16. v. 41. & c. 17.

An



An Abstract of the chiefer points

*created in the Defence; either purposely, as drawne
thether by the Adroynders method, or by incidence.*

*And it may serue for a summarie
refutation of the whole.*

The Contents of the first

Part.

C H A P. 1.

1. *IN what sense S. Austen saies, that Peter represented
the Churches person; Not as Supream Magistrate
(which sauiours not of Scripture, neither for words, nor sense,
of Tullies Offices rather;) but as a patterne purposely pickt
out by our Sauour, to instance vnitie in, and to speake to one,
what he meant of all, euen such as otherwise were cleane out of
hearing. This is debated by collation of diuers places out of S.
Austen, from pag. 3. to pag. 31. [Insomuch as Syluester
himselfe, V. Clavis. §. 5. Omnes Sacerdotes habent claves.
Nec obstat quod dictum est Petro, Tibi dabo; Nam hoc
factum est ad ostendendū VNITATEM ECCLESIAE.
Tea Bellarm. acknowledges it to be the exposition of some Di-
nines of Paris, quod Dominus orauit pro Petro, vt I O-
T I V S Ecclesiae figuram gerebat. Meaning thereby, that
Christ praied not for his person; but for the Church, which he
resembled. Or els Bellarm. neede not reiect this exposition,
(as he doth) if they said onely, that our Sauour Christ praied
for Peter as chiefe Magistrate. For then it would descend fitly
enough*

- enough upon the Pope; which is Bellarmines drift there. But he reiecteth it as I said; Therefore gerere personam Ecclesiam, is not to be chiefe Magistrate, in his or their opinion. De Rom. Pont. l. 4. c. 3. in initio.]
2. How Peter arriv'd to the glorie of Christs sufferings, and yet suffered not for vs, though fondly he once presumed to suffer for Christ himselfe, pro liberatore liberandus, as S. Aust. saies. Against the bartring of Satisfactiones between one man & another, an usuall and a gainfull trade in Poperie. p. 32. 33. 34.
 3. Peter the fitter to paragon the Church, because a great sinner, and so apt to shew mercie. The Church likewise, in the dispensation of the Keyes. p. 35.
 4. Peters faults expressed by S. Austen, but omitted by the Adioynder, where he complains of omissions. Fine in all, to the preiudice of their Primacie, not to the prooffe of it, as Bellarmine would. p. 35. 36. &c.
 5. The peace of the Church stands in the grationsnes of Princes, and their wishing well to Religion, not in Iesuitical resistance and armes. p. 38. 39. &c.
 6. The Papists pride is the same with the Luciferians, in that they will not understand Petrum in petra, that is, the Church in Christ, as S. Austen construes it. p. 40.
 7. The Luciferians forbid mariages, as the Papists doe: but not the Fathers, nor the Councells, though it be after vow, as is most probable. p. 41.
 8. The words of S. Ambrose, which the Adioynder impudently charges the Bishop to be of his denising; and utterly beside the truthe of all copies, are manifestly shewed first to be in eleuen printed copies very ancient, then in fowre manuscripts beyond exception. One of the KINGS MAIESTIES Librarie, a copie very faire written, and withall so auncient as before the Conquest, given by a Monke called Os-Ketel, to the Monasterie of Rochester. Another of Merton Colledge in Oxford, Two out of the Universtitie of Cambridge. Lastly, in an other edition of Paris, that retaines those words, after the late Rome Copie had presumed to leave them out, by the partiall di-

The Abstract of the Contents

- rection of Felice Peretto, afterwards Sixtus Quintus. pag. 44. &c. (*wherunto may be added (because the Adioynder makes this his capitall imputation of vnttruths to the Bishop) that Iohannes Viguerius a Papist of chiefe note for learning and iudgement, reads them inist as the Bishop quoteth them. Institut. ad Theolog. Christianam, c. 16. § 6. v. 5. De Sacramento Ordinis.*)
9. *How the Friars vse the Fathers, when they are not for their turne, but especially S. Ambrose aboue all others, out of Iunius his report of his owne experience of their Presses, when he was at Lyons in France.* p. 45. & 46.
10. *Peter the prime, but more primes then Peter.* p. 47.
11. *The Vicars of Christ, are all Ministers in their degree, but specially the Bishops.* p. 49.
12. *Peter feeds all, and yet others feed him, as Paul and Iames, so as no superiortie follows from thence.* p. 51.
13. *The frivolous distinction, betweene sheepe and lambs, biffed out by Maldonate; preiudiciall to the Pope though it were received, by Tolet and Turrian their expositions.* p. 50. 51. &c.
14. *The Leuites were subiect to the Temporall Prince, and a part of Israel, euen in that sense. The Adioynders proofes to the contrarie are answered. Arguments for the other side, which he hath not answered.* p. 52. 53. &c. (*Rabanus Maurus in locū, (præter alios citatos in corpore Defens.) sic. Quòd recensiti quidem & Leuitæ fuerint (inuentusq; numerus ad 22000.) sed seorsim. Non ob exemptionem ab obedientia, sed eximietatem virtutis quam præ se ferre debent. Deniq; 3. Reg. 11. 38. (secundū 70) dantur Salomoni. i. Regi sæculari. Nihil ergò iuvabit ad exemptionē, quòd aliās Leuitæ dati sunt Aarōni; vt pertendit F. T.*)
15. *The Adioynders blasphemie confuted, That Christ by his comming abridged the soueraigntie of temporall Princes. That it remains as ample still, as in the old Law.* p. 59. &c. large.
16. *Kings are to seede the Church of God, and Peter himselfe but to seede it. Cyrus head and pastor of the Church, with some*

- some likelihoode that he was saved.* p.63.&c.
17. The Papists ascribe temporall primacie to the Pope, for all the Adioynders dissembling. The KINGS MAIESTIE is not so forward to challenge spirituall primacie, as the Papists impute to him; whatsoeuer he might. p.67.
18. English Bishops, and among them the Bishop of Elie, no denier in Coactions. p.68.
19. The Swords are two, and diuided in their bearers, though linked in vse; according to Gelasius his iudgement of that matter. p.69.
20. Princeps, & Caput, common to others with Peter, and therefore enforce not. p.70.71.
21. The Papists, not we, are readie to depose Magistrates, upon conceit of their misbehaviour. Their slaundering of Wickliff, upon no ground, that they shew. (So, in another matter, Wickliff is censured by Petrus Lutsemburg: to hold that which none els euer imputed to him, though they had sifted him narrowly. Witnes Alphonsus, lib. 12. contra hereses. V. Purgatorium, in initio. Lex quædam accusatoria, & Consuetudo maledicendi, pricking them on, without any further evidence, to carpe at Wickliff.) NONE but CHRIST from heauen may deprive his STEVVARD; by BELLARMINES owne confession. p.74.75.
22. The Bishop said right, that Peter was restored to his Apostleship. p.77.&c. (Adde & de Magist. in 4. Sent. dist. 19. §) Qualem autem &c. ex August. Sapē lapsis Sacerdotibus redita est dignitatis potestas, Et, Petrus post lapsum restitutus fuit, &c.)
23. S. Cyrill giues the prebeminence ouer all, to Kings. p.81. (To which that might be added, ex eodem Cyrill. Comment. in locum Michea citat. (which he speakes of Kings) ταῖς ἈΝΩΤΑΤΟΙΣ ἐκκλησίαις καὶ τοῖς ἀρχαίοις, Crowned and dignified with the MOST SVPREAME EXCELLEN- CIES.)
24. S. Chrysostome no fauourer of Peters singular Primacie, but against it directly. p.82.
35. Peter

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25. Peter the mouth of the *Apostles*. And what though?
p.83.
26. Peter gains the checke, by asking Christ the question; which
the Adioynder would draw to prooue his Monarchie by. p.
84.
27. Leoes authorities of Peters primacie are discussed. p.86.
28. The Law Inter claras, not glossed by sundrie Lawyers; and
for that, and other reasons, iustly to be suspected, if not reie-
cted. p.88.&c.
29. The not erring of the Church of Rome for a certaine sea-
son, was no securitie for her persuerance in after-times. The
titles giuen to her by Iustinian, are common to other Chur-
ches; and some greater then they. p.91.
30. Iustinians facts of more force to prooue, then Patarenfis his
words. And the Adioynders instance against this, is answer-
ed. p.93.
31. Vniust assaults proceeding from authoritie, are not to bee
resisted, but from others they may. Syluerius a traysonr to
Iustinian. p.94
32. Iustinian slandered by the Adioynder of vnlearnednesse,
without ground. His saluation likewise questioned by him, ve-
ry uncharitably. p.95
33. Patarenfis his words imply not Syluerius his right to vni-
uersall inuiscdition, and much lesse to the temporall, which the
Pope challengeth. p.96
34. Euery Minister is a Minister over the Church of the
whole world: in what sense. p.97
35. Liberatus his storie which the Adioynder quoteth, hath
more for the preheminence of the Emperour aboue the Pope,
then the Pope aboue him. p.98

C H A P. 2.

36. **A** Thanasius flees to Iulius for aide, not for iudgement.
As any Bishop in distresse might so him that were
able to rescue. p.103

37. It

37. It was more then Pope Leo could doe, to quash the Canon of the Councell of Chalcedon, concerning the equalling of Constantinople with Rome. The Adioynders foure reasons, to the contrarie are answered. p.105
38. The Popes censures derided by godly Bishops, and himselfe censured as fast when there was occasion. p.107
39. Other obiections dissolued against the Canon of Chalcedon, viz. 1. the Emperour Iustinus, and Iolin Bishop of Constantinople, their seeking for vnion with the See of Rome. 2. Tu es Petrus, & super hanc petram; applyed to Pope Symmachus by the Easterne Bishops. 3. Vigilius his presidentship in the Councel of Constantinople, with Eutychius his good leane. 4. The Popes deposing of Bishops, &c. p.108.&c.
40. Pope Leos humble and yet bootlesse intercession to the Emperour Martian, to disanull the Canon of the Councel of Chalcedon. The Adioynders childysh aucupium at the word intercedere. p.110.&c.
41. Foure reasons brought by the Adioynder, why Pope Leo had good cause to except against the said Canon, (though it be cleane beside the Text of the Bishops booke, which he professeth to refute, and a meere itching after occasion to be doing) are answered in their order. As first, that Anatolius his aspiring humour was not the cause of enalting this Canon, as the Adioynder staunders him. Secondly, that the Canon was neither made in the absence of the Popes Legates, nor yet by constraint or surreption of the Fathers, but with generall willingnesse and gratulation of all sides, saue onely the partiall Agents of Pope Leo, &c. p.112.113.114. &c.
42. The styles of poore suiters, and the backesides of letters, not to bee drawne into argument, as the Bishop answered. The Adioynders replies to the contrarie confuted. p.116.117
43. Titles given to Leo by the Councell, are no more then haue been given to other Bishops, and some of them to Noble Laymen. The Bishops of Alexandria and Constantinople are called Bishops of the Catholique Church. p.118
44. Idle distinction of the Adioynder, betweene the priuiledges of

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of Rome, granted in respect of the seate of the Empire (as the Councell specifies) and others issuing from S. Peter, (which the Fathers take no knowledge of.) p.121

45. Leoes excommunicating of Dioscorus ; but by the Synod, per presentem sanctam Synodum, the very words of his Legates in the Councell. Which the Adioynder most wretchedly sticks not to construe, as if the Synode had been Leoes

The Iesuities would make a generall Councell the Popes instrument. Yet at another time, the Pope was as much instrument to the Italian Bishops, and to the Synode of Rome; for so much as they wrote by Iulian Bishop of Rome, faith Athanasius, Apol. 2. Per Iulian scripsere.

instrument in the Excommunication. Whereas Peter himselfe might bee his instrument by the same meanes, it following immediately, vñ cum beato Petro, &c. p.122

46. Leo the interpreter of the voyce of blessed Peter. A forie elogium, yet much stood upon by the Adioynder, to prooue the Monarchie. ibid. & 123

47. Leoes presidentship in the Councell of Chalcedon, so much urged by the Adioynder, nothing to the purpose. No wonder if he were suffered to appoint his owne Legates, after they had made choice of him to be their presidents. p.124

48. Priests admitted to Councells, and sometimes they that were no Priests. p.125.

C H A P. 3.

Pameliu his owne Annotation there is, Est insignis hic locus contra eos qui ECCLESIAM continent.

49. **T**He Cardinall drinnes to say Mother Peter, or else to let goe S. Cyprians authoritie ; which belongs to the Church, not to Peter, nor the Pope. p.126.&c.

50. In the great equalitie of the Apostles between themselves, yet one was singled out from the quire in general, so recommend vnitie to the followers of Christ (which may serue to stop Mr.

De claue David. l.3.c.1. Neither had S. Cyprian, and S. Austen, (that obserue this mysterie most) any such one. And how farre are they from it (for all their crying out vpon vs) that would turne their one into twelue? Though S. Austen say, Multis erat, & vni dicitur, (wherein hee supposes it belonged to all, or else hee saies nothing) Paſce oues meas. Therefore no Monarchie in those

Saunders his foule mouth, that cryes shame vpon vs for not hauing such a one at least, though wee admit no Pope, saith he. But neither haue wee such authoritie to frame mysteries, or mysticall significations to our selues, and vnitie is most vnitie,

- nitie, when it is instanced but once; often, were to breake it.) p.128.
51. Caput in S.Cyprian, is not the Popes person, nor any mans whatsoever; but Christs Originall Truth which he brought into the world for our direction. p.129.
52. The Adioynders grosse corrupting of S. Cyprians text: (though he crie ont euery where against the Bishop for corruptions.) p.130.
53. His ignorance no lesse grosse in his rudiments of Grammar, and of the Latine tongue, (the vsuall Cacoëthes that visit him euery where.) p.131.
54. How the Church is built upon Peter. p.132.
55. The Bishops coniecture remaines probable, that the Cardinall left out those words out of Cyprian deceitfully, wherein he saies, That it had beene an arrogant and an insolent part in Peter, to haue answered Paul when he rebuked him, by saying, That the Primacie was his, and therefore he ought not to be controlled. ibid.
56. The Adioynder neuertheles saies, that Peter might haue said so in his full right; giuing Cyprian the lie, so. ibid.
57. Peters primacie opposed to Pauls nouellitie and iunioritie in the words of S. Cyprian, Ergo not a primacie of authoritie. p.133.
58. The Adioynder is content to charge S. Peter with error, dummodò imperet. Takes away veritie, to giue him primacie, very vnadvisedly. ibid.
59. The Bishops denying the sequele, à fundamento ad caput, is maintained against the trifling sophistries of the Adioynder. p.134.
60. The testimonies out of S. Hierome for Peters primacie, are answered: for one word of eminencie, three of equalitie are found in the first of them. p.135.
61. A head against schisme, is a head of order onely; sufficient if it preuent disorder. p.136.
62. The Apostles though confirmed, might neede such a head;

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- or though not they, yet the multitudes that might have reference to them. And to the Adioynder, telling vs that we neede such a head as much as the Apostles, we graunt what he saies, and we admit no lesse, or rather farre more, though we acknowledge no Pope. P. 137.
63. The proudest Priest of them all, may not force a King: and, That externall coaction is denied to the Minister against whomsoever of the faithfull. Latē ap. 137. ad p. 144.
64. The Bishops stile not subiect to reproofe: they that reprehend it, offend more grossely in the same kind themselves: and namely Cardinall Bellarmine *ἑαυτὸς ἀναρχαζόμενος*— P. 146.
65. Iovinians heresies touch not vs, (if they were heresies) but the Papists rather. And of the honourableness of holy Matrimonie, which the Adioynder a married man (perhaps repenting) depraves, the Reverend Bishop in his single life defends. P. 147.
66. A most ridiculous distinction, betweene three kinds of Foundations, magnified by the Adioynder, but confuted. P. 149.
67. Bellarmine and Baronius playing blind-man-buffe, about Peters primacie. That which is ordinarie to the one, is extraordinary to the other, and that extraordinary which is ordinarie. The same Andabata is betweene Bellarmine and himselfe, as if he loved the sport. Moses the greater Magistrate (saies he) because extraordinarie: And yet, Peter because ordinarie, therefore the greater. P. 150.
68. S. Hierome rackt to say, Peters chaire is the rocke vpon which the Church is built; he saies it not. P. 151.
69. Magister orbis, is not Monarcha orbis, with S. Chrysostome. P. 152.
70. Columna & firmamentum both veritatis and Ecclesie, was their title that were no Popes. ibid.
71. S. Iames his prouince as large as Peters. P. 153.
72. What manner of Princes the Apostles of Christ were in all Lands. P. 154.
73. The Popes tyrannie is not abated by the multitudes of people that he usurpes vpon, (as the Adioynder would) but rather
- in—

creased, and made more odious.

p.155.

74. Roine no *Sanctuaris*, Succession no shield, against corruption and error.

p.156.

C H A P. 4.

75. *S*pirituall Mens Monarchy pleaded for by the Adioynder, in *ipsis terminis*.

p.158

76. To be pronounced Blessed, is not to bee preferred to the government of the whole Church.

p.159

77. Basil is not for the Pope to be a Monarch. He findes footsteps of reverence towards secular Princes, even in reasonlesse creatures; and interprets the Word of God to bee our King.

p.160.

78. Others as well as Peter, have prelation (*πρὸς ἑαυτοὺς*) among the Apostles, out of Nazianzene. And therefore that implies no soueraigntie. p.161. 162. &c. (*Vide* & Procop. in Esa.17.6. *duos tresque auctoratus*; & *ἡ δὲ ἀρχὴν πρὸς ἑαυτοὺς*, atque *ἐν τῷ μετὰ τοῦ*, *elicientem Apostolos*; idq; ex verbis Prophetæ ut sibi videtur. Nominatq; (et Nazianzenus) Petrum, Iacobum, Iohannem.)

79. Pastor a word of baseness, with S.Basil. And yet alladged out of Chrysostome, to proove Peters supremacy, by the Adioynder.

Item Aristot. pol.1.

p.164

80. The Pope alone is not entrusted with the care of converting insidell countries to the Faith.

ibid.

81. Bash the Cardinall, and the Adioynder corrupt S. Chrysostome, foisting the word *caput* into his Text, where there is none in the Greeke. And then being caught, he carps at our men for taking vpon them (as he calls it) to see out the Greek Fathers. Atheists displeased with Candle-light. p.165. &c.

82. The comparison that S. Chrysostome makes, betwene Peter and Jeremy, in respect of the latitude of their iurisdiccions, it aduantageth not the Pope.

p.168

83. Whether Peter might create an Apostle of his owne head in the place of Iudas, without consulting the communistic. It

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seemes not, both by S. Chrysostome, and otherwaies; though the Adioynder from thence would proove the Popedome. p. 169.

84. *More proofes of the Adioynders good skill in Latine. The Bishops booke pushes him away, with the very style and penning of it (tanquam cornibus) whiles hee offers to refuse it. p. 170.*

85. *Sermones de Tempore, neuer so intituled by S. Austen. A doubtfull worke, and carrying small validitie in it. Full of fowle Latine, and fonder sense, is the Sermon quoted by the Cardinall. p. 172*

86. *Miserable shifts of the Adioynder to defend them. ibid.*

87. *As iust as Germans lippes, nine miles asunder. The Eue falls out three daies before the holy day; and at another time, fourteen yeares before the Feast; the Adioynders raising computations. p. 173*

88. *Peters fall was to assuage his fiercenesse, being a chollericke man; And though it were also to encline him to pittie, yet without any inference of the Popedome from thence, piitie being a generall vertue for all Ministers, and dealers in Soule-matters, (besides that Paul was toucht with as deep a sence of his infirmities, and remorse for bad courses formerly used, as any of them all, Tit. 3. 1. Tim. 1. 15. Eph. 2. 3. & 4.) And yet both Bellarmine and the Adioynder are not ashamed to raise such an unlikely consequence, from the fall of Peter, (for want of better prooffe) to conclude his Supremacy. p. 174*

89. *Præferri cunctæ Ecclesiæ, is farre short of the Primacie, that they contend for. Common also not to the Apostles onely, but to all Bishops in generall, by Origens iudgement. p. 174*

90. *The Reverend Bishop not to be taught by the Adioynder, how to censure the falls and infirmities of Gods Saints. p. 175*

91. *Appeales to the Pope out of Affrica, forbidden under paine of Excommunication, in a lawfull Synod, whereof S. Austen was one. p. 176. 177*

92. *The Fathers words are not supplicatorie but peremptorie, against Appeales, though preserving their reverence as to a worthy*

worthy Sea, and the parties that sate in it, otherwise godly men,
and like enough to be aduised by them. p.178

93. The Bishop forgeth not, but the Adioynder slauereth and
slaundereth as he is wont. All Appeales out of Affrica are
interdicted. Not only Priests but Bishops too, and the Bishops
most of all. p.180

94. The Adioynders slight exceptions against this are answer-
red. p.181. & 182

95. His monstrous sliding away from the state of the question, to
fight with an imaginary shadow of his owne. And yet therein
also he is not onely unsound, but *ἁπλῶς ἀσυνετός*, hee contra-
dicts himselfe, in his second instance, most apparantly. p.182
& 183.

96. Pope Lozimus his drawing of S. Austen to Cæsarea, to
dispatch Church-busineses, is no argument of the ones uniuersal
authoritie, but rather of the others rare sufficiencie.
Traxit, compulit, coegit, is for equalls, as well as for Su-
periours. p.184. & 185. (*Adde ex S. Prospero Presb. lib.
ad Excerpta Genuens. de Camillo & Theodoro Presbyte-
ris; quibus obsequium deferens, simplicitatem obedientia sibi
tribuit, [tantus Episcopus.]*)

97. Liberius his letters in behalfe of certaine false dissembling
Arrians, to the Councell of Tyana, for their restitution, to
which also the Councell yeelded, prooue not that the Bishop of
Rome is of such authoritie as he must needs be obeyed, but that
he is not so discerning, but he may be gulled and cheated, as he
was by those hypocrites. Reasons out of S. Basil, why the Bi-
shops of that Councell had respect to Liberius, nothing to the
Supremacie. First, because the abuse springing from those parts
(in receiuing Eustathius to grace, undeseruing) reason it was
that from thence also should come the reformation. Secondly,
to auoide the suspition of emulation, and home-bred quarrells;
which is incidenter between Bishops of the same Country, then
between forreiners. Thirdly, to fortifie the proceedings in the
cause by the concurrence of many Bishops, &c. p.186. & 187
(*ἵνα τοῖς ἁγίοις οὐκ ἐκείνῳ, ἀλλὰ πάντεσσι, Χρυσόστ. At Ecclesi-*

The Abstract of the Contents

ast. 13. ἡ ἐκείνου ἀρετὴ ἐκείνου. *Quod referunt & hūc.*
 98. *The Bishops that the Adioynder saies Iulius restored, So-*

Loco quidem ibi citato, de Constantio fa-
 tis clare. Sed longe clarius de Constante, cir-
 ca Athanasium, cum Iulij inter. nihil profice-
 rent. Verba eiusdem Sozom. Quem vide 13.
 c. 10.

zomen saies plainly, they were restored by
 the Emperour. Yet happily Iulius was
 not slacke in the cause to do his best endea-
 ours; as becommeth enerie godly Bishop of

Christendome, according to the abilities that his place affoar-
 deth him. And so may we construe, Omnium curam geren-
 Quis scandalizatur & ego non vror? as it came not from
 Peter, so it belongs to all that are zealous in their rancke. The
 Greekes thinke much that they should come behind the Romans

Their owne Genebrard in Psal. 67. v. 37. ex-
 poundeth that prophetic there of the vo-
 cation of the Gentiles, and what degree of
 honour they shall hold vnder Christi, saies
 plainly, that the holy Ghost Aequat. Ori-
 tales Occidentalibus, preterea neither before
 the other. Which is a most true word; saue
 onely as inward worth shall commend the
 to God.

because of the amplitude of that Church,
 whereas they presume for certaine, that
 they excell them in piety, and vertuous life.
 Lastly, they are so hardie, as to threaten
 Iulius for transgressing of the Canons,
 p. 188. & 189.

99. *Damasus his titles, the Adioynders rattles, frothie stuffe*
to conclude for Monarchie. p. 189. & 190

100. *Damasus his governing the house of God: His letters for*
Peter of Alexandria. ibid.

101. *Damasus takes in hand, Vitalis an Antiochian heretike,*
to examine him; but by the permission of Paulinus his own Bi-
shop. So may any body. Prescribe, a prond word of the Ad-
ioynders meaning in, cleane besides the truth of the text. Da-
masus confesseth that Paulinus could doe as much as himselfe
in the matter, but onely to shewe consent between Bishops, &c.
 p. 191.

102. *The Adioynders huskin tearmes are opened: Flauianus*
his pretended restoring by Damasus, was nothing but their
mutuall returning to agreement after a priche; the manner be-
ing in those times, for two dissenting Bishops, to forbear the
communion of one another, till reconciliation and clearing of
matters, &c. p. 192

103. *Of Pope Siricius; That the Councell of Capua committing*
to him the finall bearing of a cause, makes for the Councels au-
thority,

thoritie, rather then for his; the Council deputing, he being deputed. And yet not with any power to controule former iudgements, but because (saies S. Ambrose) they presumed that what Theophilus (Bishop of Alexandria) should define, the same would Siricius (the Pope of Rome) allowe. *Ex Silij tri-*
mu--- p.193

104. Siricius rescript to Himerius questions, nothing to our question. *ibid.*

105. Anastasius and Innocentius their speciall ayde implored by the Fathers against the heretikes: but no universall iurisdiction of theirs acknowledged. p.194.

106. Universall iurisdiction goes not with sedes Apostolica. Of which kind there are more then the Romane See. Pastorall diligence to prevent the danger of Christs weak members, is made power and authoritie over ALL the members of Christs bodie; as the Adioynder metamorphoses it, to claw the Pope. p.195.

107. Innocentius either a bad pen-man, or his Epistles counterfeited. *Yes Rescriptis ad omnia prout fas erat &c.* is of the matters then in hand, not of the bye: which notwithstanding are not so provid as the Adioynder would frame them, paring away words to pervert the sentence: which he imputes to the Bishop, while he practiseth himselfe. p.196.

C H A P. 5.

108. **P**eters Summitie, or Summa potestas, excludes not the other Apostles from their fellowship in it, no not in Belarmines mouth; and much lesse in Origenes. Therefore it inferres no Monarchie. p.198.

109. The Papists fleete from sense to sense, in expounding of Scriptures, and at last they say, that the literall sense is not so plaine as the allegoricall. *A fine fancie.* p.199.

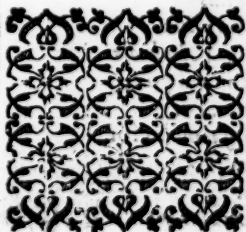
110. Not we, but the Papists, confound Clergie and Laitie. The Pope gives leave to lay-men to dispense spirituall matters, and some to take the Sacrament out of their own hands. p.200.

(Wo-

The Abstract of the Contents

- (*Womens Baptisme vsuall in Poperie: yet S. Chrysostome as astonished cries out upon it. τὴ λέγεις; γυνὴ βαπτίζει; What saiest thou? Does a woman baptize? Tom. 5. Savilian. p. 480. Παρρησια. eis τὰς ἀγίας, Βαπτίζοντες δὲ οὐκ ἐξουσίαν.*)
111. Origen saith it not, that the Church should be built upon Peter alone, and not upon other Apostles as well. p. 201.
112. But upon Iohn rather; whome he preferres wonderfully. p. 203. & 205.
113. As one, so the other, of things spoken to Peter, (in Origen's iudgement) are to be construed. Pasce oves, like *Edificabo super hanc*, & *è contra*. Therefore the Bishop satisfies all most directly, answering one by the other, of the places concerning Peter produced out of Origen, notwithstanding the Adioynders absurd cavillation. p. 202.
114. Paul equall with Peter at least. p. 204.
115. Peter could not merit to be the rocke of the Church, as the Adioynder dreames out of S. Hilarie misunderstood. And much lesse by onely rowing in a boat at sea, (as out of Maximus) could he atcheiue such preferment, so incomparably distant. S. Hilarie assigns the prerogative to his faith, five-fold to nothing, aboue his person, p. 206. 207. 208. 209.
116. Maximus his Sermons, of what authoritie. p. 210.
117. The Adioynder as all Papists, would faine be at his Carriers-logicke, and professes cruelties. p. 213.
118. The Papists to blame (as the Bishop most acutely told them, answering Maximus testimonie,) to assigne Peter the charge of a particular Church (*viz.* Rome) after he was Cheife and Gouvernour in their opinion of the Vniuersall. p. 211.
119. This replie of the Bishops, is defended against the Adioynders wittie follies. p. 213. & 214.
120. Continuall succession of Bishops, one after another, in the same Sea, doth not prooue that none of them euer erred. p. 212.
121. And much lesse that Peter was at Rome, because the Succession in the Sea of Rome neuer failed. *ibid.*
122. Maximus his elogia of Paul and Peter so tempered, as he
rat

- rather enclines to yeild Paul the preheminence. p. 214. & 215
123. The old Papiſts were not ſo violent in their concluſions againſt Princes, as the moderne Ieſuits. p. 217. (*Ieſuiti in eo ſapientes, quod putant ſe cælo ipſi quandoq; imperaturos.* Pap. Maſſ. in Paulo 4. [*Hem.*])
125. The Adioynder like a man deadly ſicke, that does not feele his grieſe; ſo refuſes to ſee wherein the Biſhop hath hurt them; and ſaies that his arguments trouble the Biſhop out of all meaſure. p. 217. &c.
126. The temporall and earthly Primacie diſclatmed by the Papiſts, though they practiſe the thing it ſelfe; which is vicerly forbidden them. p. 220. & 221.



Faults escaped in the Printing,

whereof some are already mended
in some Copies.

Pag.	lin.			
20	26	<i>cupiditate</i>		<i>charitate.</i>
116	<i>vlt.</i>	these		those
119	{ 23	emprison		surprize
	{ 27	surely		sure
120	11	humour his		humour is
129	17	called		culled
131	21	<i>primum</i>		<i>primum</i> [<i>& emē-</i> <i>da sic, toties quosi-</i> <i>es. Viciū fuit cor-</i> <i>rectoris corrigēdi</i>] [What then?]
135	24	<i>What then?</i>		those
138	8	these		freely
141	58	truely	Read	freely
	{ 12	speakes vpon		speaks it vpon
152	1	none but		none first but
164	24	tooke <i>Capsur</i>		to <i>Capsur</i>
187	{ 33	* <i>Iulius</i>		<i>Iulius</i>
	{ 34	<i>Marcellus</i>		* <i>Marcellus</i>
218	2	[<i>post</i>] <i>Ambrose</i>		and <i>Origen</i> hath
		hath told you,		told you,
235	11	<i>Num. 49.</i>		<i>Num. 20.</i>
242	15	<i>Theſſalonians</i> for		<i>Theſſalonians</i> to
		him		pray for him.
262	20	our		your
275	14	<i>Baronius</i> writ it		<i>Baron.</i> writing it
275	15	The Apoſtle S.		<i>Timothy S. Pauls</i>
		<i>Iohn</i>		<i>ſcholler.</i> [<i>eſt q. lo-</i> <i>cus apud Bar. T. I.</i> <i>An. 60. num. 41.</i>]
277	23	<i>διατηράτω</i>		<i>διατηράτω</i>
				279 4

279	4	<i>flumenta</i>
281	5	opposeth
286	21	ἀξιοι
307	34	1. Cor. 15.
315	25	1. Cor. 15.
321	Σ 1	300. yeares
	Σ 24	well euist
354	8	6
357	25	dele also
417	6	[post] ἡγιασμένος and

Read

426	29	were
430	Σ 8	dele this
	Σ 9	vrjing it
433	2	in Iouinian,
462	25	Virgin
463	6	[post] the Pope
511	27	ἐγατείας
516	25	Clergie
520	11	<i>Marcion</i>

Marg.

73	5. & 6	Ἡρακλεῖτα Μωψουστῆναι,
213	8	<i>Orbis</i>
232	5	<i>Hæu</i>
257	16	with them
263	1	ἐν ἀνδραγαθίᾳ
278	2	in Epist. 5. Cant.
279	6	cap. 8.
307	7	himselfe said to S. Iohn
486		dele, Com. in Epist. &c.
489	7	<i>Homo nihil</i>
506	1	Luc. 2. 2.
549	lin. 2.	vnwilling
note quartz		

Read

<i>fluenta</i>
apposeth (or pa- ralleleth)
ἀξιοι
1. Cor. 11.
1. Cor. 13.
certain 100. yeare
will euist.
7

that which is not
λίτος, (or, that
which is ἡγιασ-
μένος) may be, &c
where

vrjing for the
promise
in *Iouinianum*,
Nonne
(remaining
Pope) cannot
ἐγατείας
Church
Marcian

<i>Heracleota, & Mopsuestenus,</i>
<i>Orbis</i>
<i>Hæu</i>
by them
ἐν τῇ αὐτῇ ἀνδραγαθίᾳ
in cap. 5. Cant.
cap. 9.
said to S. Iohn himselfe
<i>Testis nihil</i>
Luc. 3. 2.
vnwitting.

Year	Month	Day	Time	Location	Remarks
1900	Jan	1	10:00	St. Paul	Arrived from Chicago
1900	Jan	2	10:00	St. Paul	Left for Chicago
1900	Jan	3	10:00	St. Paul	Arrived from Chicago
1900	Jan	4	10:00	St. Paul	Left for Chicago
1900	Jan	5	10:00	St. Paul	Arrived from Chicago
1900	Jan	6	10:00	St. Paul	Left for Chicago
1900	Jan	7	10:00	St. Paul	Arrived from Chicago
1900	Jan	8	10:00	St. Paul	Left for Chicago
1900	Jan	9	10:00	St. Paul	Arrived from Chicago
1900	Jan	10	10:00	St. Paul	Left for Chicago
1900	Jan	11	10:00	St. Paul	Arrived from Chicago
1900	Jan	12	10:00	St. Paul	Left for Chicago
1900	Jan	13	10:00	St. Paul	Arrived from Chicago
1900	Jan	14	10:00	St. Paul	Left for Chicago
1900	Jan	15	10:00	St. Paul	Arrived from Chicago
1900	Jan	16	10:00	St. Paul	Left for Chicago
1900	Jan	17	10:00	St. Paul	Arrived from Chicago
1900	Jan	18	10:00	St. Paul	Left for Chicago
1900	Jan	19	10:00	St. Paul	Arrived from Chicago
1900	Jan	20	10:00	St. Paul	Left for Chicago
1900	Jan	21	10:00	St. Paul	Arrived from Chicago
1900	Jan	22	10:00	St. Paul	Left for Chicago
1900	Jan	23	10:00	St. Paul	Arrived from Chicago
1900	Jan	24	10:00	St. Paul	Left for Chicago
1900	Jan	25	10:00	St. Paul	Arrived from Chicago
1900	Jan	26	10:00	St. Paul	Left for Chicago
1900	Jan	27	10:00	St. Paul	Arrived from Chicago
1900	Jan	28	10:00	St. Paul	Left for Chicago
1900	Jan	29	10:00	St. Paul	Arrived from Chicago
1900	Jan	30	10:00	St. Paul	Left for Chicago
1900	Jan	31	10:00	St. Paul	Arrived from Chicago



CHAP. I.

Of the Defence of the Bishop of E-

LIE his Answer to CARD. BELLARMINES

*Apologie, against the slanderous Adioynder
of one F. T.*

Wherein besides certaine other

*occurents of lesser importance, two things
especially are recleered: viz.*

The BISHOPS understanding of S. Austense exposition
of *Pasce oves meas* in the right sense; and his
most upright quoting of S. Ambrose
his words to the same
purpose.

§ I.



S^a Eusebius describing the raigne
of Constantine the Great, after the
Nicene Councell, calls it a blessed
time, when all things beeing esta-
blished both for Religion and Go-
uernment, nothing was in mention but the Trinitie in
heaven, and the Emperour vpon earth, with his Royall
issue; that prayed to, these prayed for, (θεός and εὐχόμενος
μα, as S. Paul couples them, 2. Theff. 2. 4.) euen twice a
day praied for, in the publike seruice, without any flat-
terie: witnesse^b S. Chrysostome, Com. in 1. Tim. 2. So the
Adioynder spends it selfe in the defacing of them both,
the KINGs Supremacie, and the Invocation of the one
and onely true GOD, by his Sonne Iesus Christ. And

^a Lib. 10. hist. a-
pud Gelasium
Cyzicenum, de
actis Concil.
Nicen. l. 3. c. 1.

^b ἵνα οἱ
μῦσαι ὡς
καὶ ἐκείνη
ἡμεῖς αὐτοῖς
ζήνται καὶ ἡ
ἐκείνη καὶ ἡ
πρωτὴ καὶ ἡ
κολλήσια τὸ
πρῶτον.
λογ. 5.

A I

first

first the *Supremacie*, then the other; because Kings being as ramparts to fortifie Religion, when they goe downe, Gods worship consequently goes to wracke. For Kings doe not minde matters of warre so much, or of the State (saies the same *Chrysostome* else-where, and *Leo* subscribes) by vertue of their calling which they haue from God, as of Religion, and Pietie, and of the Church. *οὐχ' ἕτως περὶ πολέμου, ἢ ἕτω περὶ παλαιοῦ, ὡς περὶ ἐκκλησίας μέλει βασιλεῦσι.* Therefore many other particulars occurring in the *Bishops Answer to Card. Bellarmine* (as indeede each of his bookes for their admirable varietie, is rather *κόρη ἑρμαπειῶς*, then *βιβλομονοειδής*, rather an artificiall embroidery, then a single monument) this man singles out onely these two in effect, not ignorant of the relation, or the connexion that they haue betweene themselves, That it is fatall in a manner (as the Orator said of himselfe) *nec vinci sine Republica posse, nec vincere*; so, that Christ should be dishonoured without the King were impeached, nor the King disparaged, vnles Christ were dishonoured. And againe, *Nemo alteri bellum indicit, qui non eodem etiam tempore & alteri*: no man assaults the one, but he oppugnes the other, for the most part, at the same time.

§ 2. **F**ive Chapters he spends about the first of these two points, five more about the second, and certaine other dribbles which he interlaces to the end of his booke. In the first, is first quarelled *S. Austens* exposition of *Pasce oves meas*, feede my sheepe; which the *Bishop* alleadged out of his booke de agone *Christiano*, c. 30. *Cum Petro dicitur, ad omnes dicitur, Pasce oves.*

c. Leo epist. 78. ad Leon. Aug. Quidam est vinum in enim gloria vestra extendatur imperium, qui SYTRA CYRAM REREM TEMPORALIVM Religioſa providentia famularum divinis & æternis dispositionibus impenditis. *As long after his time*, Eulb Carn. Epist. 13. vetustus m. s. habet Henricus Imper. & Rob. Rex Franciæ super Chartam flavâ conveniunt de statu Ecclesiæ amicebilitate tractaturi. d. Georg. Alexandrin. vitæ Chrysost. in extremo. c. 2. Philippic. f. Ne veniat anima mea in consilium corui qui dicunt vel imperio pacem & libertatem ecclesiarum, vel ecclesijs prosperitatem & exaltationem Imperij nocituram. Non enim utriusq. institutor Deus in destructionem ea coniecit, sed in ædificationem. Bernard. ad Conradum Regem Romanor. Epist. 247. g There fore (though he fall to other matter) yet he calls his 9. and 10. Chap. the Conclusion of the *Adiudger*, as if he had spent his spight with the former. See cap. 9. in Titulo.

meas : when it is said to Peter, it is said to all, Feed my sheepe. And therefore he is not made, by vertue of those words at least, Vniuersall Gouvernour of Christs Church. The strength of F. T. his reple to this authoritie (sparring the more ample quotation of the place, which in the ende I shall quote perhaps more amply then he, though he pretend to quote it somewhat more amply then the *Bishop*) lies in this; That whereas *S. Austen* saies, the commission giuen to Peter, *Feede my sheepe*, was giuen to all (*ad omnes dicitur*), it was becauie *S. Peter* bare the person of the Church, which with him imports as much, as to be indued with Supreame authoritie ouer the Church. And to this end *Tullies* Offices are quoted very freshly, *Est proprium munus magistratus, &c.* It is the proper office or dutie of a Magistrate, to vnderstand, that he beareth the person of the citie. And so, saies he, *Peter* looses no authoritie by this authoritie, but gaines rather.

§ 3. Where first when *S. Austen* saies, that *Peter* bare the person of the Church, and by that expounds his *ad omnes dicitur*, as this man fancyeth; I should thinke vnder correction, that he meanes the Church onely *representatiue*, consisting of the Apostles and Pastors, and no more; for they onely feede: which will hardly amount to so great a summe, as the Papists would make *S. Peter* chiefe Magistrate of: viz. to beare authoritie ouer the whole Church militant, and euery member thereof. Yea, and in some cases of extention, not onely ouer them which are without holy orders, and so no Feeders, but ouer them also which are cleane fallen away from the Church: and which is yet more, ouer them which neuer set foote within it. For thither also reacheth their *ierke*, as they call it, of *indirect power*. And though this should be granted in *S. Austens* sense, that, *S. Peter* bare the person of all the members of the

h Feeders of the
sheep, is put in
the euill sense,
by S. Iude v. 12.
taking many
things from S.
Peter himselfe.
3. Pet. 2.

i Theodor. hist.
3. 12.

k Lib. de clau
David.

l Adioynd. c. 2.
n. 19 & sequen.
Item c. 5. n. 6.

3

Church, (as no question but he figured the *communitie* in many things, as may be afterward not onely yeilded to, but declared at large,) yet who would euer beleuee, that whē the^h precept is of Feeding the flock of Christ, this precept is giuen to the flocke it selfe? which neuerthelesse must needes be I say, if it be giuen to S. Peter, *bearing the person of the flocke*; as he must needes beare that, if he beare *the person of the whole Church*, euen in that, that *he was bid to feede the flocke*. Doe you see then what a confusion you haue brought vs in already? how you haue pulled down the partition wall betweene the Laitie and the Clergie, so as now ⁱ *Theodosius* may sit him downe where he will, though it be at *Millan* it selfe, without any scrupulositie? how you haue vtterly remoued the inclosures about the mountaine, and made way for M. *Saunders* his ^k *Aclerus*, as he calls him, while you would seeme to set vp a *Nauclerus* in Christs Church, and to be the onely true friend to the beautie of Gods house? Yet you are wont to ^l say, that this is our fault, to take away distinction betweene the *sheepe* and the *shepherd*, betweene the *people* and the *Pastors*, and to lay all open to the wild boare out of the wood. Nay, not onely you confound the Laitie and the Clergie, but you make as many Popes by this meanes as there be Christians. For placing the Popedome in *Pasces oues meas*, in feeding Christs sheepe, you graunt that this commission was giuen to *Peter* representing their persons, &c. Which is as much to say, as, they are all made Feeders of the whole flocke, by vertue of these words, no lesse then he.

§ 4. As for that you expound the bearing of the person by *Tullies* Offices, to be no other then to be made Supream Magistrate, though it be first vncouth to expound *Austen* by *Tullie*, whole phrase for the most part is not so sutable; yet let S. *Austen* deliuer his owne minde

minde for this point, *lib. de pastor.* (for wee speake of *passe*, and hee handles this argument in the very place that I quote) *cap. 12. Quemadmodum loquantur authores mundi, quid ad nos?* As much to say, as, What care wee how *Tully* speakes? Besides, that if *S. Austen* had meant to decipher *Peter* by those words to be *cheife* magistrate of the Church vnder *Christ*, (for so you conceiue) perhaps he would rather haue said that he bore *Christi personam*, then *Ecclesia*; the person of *Christ*, then of the Church. As the deputy Regent of a kingdome or territorie vnder an absolute Prince, may rather be said to beare the Princes person, then the Common-wealthes that he gouernes in his right. So here. And so speakes your *Andradin*, *lib. 1. de Concil. Papa Christi personam gerit*, the Pope beares the person of *Christ*: so diuerse more of the same straine. Neither lastly, does it seeme likely in reason, that a Prince should represent for his Common-wealth, the head for the bodie, which are rather distinguished still one against the other, as *membra diuidentia*, and two parties; but either certaine of the Commons for the whole multitude; or as in other cases, some one man for the King. But compare wee more narrowly *S. Austen* with *Tully*, since you will needs vrge vs to it.

§ 5. In *Tully* it is *gerere*, in *S. Austen* *gestare personam Ecclesia*. Is there no difference thinke you betweene these two? What if one be of things figuratiue, another of things essentiall? wil you blame me as too criticall for distinguishing betweene *gerere* and *gestare*? *Gerimus magistratum, gestamus uestem*, either *scenicam*, or some other. *Gestamus & personam*; I meane not nowe *personam* in *S. Austen* sense; least *S. Peter* be farther off from his supremacie then you are aware. And though *Austen* in some place may say, *gerere personam*, euen of *Peter* in this case, yet neither in that place that you now

alleadge, de Agone Christiano, cap. 30. and for one *gerabat*, you shal haue 5. *gestabats* in *S. Austen*, I beleuee. *Gestare*, *portare*, *sustinere*, *figurare*, all these I may remember; *gerere*, though I denie not, yet it comes so fieldom, as I may truly say, I scarce remember.

§ 6. Touching what you insert here, *That whatsoever is giuen to the King as King, the same is giuen to the Common-wealth, whereof he beareth and representeth the person: and so in like manner, what was giuen to S. Peter as head of the Church, the same belongs to the Church her selfe*: I will not follow you too close about your State-positions, so fauourable to Kings as we knowe of old, so enlarging their sway as you now professe, that what power the one hath, the other hath the like, King and people, (though 1. Sam. 8. 11. we read of *iudicium Regis erga populum*, but none *populi erga Regem*, the King might iudge the people, but not the people the King) & therefore this secret might haue rotted in your breast; to omit this I say, It will follow out of your doctrine, that what our Sauour may doe as Head of his Church, the same may his Church doe of her owne head. The instances are diuerse, in your practise specially, I need not faine. As to mangle the communion, to dismisse subiects from their allegiance, to restraine marriages, to dispense with vowes, with oathes, &c. In all which you set your wit against his, your authoritie against his, and namely in the question of assoyling from Obedience, how often doe we heare from you in plaine tearmes, that *Ecclesia habet auctoritatem Dei in terris*? No doubt, because *whatsoeuer is giuen to the head, the same is giuen to the bodie*, as here you tell vs. Though againe you are as rude with your owne Doctors, as before you were rash with Princes Crownes, when you say in your application, that *in like sort whatsoeuer is giuen to Saint Peter as Head of the Church, the same is giuen*

Thom. Aquin. 2.
2. q. 12. art. 2. Val-
entian. in il-
lum locum, &
aij.

men to the Church her selfe : which you would neuer haue said, I suppose, but to defend your grammar-paradoxe about *gerere personam*, with a farre more desperate paradoxe in diuinitie. Discerne you no better betweene Popes and Councils, which are the Church in effect? or shall these play quarter-masters with the Pope? Doe you so vnderstand the Councell of *Basile*, or the Councell of *Constance*, which your fellows would helpe you to construe more mildly; or will you reuiue that charme of our King *Henrie* the 4. of famous memorie, who writing to the Pope to perswade him to conformitie, alleadged thus (if *Stow* say true:) *Si non audierit Ecclesiam, &c.* If he heare not the church, that is, obey not, let him be vnto thee as an heathen & a Publican? As for *S. Cyprians* authoritie, which you botch into your text here, impertinēt enough, that *Ecclesia est in Episcopo*, the Church is in the Bishop, because the Bishop, as you say, is Head of the Church; do you not consider why that was spoken by *S. Cyprian*, euen to curbe the insolencie of your Romish Hierarchie, and to shew that Bishops are rather absolute in themselves, (he of *Carthage* at least, *Romes* ancient peufellow) and no way depending on forraine Tribunalls? *Rationem actūs sui Christo reddituri*, as the same Father sayes elsewhere, to giue account of their doings to Christ [onely.] But I come to *S. Austen*. In whose words I affirme, that *gerere personam*, is to resemble the Church, or to stand for the Church; not to bee made the cheife magistrate of the Church, as you would face vs. And that our Sauour directing his charge to them all, instanced the willinger, as I may say, in one, which was *S. Peter*, and spake to him for all, to commend the loue of vnitie to them. *Imò verò & in ipso Petro unitatem commendauit*: yea, and in *Peter* himselfe hee commended [this] vnitie: *Multi erant Apostoli, & vni di-*

Stow annal.
Angl. ann. 10.
licen. 4 p 346.

*Ecclesia Cor-
thag. ἀνίστατο
ἀντὶ τοῦ
ἀποστόλου
ἐπ. 51. αὐτὸς
55. ad Cor. & ad
Steph. 1.2. Ep. 1.
In Ecclesia ad-
ministratio v-
nusquisq; prae-
positus librum
habet voluntatis
suae arbitrium
Quae verba
repetit & in Ep.
ad Magnum. l. 4.
Ep. 7. Nemo
praescribamus
quod minus ita-
tut quod putat
vnusquisq; prae-
positus, &c.
De Pastore. c. 13.*

gitur

Ioh. 13. 35.

Gén. 45. 24.

Quasi alter
alteri.

Ioh. 17. 21.

citur, Pasce oves meas: There were many Apostles, and it is said [but] to one, *Feede my sheepe*: Why that, but onely to commend vnitie to them? *In hoc cognoscent omnes vos esse meos*: By this shall all men know you to be my disciples, if you loue one another. And, *Looke you fall not out by the way*: *Iosephs* precept that he gaue to his brethren. This was the care that our Sauour had of vnitie. Againe, *S. Austen* in the same chapter, *cap. 13. de pastorib.* (that you may beleue that booke the rather in the explication of *pasce*,) *Nam & ipsum Petrum cui commendauit oves suas, quasi alter alteri, unum secum facere volebat.* He sought not to make him a diuerse regent, as you imagine, a deputie in his absence, but in all his speech, he droue after vnitie, that intending the vnitie of the Church with himselfe, *even as he and his father are all one*, (as he saies,) which shal not be perfected till after this life, yet in the meane time one man might stand for his Church, and represent his Church, the better to knit vp this knot betweene them. *Ut sic ei oves commendaret*, saies *S. Austen*, *ut esset ille caput, ille figuram corporis portaret, id est, Ecclesia, & tanquam sponsus & sponsa essent duo in carne una*: that is, That so he might commend his sheepe vnto him, that himselfe might bee the head, the other might beare the figure of his bodie, that is the Church, and as bride and bridegroome they might be twaine in one flesh. Here, I trow, you haue *Peter*, not the head, but the bodie, plainely so distinguished by *S. Austen*, *ut esset ille caput*, that Christ might be the head; *Peter*, shall I say, the body? nay, not so much as the bodie, but *figuram corporis portaret*, saies *S. Austen*, that hee might carry the figure or resemblance of the bodie. And is *gerere personam* now, and *gestare figuram* all one, thinke you, because of *Tullies Offices*? Yet you cry out against the *Bishop* for fraudulent dealing, and superscribe your boxe, *A Discoverie of his absurdities, falsities,*

lyes:

Yes: you blame him for lame quotation of places. Indeed he is as compendious in quoting the Fathers, as you are ambitious in citing your owne *Supplement*, and as talkative and full of circumstance as any pies-nest.

Λαλίστερον ο' ἔδνας.

* Ἀνθρώπου καὶ κοροίνου.

But for quoting of places against the light of conscience, was there euer any wretch so taken *ἰναυλοῦν*, so in the very manner, as you are in the construction of *gerere personam*, which S. *Austen* expounds by *gestare figuram*, or *portare figuram*, you would faine extend to boundlesse iurisdiction? And if *gerere* and *gestare* were graunted you to be all one, is there no difference betweene *figura* and *persona*, as *persona* is put for *maiestas reip.*? will you put *figura* in that sense too? You imagine the Church to carrie S. *Peter*; no doubt, as a beast carryeth the rider: and some of you haue allegorized it so, from *Balaam* and his asse, to the Pope and your Church. Here you see the Church doth not beare S. *Peter*, but S. *Peter* beares the figure of the bodie, that is, of the Church. And where you thinke the Supremacie that you attribute to your Pope was groundd vpon the infallibilitie of his iudgement in faith, and from thence proceeded that same *Pasce oues meas*, S. *Austen* tels you farther, to correct that opinion, that the ground of his commission was the strength of his loue, in these words, *Proinde ut oues commendaret, quid illi prius dicit, ne illi tanquam alteri commendarer?* *Petra. amas me? Et respondet; Amo, &c. Confirmat trinitatem, ut consolidet unitatem*: that is, Therefore that hee might commend his sheepe vnto him, what first does hee say vnto him, that he might not commend them to him as to another man? *Peter*. louest thou me? And he answereth, I loue thee, &c. He confirmes trinitie, to establish vnitie. So as every where, vnitie and loue is aimed at, which is the bond that couples *Christ* and his Church; which Church as I tell you, *Peter* representeth here, no otherwise then a proxie doth him that he stands to be admitted for. But you

Ne illi tanquam alteri.

doating vpon the priuiledges of your earthly God; blot out *loue* to bring in *power*, and for that which S. *Austen* said a little before, *vt essent duo in carne vnâ*, your Canonists haue not shamed to turne it thus; *vt essent duo in sede vnâ*: as if Christ and the Pope had one Consistorie. This is the agreement between you and S. *Austen* here.

§ 7. You againe cite S. *Austen* in his commentarie vpon the 108. Psalmc. Were you disposed, throw you, to doe your selfe a shrewd turne? For from whence could you receiue a greater blow? Yet here againe I must tell you, that your citation is wrong. *Cuius ecclesie* (say you, as quoting S. *Austen*) *ille agnoscitur gessisse personam*, meaning of *Peter*. But S. *Austen* sayes not so. First, not *gessisse* but *gestasse*, is S. *Austens*. See you now that I distinguished these two, not without cause before? For neither did you, I am sure, without cause here change them. You know that *gerere* is of farre more force, then *gestare* in these matters: so as *gerere remp.* is as much as *regere remp.*, *gestare* not. And if S. *Austen* had said *gessisse personam*; yet see, I pray you, with what qualification. Not simply *gessisse*, but in *figurâ gessisse personam ecclesie*: which you cut out: as if in *figurâ* were no words, or words of no sense, or sense, but not to your tooth. This is your honest dealing, that cry out against falshood. Call you this arguing in *figurâ* against your betters? And would you read that to the Corinthians, or suffer to bee read; (suppose in your Colledge hall at Rome, whereas we in our Colledges here read the Bible at our ordinary meales, so Father *Parsons* made the schollers to reade the booke of Titles, and of claimes to Kingdomes, if your Seculars haue said true, and men say that you boast of Father *Parsons* his spirit;) would you suffer I say to be read, *Omnia contingebant illis*, and no more, for *omnia in figurâ contingebant illis*? Specially if the controuersie were how *omnia contingebant illis*, as here the controuersie was about *gerere personam*, and in what sense. But let vs heare S. *Austen*: *Sicut quadam dicuntur quia ad Apostolum Petrum proprie*

proprio persisterere videantur, nec tamen habent illustrem intellectum, nisi cum referuntur ad ecclesiam, cuius ille agnoscitur in figura gestasse personam, propter primatum quem in discipulis habuit, sicut est, Tibi dabo claves regni celorum, & siqua huiusmodi: ita Iudas personam quodam modo sustinet inimicorum Christi Iudeorum, qui & tunc oderant Christum, &c. As some things are said which may seeme properly to belong to the Apostle Peter, and yet make no cleare sense, but when they are referred to the Church, whereof he is knowne to haue represented the person figuratiuely, for the cheifedome which he had among the disciples, as that is for one, To thee I will giue the keyes of the kingdome of heaven, and if there bee any like: so Iudas sustaines after a manner the person of the Iewes Christs enemies, who both then hated Christ, &c. Here is somewhat that you catch at, but more that we may retort vpon you. You catch verie greedily at *propter primatum quem in discipulis habuit*, which we neuer doubt but S. Peter had, a place of some priority in the quire Apostolike. And it may be for that, our Sauour the rather chose him, to represent his Church. More zealous then the rest, more auncient then the rest; whether to figure the faith, or the eternity of the Church, the one in this world, the other in the next, or for what endowment else of his you can deuise. For some no doubt. And if it be secret, is it therefore none? will you call Christ to account for euerie thing? and vnlesse wee can answer for him, will you condemne him? *Why not some other as well as Peter*, say you, *if it were onely a matter of representation?* As if I might not say the like, Why not some other as well as Peter preferred to be the cheife magistrate? It was free, you will say, to our Sauours choice, and but one could be to sway a monarchie: he chose Peter. And may not I say the same? But one could be to figure vnitie: for, for that cause hee chose one: and as in diuerse other things Peter had the preheminnence, but yet with others, as James and Iohn, & *et ceteros*, and Gal. 2. *et nonnullos*, (more *primi* then Peter, where more might be v-

sed) so here where but one could be employed in the businesse, the rest being slipt ouer, *Peter* was thought the meekest to be the modell of vnitie, because in some prerogative hee might passe those *primas*; or perhaps it was the secret of our Sauours brest. Are you so little acquainted with the libertie of Gods actions? or reserve you nothing for our knowledge in the world to come? This to your obiection.

§ 8. Now marke what we gather out of *S. Austen* text. First, *Some things there are seeming to belong to Peter, which can make no cleare sense, but when they are construed of the Church.* This is flat against you, that would haue *Peter* such a figure of the Church forsooth, as yet to occupy a certain place of his owne, and what is giuen to *Peter* should be giuen to the Church, and what to the Church, the same to *Peter*. But *some things*, saies *S. Austen*, are said to *Peter* which can haue no pregnant construction but of the Church.

Secondly, amidst those some things, is, *Tibi dabo clauis*. *S. Austen* useth this very example; which you would faine haue to be ingrossed by *Peter*, as if the keyes had personally beene deliuered to him, and in his owne right: which *S. Austen* denies.

Thirdly, *Si qua alia, if there be any more.* There may be more then, as, *Pasce oues*. No doubt this must be one, by his owne exposition before, *de Agone Christiano*, c. 30.

Fourthly, that he bare indeed *personam ecclesie*, but in *figura*, which you had pared off. Not by power of his place, or authoritie permanent; but culld out before the rest by our Lord for that end, to signifie vnitie.

Fifthly, that *primatus* was not the primacie of magistracy, euen that declares; that he saies, the keyes were promised to him *propter primatum*. So that first the primacie, then the keyes. And his primacie among the Apostles was a motiue-cause to promise him the keyes in the name of the Church: whereas else *primatus* and the keyes had gone together, and as soone as *primatus*, so soone the keyes. But

now

now they are promised him for some specialty in him. Not for office then, as you would hate it.

Sixty, as *Iudas* sustained the person of the wicked, (*sustinuit*, a more powerfull word then *gestavit*, and much more then *significavit*, which is said here of *Peter*, and yet but *quodammodo*, so thic is *S. Austen*, so farre from the iurisdiction that you build vpon *Tullies Offices*) so *Peter* of the Church. As *Iudas* of the one, so *Peter* of the other, saith *S. Austen*: which is no authoritative primacie, you may be sure, vlesse *Iudas* shall haue a generation of Successors now, as well as *Peter*, and (which is more damnable) of holy Scriptures institution. If any such were, who more likely then the Pope, that holds by the purse which *Iudas* carried, and troubles all the world for Supremacy in Temporalls? But neither *Iudas* then, nor the Pope now. Else *Peter* should haue been head, vnder *Iudas*, his head, (doe you like this?) when he went so farre as to scandalize our Saviour, and deserued the name of Sathan at his hands. Was *Peter* then vnder *Iudas* his iurisdiction? yet, no doubt far gone in that part, which *Iudas* bare the person of, by *S. Austens* saying. For so we read in his *Alia expositio* of the same Psalme: *Cuius populi diximus Iudam in figurâ gessisse personam, sicut ecclesia gessit Apostolus Petrus*. Your grauie perhaps will say, that this is reproach: for so chap. 4. num. 33. But we doe but argue, and I pray who giues the cause? *Quæcunque scripta sunt, propter nos scripta sunt*. Rom. 15.

§ 9. To omit that *Prosper* vpon the same Psalme (*Prosper Leo's* secretarie, and *S. Austens* scholler) tunes it yet in a higher key, making *Iudas* not onely beare the person of the wicked, which you construe so imperiously as we haue now heard; but he saies in plaine termes, *Iudas primatum gessit inimicorum Christi*, *Iudas* bare the primacie of Christs enemies: which I trust you will not expound, how impudent soeuer, that *Iudas* was made chiefe magistrate ouer Christs enemies: no more then was *Peter* ouer Christs friends.

§ 10. **Y**OU quote farther S. *Anstet* in his 13. *serm.* *de verbis Domini secundum Matth.* out of which you haue these words, *Petrus à Petrà cognominatus, &c.* which moreover you thus english: *Peter taking his name from a rocke, was happy, bearing the figure of the Church, hauing the principalltie of the Apostleship.* Of which anon as it serues your turne. In the meane time you may see what varietie of words S. *Anstet* hath, to see out the meaning of his *gerere personam*, both here and elsewhere. Though here he doth not vse so much as the word *personam*, but *figuram* onely, which is a great deale lesse, or rather makes all besides to be iust nothing. But as I began to say, see a little I pray you, his store of words, to giue you his right sense about *gerere personam*, that you dreame not alwaies of Magistrates in *Tullies* Offices. *Admoner nos intelligere mare praesens saeculum esse, Petrum vero Apostolum ecclesiae unicae typum.* He giues vs to vnderstand, that the sea is this present world, and *Peter* the Apostle a type or instance of the onely Church. The same againe, *de baptismo contra Donatist. l. 3. c. 17.* *In typo unitatis* (as afore of the Church, so now of charitie, but it is all one in effect) *Dominus Petro potestatem dedit, &c.* In the type of vnitie, our Lord gaue *Peter* power, (saies S. *Anstet*.) or in the type of charitie. And will you say that all that were types in the old Testament, were so many magistrates? where some were of Christ, yea verry many: were there so many gouernours of Christ, I pray you? or the types of the Church that went before in the old Testament, were they all Church-gouernours? And yet thus, you see, S. *Anstet* declares his meaning about *gerere personam*, by *figura*; by *typus*, and such like. But you will say, it followes in S. *Anstet*'s words, *Ipse enim Petrus in Apostolorum ordine primus.* And what then? As if wee denied the primacie in the order of the Apostles, which are ready to graunt euen more then so, if need be. The Bishop yeelds a triple primacie to *Peter*, in the booke that you confute before you vnderstand. Out of which you in time may

Eypr. de bono
Patient. Inueni-
mus iustos om-
nes qui figuram
Christi imagine
praesente por-
tabant.

Ordinis, loci,
praesentiae p. 15

may prooue the triple crowne. And had *S. Austen* beene so favourable, you had done it ere this. In whome it followes, *Sepe respondet pro omnibus*, spoken of *Peter*. And will you knowe, *quo mysterio*? Let him selfe shew: *Unus pro multis, unus in multis*: once againe to endear this vntie to them. Proceed yet: *Simon ante à vocabatur: nomen autem Petrus à Domino ei impositum est, & hoc, ut ea figura significaret ecclesiam*. Doe you heare *figura*? doe you heare *significaret*? How will this agree with *gerere personam* in your maiestickall sense? Yea the name of *Peter* heeresayes, was giuen him to that ende, rather to signifie for the Church, holding the wholesome confession, *Tues filius Dei vni*, then for his owne preheminance of place ouer others. And yet more pregnantly, *Quia enim Christus petra, Petrus populus Christianus*. Are you aware what the people haue gotten by this shift, whome you are wont to cut short? So many people, so many Peters. Vntlesse you are content that Peter do no more then represent the Church, that is, the people of God, as *S. Austen* meaning is.

§ 11. I might tell you of that between; because I would giue you good measure for complaining of *lame quotations*. *Petra, à petrà, non petrà à Petrà*, and that, as à *Christo Christianus vocatur, non Christus à Christiano*. Yet you would not refuse to bee called of *Peter*; and *Hellarmine* saies, *Chrysostome* prophecyed almost as much, *Hom. 33 in Act.* that you might not be ashamed, if a time to come you were called off the *Popes*, among whom was *Peter*. Where you may do well to thinke how this agrees with *Nazaren, Abyg, eis vñ, &c.* where he is so farre from being called of *Peter*, or any other, *I loue not* (saies he) *to be called after the name of men, being borne of God* that vnles our Saviour *Christ* were God, he would thinke it no honour to be called by him, though as a man neuer so excellent. But we are now in *S. Austen*. More plainly then against them that would be built vpon *Peter*, which (as I said) you blush not, but boast of at this day as your secondary foundation,

De notis eccl.
lib. 4. c. 4.

See Advers.
num. 18. c. 3.

Homi-

Homines volentes adificari super homines, men that haue a longing to be built vpon men, (wee vpon their doctrine, Apoc. 21. 14. and Ephes. 2. 20. you hardly vpon his person, or as shall seeme good.) [What say they?] *Ego sum Cepha, ipse est Petrus. Quomodo enim non in Pauli, sic nec in Petri, &c. Vt Petrus super petram, non petra super Petrum.* I am Cephas his, now Cephas and Peter are all one. For as wee are not [baptised in the name] of Paul, so are we not of Peter neither, &c. that Peter may [be knowne to be built] vpon the rocke, and not the rocke vpon Peter. But close to our purpose. *Illum videte Petrum, qui tunc erat figura nostra*: that is, Consider that Peter who was then our figure; not bare our person, that is, bare rule ouer vs, we neuer living in Peters time, and his regencie being expired before we were born, but (as I haue often said) standing for the Church by way of type or figure, and so he represented for vs; and for the Church to the worlds ende, whereas hee could gouerne no more then liued in his owne dayes. *Petrus Tunc erat figura nostra*. Againe, to vrge *significat* against this mans magnificat, which he sings to S. Peter, but afore hee know well what it meanes, *In eo quod dixit Petrus, Tu es filius Dei vniuersi, firmos significat*, saies S. *Austen*, in eo quod *reprobat*, &c. in firmos *exaltat* sic significat. Is this also to be construed by *Tullies* Offices, of gouernment? or doth S. *Austen* not speake yet significantly enough, without we turne the Iesuites dictionarye? Doth a magistrate *signifie* the citie that hee gouernes? or was S. Peter at one time the gouernour of the strong, namely, when he confessed and beleued Christ, an other time of the weake, namely, when he staggered? How then was he euer an vniuersall gouernour? For when hee doubted, he confessed not; when he confessed, he doubted not. So neuer was he gouernour of the bodie altogether, neuer did he *gerere personam* in that sense. I thinke you see cause to repent your construction, vnlesse you be wearie of vniuersall dominion. And yet once againe S. *Austen*, to giue you more light. *In illo ergo vno figurabatur ecclesia, &*

VERVM.

utrumq; genus significandum fuit, id est, *firmi & infirmi*, quia sine viroque non est ecclesia. In him therefore alone, or in that one man therefore, the Church was figured, and each kind of men was to be signified, that is both the strong and the weake, because without both of these, the Church is not. Doe you perceiue how this fits with that which went before? For either *S. Peter* was a ruler but by halves, or *gerere personam* must be otherwise construed, euen as *S. Austen* does here, by *figurare*, and *significare*, not as you by *regere*, a word not once vsed by *S. Austen* in all this matter, nor any like it. For, as for *primus & praprius in ordine Apostolorum*, we haue cleared it before, and it is too weake a foundation to beare such streffe. Saue that as *Peter* of the Church, so these words of *Peter*, a semblable supportance and worthy your choosing.

§ 12. We are long vpon this place, but the reason is, discover one of our Discoverers tricks, and discredit all. *Ambulauit Petrus super aquas inssu Domini. Hi sunt firmi ecclesia*: *Peter* walked vpon the waters at our Lords commandement. These are the strong in the Church, saies *S. Austen*. It puts me in mind of your argument for the primacie. *Aqua multa, populi multi*: *Peters* walking on the sea, was his regiment of the world: yet not all waters, I hope, were in the sea of *Tiberias*. Or shall we say, that this prefigured your *Tyber*? though so doubtfull is as yet *Peters* reliance at *Rome*, that he hath not beene scene sitting, and much lesse walking there, vpon your Sea. *Onesiphorus* with much seeking found *Paul* at *Rome*, 2. Tim. 1. 17. we *Peter* not yet. Our Lord indeed entred *Peters* shippe. But what then? I should thinke if *Peter* had entred his, it had been more pregnant. So might *Peter* haue been thought to haue succeeded in his charge; this allegorie makes *Christ* succeed into *Peters*. No doubt *Peter* had a boat, as a fisherman should haue; our Sauiour none, sanctifying another trade, as we are taught by *Iustine Martyr*, during the time of his minoritie, vntill it pleased him to reueale him-

selfe vnto the world. But *Bernard* sayes it; wil you be iudged by *Bernard*? Doe but tell the Pope, as he did *Eugenius*, he will say you speake *inconsiderately* to him. I wisle an easie matter for *S. Bernards* wit, with a flourish or so, to establish the Popedome already established. Besides that, he will tell you, *S. Iames* raised seede to his brother deceased, that is, succeeded into our Lords prouince. Vlesse our Lord himselfe had not the world for his scope. And *Eusebius* as much, quoting *Clemens* for his author, l. 6. *Hypotyp.* that the cheife Apostles themselues, whereof Peter was one, did not once contest with Iames for that priority. But returne we to *S. Austen*.

De consid. 1.

Lib. 2. hist. cap. 1.
cristian. 179. 1.

§ 13. There are yet two more places behind in *S. Austen*. One, *Tract. in Iohannem* 124. an other *de Agone Christiano* cap. 30. With that we began, and with the same wee will conclude. But the first we will fetch from his *Tractat. in Ioh.* 123. somewhat higher. Speaking there of our Sauours repast after his resurrection with fish & hony-combe, he ponders the very number of the disciples then present, and thus gathers: *Vt omnes qui hanc spem gerimus, per illum septenarium numerum discipulorum, per quem potest hoc loco nostra vniuersitas intelligi figurata, tanto sacramento nos communicare nossemus, & eidem beatitudini sociari.* That is, That all we which are indued with this hope, may know that by that seuenfold number of disciples (by which our whole companie may here seeme to be figured) we are both partakers of that mysterie, and fellowes in that blisse. Neither doubteth he but *S. Iohn* ending his Gospel with this narration, *hauiing many things else to report of Christ*: he ends it, *magna & magnarum rerum contemplatione*, as he saies: making it as important, so mysticall, you see, by that word of *contemplation*. Where first we haue *figurari* in the sense before confirmed, not theirs, but ours. As erewhile Peter *figured* the Church, so now those seuen disciples *figured* the vniuersalitie of Gods people, that is, the Church. And yet I hope they are not made thereby regents of the Church, though

though the Iesuites haue a proiect, wee heare, to bring in more then one, to manage at one time the Sea Apostolick. I remember *Occham* in his Dialogues hath a question to that purpose, whether the Popedome may bee swayed by many at once? And inclining to thinke it lawfull, it may be the Iesuites drew it from him, and would put it in practise. In truth our Sauour choosing 12. Apostles, shewed he neuer meant, that one should gouern all after they were dead, as these now would haue the Pope to doe in Peters stead. But as I was saying, the 7. figurers here are not 7. gouernours: no more then is Peter figuring the Church, or bearing the figure of the Church, or whatsoeuer else soundeth that way, inuested in the authoritie that this man here dreames of, as if *gerere figuram*, were *gerere personam*; and *gerere personam*, were *potiri rerum*.

§ 14. **H**ere also that is answered that *F. T.* in his wisdom asked a little before, why onely Peter should beare the person of the Church? or, whether none was meete for that part but he? Wee haue answered it before; and the like might be asked of Iudas, was there none wicked in those dayes but he? not Herod? not the Pharisees? not any other? or could none but an Apostle stand for the patterne of bale and condemnation? But *S. Austen* here answers it a great deale more roundly; that seuen men at another time, and not onely Peter, *figurauerunt universitatem nostram*, represented our whole companie, the company of the faithfull, that is, the Church of God, whom yet, I suppose, he will not allow for Popes.

§ 15. Again in the same tractat, that you may see how farre *Pasce oues meas* surmounts the Pope, or the Popes commission, which they squeeze to the vttermost to giue him aduancement, *S. Austen* insists first vpon that consideration, *oues meas*, not, *oues tuas*, which is worth the poizing, not onely in the sense that the Iesuits vrge it, as if all *Christs* sheepe were thereby recommended to Peters charge, Apo-

a 1. Feede my
sheep, not, feed
thy sheep. Seek
my glory in
[feeding] them,
not thine owne
glory; my sove-
raignie not
thine; yea my
a tuantage, not
thine owne
gaines.

b 1. Be not of
their company
that belong to
the dangerous
times: Alluding
no doubt to
that of 1. Tim. 3.
where it is said,
men shal be co-
uetous, and
proud, and lo-
uers of plea-
sures, more the
louers of God.

bles, Prophets, Kings and Emperours: whereas our Sau-
our neuertheles hath sheepe in heauen, & *μύλα & μύαν*, both
Saints and Angels, which I trust are not liable to Popish
iurisdiction; no, though *pasce* were *impera*, and *sarculum*
sceptrum, contrarie to S. Bernard. Not only thus then I say,
but he addes further, and giues other cautions, *a pasce meas*,
not *pasce tuas*, therefore *non te pascere cogita, gloriam meam in*
is quare, non gloriam tuam. dominium meum (that was not ex
hoc mundo non tuum, yea *lucra mea* (let the Venetians heare
this) not *lucra tua*: and to conclude, *b Ne sis in eorum societate*
qui pertinent ad tempora periculosa, perilous times: indeede
times the more perilous, because all the strife is *de tempora-*
libus.

§ 16. Neither doubts he to extend the force of that *pas-*
ce which was giuen to Peter, to the censure not of Popes
onely, though of them too, but of all bad ministers through
out the world. *Contra hos vigilat toties inculcata ista vox*
Christi (Pasce oues meas) quos Apostolus gemit sua querere, non
qua Iesu Christi. Against those stands up this saying of Christ,
so often repeated, [Feede my sheepe,] whome the Apostle laments
for seeking their owne, not the things that are Iesus. Christs:
[whosoever they are, or of what ranke soeuer.] And a little
before that, Qui hoc animo pascunt oues Christi, ut suas esse ve-
lint non Christi, se conuincuntur amare non Christum, vel glori-
andi, vel dominandi, vel acquirendi cupiditate, non obediendi, &
subueniendi, & deo placendi cupiditate. Which because our
Adioynder vnderstands Latin so well, we will leaue to him
for this once to English.

§ 17. Come we now to the 124 *Tractat*, out of which
he vrgeth this: *Hoc agit ecclesia spe beata, in hac vita erumino-*
sa, cuius Ecclesie Petrus, propter Apostolatus sui primatum, ge-
rebat figuratâ generalitate personam. Which the easier to
cleare, we may sort out by parcels that which makes for
them. First *gerebat personam*, which this man thinks to be as
much as *tenebat regimen*; but of that before. To omit how it
is qualified with *figuratâ generalitate*, his bearing the per-
son,

f on, beeing but figuring, and signifying, and representing still, with S. Austen, which is short of Magistracie. Secondly, *propter Apostolatús sui primatum*. Which the better to conceiue, heare we further S. Austen, heare you too good Sir, that accuse the *Bishop* for *laming places*, as if no bodie were such a legall reciter of them as your selfe. *Quod enim ad ipsum proprie pertinet*, (speaking of Peter) *naturá unus homo erat, gratiá unus Christianus, abundantioré gratiá unus idemq, primus Apostolus*. Sed &c. that is, For as concerning himselfe, Peter was. by nature [but] one man, by grace one Christian man, by a greater measure of the same grace, one and a prime Apostle. But &c. You will say perhaps that this is a third kind of aduantage, an authoritie more then euer you were aware of, for Peter, *unus idemq, primus Apostolus*. But there is more in it then so. S. Austen knowes but three steps of condition here in Peter. *A man*, which he was by nature, a *Christian*, which by grace, but by height of grace, by excessse of grace, an *Apostle*. Yet *unus Apostolus*, but one Apostle, not *virtually* as you would haue it, the whole quire or Colledge of them. Our Sauour was not so poore as to haue but one Apostle, saies *Irenaus*, l. 3. against them that thought Paul was the onely man. So farre off was Peter then, that scarce he was thought to be one of the number. Indeeде twelue, as I shewed you before, for great cause. But concerning Peter, *unus Apostolus*, saies S. Austen, but one Apostle. As for the *prime*, we graunt you, as you haue beene often told, and to content you the more, more then in one regard of primacie. An excellent flower he was in that garland; what would you els? But that this primacie was distinct from your supposed magistracie or maiestie Ecclesiasticall; as you would inferre out of *gerere personam*, heare what followes. S. Austen hauing recounted the three former degrees of Peters condition, he proceedes to a fourth, neither coincident with the rest, nor yet containing any such principalitie as you talke of, but meereley asfoarded him of our Sauours free bountie, in regard to his

1. But when it was said vnto him, To thee will I giue the keyes of the kingdome of heauē, & whatsoeuer thou shalt bind vpon earth, shall be bound also in heauē, & whatsoeuer thou shalt loose vpon earth, shall be loosed also in heauen, he represented the *Vniuersall Church*.

excellent worth among his fellowes. *Sed quando ei dictum est, Tibi dabo clauēs regni cælorum, & quodcūq; ligaueris super terram, erit ligatum & in cælis, & quodcūq; solues super terram, erit solutum & in cælis, vniuersam significabat ecclesiam*, saies S. Austen: he stood for the Church, it was said to him in the person of the Church, not as chiefe Magistrate, not as *primus Apostolus*, the first wheele in the clocke, but in a sense distinct from the former three degrees (therefore he saies, *Sed quando*) yet happily the rather for his aforesaid worthines, our Sauour put this part vpon him, honoured him with representation of his Catholike Church, made him to *signifie Ecclesiam vniuersam*, (S. Austens words) but onely to *signifie* it, & that not as an Apostle, but in a fourth consideration, which helps you nothing, rather spoiles you of all.

§ 18. That which followes is pregnant, but I must be sparing; though you may thinke we are afraid to enlarge quotations. Besides, it hath beene brought *totidem verbis* before out of his 13. *serm. de verb. Dom. secundum Matth.* the Father hauing recorded it in two seuerall places, so farre he was from retracting it; That, *Petrus à petrà, sicut Christianus à Christo*, and not *è contrà*, that our boast should not be in men, but in the liuing God. And yet in truth more plainly in this place, which may serue, if any thing, to open their eyes, that dare build vpon a man as the foundation of their Church, though it were Peter himselfe, that I say not how vnworthy creatures now in his Room. *Ideo quippe ait Dominus, Super hanc petram adificabo Ecclesiam meam, quia dixerat Petrus, Tu es Christus filius dei viui. Super hanc ergo inquit petram quam confessus es, adificabo Ecclesiam meam. Petra enim erat Christus, super quod fundamentum ipse etiam adificatus est Petrus. Fundamentum quippe aliud nemo potest ponere, præter id quod positum est, quod est Christus Iesus.* That is: For therefore saith our Lord, Vpon this rocke I will build my Church, because Peter had said, Thou art Christ, the Sonne of the liuing God. I will therefore build, saies he, my Church vpon
this

this rocke which thou hast confessed. For the rocke was Christ, vpon which foundation euen Peter himselfe was faine to be built. For another foundation can no man lay, besides that which is laid, which is Iesus Christ. Then, *Ecclesia qua fundatur in Christo, clauis ab eo regni celorum accipit in Petro, id est, potestatem ligandi solvendiq; peccata.* How so? *Quod enim est per proprietatem in Christo ecclesia, hoc est per significationem Petrus in petrâ, qua significatione intelligitur Christus petra, Petrus ecclesia. Hac igitur ecclesia quam significabat Petrus, &c.* that is to say, The Church which is founded in Christ, receiued of him the keyes of the kingdome of heauen in Peter, that is, the power of binding and loosing sinnes. For that which properly the Church is in Christ, the very same by signification is Peter in the rocke. By which signification Christ is vnderstood to be the rock, Peter to be the Church. This Church therefore which Peter signified, &c. I say nothing of signification, whereof enough before, and euery line in *S. Austen* is fraught with it. But is not this strange, that Peter whome they euery where aduance for the head, *S. Austen* should still take for the bodie? In the person of the bodie, of the multitude of the faithfull, did our Sauiour heape those priuiledges vpon Peter. And whereas some of you are not ashamed to vrge *Sequere me*, for a document of his primacie, as if it were, *Sequere me in gubernatione ecclesia* (a strange probleme of desperate pleaders,) euen there Peter differs not from the communitie, but still stands for a figure of the bodie. Heare *S. Austen: Vniuersitati dicitur, Sequere me, pro quâ vniuersitate passus est Christus.* It is saide to the whole multitude, *Follow me*, for which whole multitude Christ suffered. For to construe, *Follow me*, in so ambitious a sense, that is, be Lord as I am Lord, be Regent as I am Regent, Christian people will soone abhorre, though meanely instructed, who know we are to follow our Sauiour Christ by imitation of his vertues, not by affectation of his place, and Peter to follow him no otherwise then we
Peter:

Peter: euen as Paul for the agreeement of his spirit with them both, is not nice to call vs to the imitation of himselfe, but yet subordinately to Christ, *Bee ye followers of me, euen as I am of Christ*, 1. Cor. 11. 1. And so absurd is this argument for Peters Monarchy from *Sequere me*, that S. Austen in his commentarie vpon the 62. Psalm, construes *Sequere me*, by *vade post me*: follow me, by get thee behind me. His words are, *Redi post me Satanas, non enim scis qua Dei sunt, sed qua hominum*. Then, *Quia antecedere me vis, redi post me, ut sequaris me, ut iam sequens Christum diceret, Agglutinata est anima mea post te*: Because thou wilt needs goe before me, get thee rather behind me, that so thou maiest follow me. Though it be true also, that *Sequere me*, was a common word with our Sauour, and spoken both to S. Matthew, when he called him to the Apostleship from the receipt of custome, Matth. 9. and to him that preferred to goe and burie his father, before the following of his Master, Matth. 8. And if Peter obeyed the *Sequere* with the first of these two, in performing his *ministerie*, his successors with the second, while they leaue Christ to snatch at a *mortuarie*.

Tuseb. Emef. in
Hom. de Iohan.
Euang. Quod
Petro dicitur,
omnibus dici-
tur, Sequere
me.

§ 19. I am afraid of giuing the Reader a surfet in a case so euident: but yet I must not omit this one passage, that followes in the forenamed *Traктate* of the Father vpon S. Iohn, because our aduersarie hath quoted it.

§ 20. He saies then, That as there is a twofold state of the Church, one in misery and in exile, another in glorie, in royaltie, and in blisse; so Peter was made a figure of the former, Iohn of the latter, by our Sauour Christ. So as not onely *Iohannes anteponitur Petro*, Iohn in the one of these is preferred before Peter, (as S. Austens words are) but simply Iohn surpasseth Peter, as much as the life that we shall lead in blisse, excels this miserable that here we liue. For thereafter as the liues are, so are the figures of them both, which are here said to be these two Apostles, Peter of the militant Church, Iohn of the triumphaur, as hath bene shewed.

shewed. But shall wee say, trow you, that Iohn is a monarch in the triumphant, or beares any rule or regiment among the blessed, where the Sonne himselſe reſignes his Kingdome, or ſubmits it at leaſt to God the Father, 1. Cor. 15.? Or if Iohn haue no ſuch monarchie by vertue of his figuring and repreſenting that ſtate, why then ſhould Peter claime any in earth, becauſe he ſtands for a figure of the militant? The words are ſomewhat long, but I will onely ſet downe as many as ſhall ſerue to giue the Reader light, the reſt may be viewed and dwelt on by leaſure. *Duas vi-
tas ſibi diuinius predicatas & commendatas nouit eccleſia: qua-
rum eſt vna in fide, altera in ſpecie: vna in tempore peregrinationis,
altera in aternitate manſionis: vna in labore, altera in requie:
vna in viâ, altera in patriâ: vna in opere alttonis, altera in mer-
cede contemplationis: vna declinat à malo & facit bonum, altera
nullum habet, à quo declinet, malum, & magnum habet quo fru-
atur bonum: vna cum hoſte pugnât, altera ſine hoſte regnat: vna
fortis eſt in aduerſis, altera nihil ſentit aduerſi: vna carnales li-
bidines franat, altera ſpiritalibus delectationibus vacat: vna eſt
vincendi curâ ſollicita, altera victoria pace ſecura: vna in tenta-
tionibus adiunatur, altera ſine vllâ tentatione in ipſo adiutore le-
tatur: vna ſubuenit indigenti, altera ibi eſt vbi nullum inuenit
indigentem: vna aliena peccata vt ſua ſibi ignoſcantur, ignoſcit,
altera nec patitur quod ignoſcat, nec facit quod ſibi poſcat igno-
ſci: vna flagellatur malis, ne extollatur in bonis, altera tantâ ple-
nitudine gratia caret omni malo, vt ſine vllâ tentatione ſuperbia
cohereat ſummo bono: vna bona & mala diſcernit, altera qua ſo-
la bona ſunt cernit. Ergo vna bona eſt, ſed adhuc miſera, altera
melior & beata.* That is, Two ſorts of liues doth the Church
of Chriſt know, intimated and recommended to her from
God: whereof the one conſiſts in faith, the other in fight:
one in toyle and pilgrimage temporall, the other in reſt
and eaſe eternall: one is of the way, the other of the coun-
trei: one hath the taſke of tedious action, the other the re-
ward of bliſſefull contemplation: one flees from euill and
does onely good, the other hath no euill to ſhunne at all,

D 1

but

but enioyes a good past all expresseing. One continually copes with her enemies, the other triumphs without any enemy: one maintaines courage in the midst of tribulation, the other is past sense of any more trouble: one restraines carnall lusts and pleasures, the other attends delights spirituall: one is carefull ouer of the desire it hath to conquer, the other is at peace & secure like a conqueresse: one finds helpe of God in temptation, the other reioyces in her helper God, scorning the tempter: one releues the poore with her charitie, the other is there where there is no povertie: one forgiues other mens finnes, that her owne may be pardoned, the other neither commits what shee should wish to be forgiuen her, nor suffers ought of that which we pardon in another: one is chastened with euils, least shee be proud of the good, the other is so freed from all kind of euill by the fulnesse of grace, that shee adheres to the cheife good without any danger of pride: one discerns the good from the euill, but the other sees nothing but that which is good. So as the one is good, but as yet in miseries, the other is better and in most perfect ioyes. Then followes. *Ista significata est per Apostolum Petrum, illa per Iohannem. Ideo dicitur huic, Sequere me; de illo autem, si enim volo manere donec veniam, quid ad te? Tu me sequere. Quid enim est hoc? Quantum sapio, quantum capio, quid est hoc; nisi, Tu me sequere per imitationem perferendi temporalia mala, ille maneat donec sempiterna venio redditurus bona?* That is, That life was signified by the Apostle Peter, this by Iohn. Therefore it was said to him, Follow me. But of him thus, If I will haue him tarrie till I come, what is that to thee? Follow thou me. For what means that? As much as I conceiue, as much as I vnderstand, what is it but euen this, Followe thou me by conformitie of suffering euils temporarie, & let him tarrie till I come, to repay the everlasting good. Do you see what a *Sequere* Peter is called to? Euen as much as S. Austen either *capit* or *sapit*, onely to the toleration of temporall iniuries, out of which you would
frame

frame temporall Monarchies. To which purpose he had also saide a little before, setting a marke vpon it, *Ecce propter quod ei dictum est, Sequere me.* Namely because Christ hauing suffered for mankind, left vs an example that we might follow his steps, S. Peter so expounding *Sequere me*, by, *Ut sequamur vestigia eius*, 1. Pet. 2. 21. But go we forward as we began, in comparing the cōtemplatiue life with the actiue, Iohn with Peter, this world with the next. *Amet ergo cum Petrus, ut ab ista mortalitate liberemur*, and, *ametur ab eo Iohannes, ut in illa immortalitate seruemur*. That is, Let Peter therefore loue him, to the ende we may be deliuered from this present mortalitie, and let Iohn be loued of him, that we may be saued by him in the immortall glorie. Againe, *Hoc per Petrum significatum est, plus amantem, sed minus amatum, quia minus nos amat Christus miseros quam beatos. Veritatis autem contemplationem qualis tunc futura est minus amamus, quia nondum nouimus, nec habemus. Hac ergo per Iohannem significata est minus amantem, atque ideo & ad ipsam, & ad eius in nobis amorem, qualis ei debetur, implendum, donec veniat Dominus, expectantem: sed plus amatum, quia id quod per illum figuratum est, hoc efficit beatum.* That is, That was signified by Peter who loued Christ more, but was loued of him lesse: because Christ loues vs lesse in the state of miserie, then he wil doe vs one day in the kingdome of glorie. We also lesse loue the view of truth[and of the face of God] whiles we are as we are, because we neither haue it yet, nor know it, as we shall doe. This life therefore of ours is signified by Iohn, who loued Christ lesse, and therefore waits for his comming, til the other life may be reuealed, and the loue of it persisted as it should be in vs: but the same Iohn was more loued of Christ, because that[life] makes vs blessed, which in him was instanced;[or, figured.] Then, *Nemo tamen istos insignes Apostolos separet*. Yet let no man seuer these two excellent Apottles. So then, as one figures, so the other figures: as the one represents, so the other represents, and represents onely. Iohn was not hereby installed

Monarch of heauen, no nor yet free denison thereof by a-
ctuell possession. (It was long after that, that S. Iohn went
to heauē.) No more was Peter, then, of earth, or any earth-
ly prerogatiue : for they must not be separated, but as one,
so the other. *Nemo separet*, saith S. Austen. *Et in eo* (saith the
same Father) *quod significabat Petrus, ambo erant, & in eo quod*
significabat Iohannes, ambo futuri erant: significando sequebatur
iste, manebat ille &c. That is, Both in that [life] which Peter
signified, they were both of them, and in that which Iohn
signified, they were both of them to be. He followed, this
staied, for signification sake, &c. Doe you see that if Peter
be a Monarch of the Church, Iohn must needes be too,
which is a thing impossible? For, *in eo quod significabat Pe-*
trus, ambo erant, saith S. Austen. That is, In that which Peter
signified they were both of them. In whome yet it follows
plainer, *Nec ipsi soli*, (Peter and Iohn forenamed) *sed uni-*
uersa hoc facit sancta Ecclesia sponsa Christi: ab istis tentationi-
bus eruenda, in illa felicitate seruanda. Neither Peter onely
& Iohn, that is, two of the Apostles, but the whole Church
of God, the spouse of Christ, doth the very same: auoiding
the tentation, which is here present, creeping on to the sal-
uation, which is laide vp for vs in heauen. *Quas duas vitas*
Petrus & Iohannes figurauerunt (as before *significabant*, so
now *figurauerunt*) *singuli singulas &c.* That is, Which two
liues Peter and Iohn figured, the one the one, the other the
other, &c. Lastly, *Omnibus igitur sanctis ad Christi corpus in-*
separabiliter pertinentibus, propter huius vite procellosissima
gubernaculum, ad liganda & soluenda peccata, clauis regni celo-
rum primus Apostolorum Petrus accepit: isdemq; omnibus san-
ctis propter vite illius secretissima quietissimum sinum, super pe-
ctus Christi Iohannes Euangelista discubuit. Quoniam nec iste
solus, sed uniuersa Ecclesia, nec ille in principio, &c. That is, In
lieu therefore of all the Saints of Christ, which are insepa-
rably grafted into his mysticall bodie, as concerning their
steerage, & the direction of their course, in this most trou-
blesome and tempestuous world, the prime Apostle Peter
recei-

received the Keyes of the kingdome of heaven, for the binding and loosing of their offences. And againe in lieu of all the same Saints, with respect to that most quiet either bosome of secrecie, or harborough of blisse, the Euangelist Iohn leaned vpon the breast of our blessed Saujour. Because neither he alone, but the whole Church, nor the other in the beginning, &c.

§ 20. Against this I know what M^r. F. T. will say (for he sayes no more then out of the mouth of his best masters) As Iohn really, so Peter really: as the one lay vpon our Sauiours breast, and it was no fiction, so the other received the keyes of heauens kingdome, and it was more then a bare representation. Who doubts but S. Peter received the keyes, as well as Iohn leaned on Christs bosome? But Peter received the keyes in the person of the Church militant, because our Lord would honour vnitie: & Iohn rested and repasted himselfe on his sacred bosome as a figure of the triumphant, to shadow out vnto vs the estate of glory and blissefull immortalitie. Each did as wee read they did, but with a drift to intimate some farther thing vnto vs. *Non tibi sed unitati*, may we say to S. Peter: and, *Non tibi sed aeternitati*, may we say to S. Iohn. *Omnibus a Sanctis ad Christi corpus pertinentibus*, saies S. Austen. And, *Quoniam nec iste solus, nec ille solus, sed vniuersa Ecclesia*. In this stands the answer, that both Peter received, and receiued for himselfe, (for he had a part in the keyes as well as others, wee denie it not) but *μερικῶς*, not *ὁλικῶς*, portionally and particularly, not wholly and entirely, saue onely as he stood in the Churches roome, to grace vnitie. And this prooues no vniuersall authoritie. As not Iohn in the triumphant, as not Iudas in the malignant, so neither Peter in the militant. But so much may suffice to haue spoken herof.

Bell. l. 1. de Pontif. Rom. c. 12.

a In lieu of all the Sauiours belonging to the bodie of Christ.

b Neither Peter alone, nor Iohn alone, but the whole Church.

c Beda in Concion, hyemal. in 16. Matth. Potestas ligandi & soluendi [per clauem] quamvis soli Petro videatur à Domino data, absq; vlla tamen dubietate noscendum est, quia &

ceteris Apostolis datur, ipso teste, &c. Et, Nunc etiam in Episcopis & Presbyteris omni Ecclesie officium idem committitur. Et, Omni igitur electorum ecclesie ligandi ac soluendi datur auctoritas, iuxta modum culpae vel penitentiae. Et paulo antè, Merito tamen pra ceteris ei qui maiori deuotione confessus erat Christum, ut constaret omnibus, quia absq; eà confessione, & fide, regnum caelorum nullus possit intrare. An other manner of reason why the keyes are giuen to Peter, then the Iesuites fancie.

§ 21. THE last place of S. *Austen* that is cited for this purpose, is that which I first began with, *de Agone Christi. c. 30.* which because this hobby-horse cryes out vpon the *Bishop* so, for alleadging fraudulently and lamely, as hath bin said, I will keepe my promise to report it euen at large. Though in the 20. chapter of that booke, before we come to the place that is now to bee scanned, S. *Austen* sufficiently shewes what he meanes, by his wonted phrase of *gerere personam*. Where he doubts not to say, speaking of the head in a mans bodie, wherein all the senses are lodged and recollected, that *Caput ipsius anima quodam modo personam sustinet*: not as if the head did rule the soule, which were very vnreasonable (as they would make Peter to bee gouernour of the Church, they care not how) but happily for resembling the invisible soule in visible forme most liuely, and most apparantly, euen as Peter did the Church, one for many. And so it followes in S. *Austen*, *Ibi enim omnes sensus apparent*. But speake we to the 30. chapter, which is the thing in question. Intreating there how the Church ought to shew compassion to her children, conuerting by repentance, he thus saies: *Non enim sine causâ inter omnes Apostolos, huius ecclesia catholica personam sustinet Petrus*. That is, For not without cause doth Peter among all the Apostles sustaine the person of this Catholicke Church. *Hinc enim ecclesia Clauis regni cælorum data sunt*: For to this Church, the keies of the Kingdome of heauen were giuen. Which latter F o R, is not to show that Peter was chosen to beare the person of the Church, *non sine causâ*, not without cause, as he had said before, but to prooue what hee had supposed, that Peter did beare the Churches person; since the keyes are too great a *deposiitum* for Peter, to be receiued in his owne name, but in the Churches. And so much he had deliuered before vpon the 108. Psalm. I will not now trouble the Reader to repeat it. Onely this may bee remembred, that there he saies, *Tibi dabo clauis*, is among those sayings, which howsoeuer *videntur pertinere ad Petrum*,

Oculos quā-
si ipsam. ὡ-
ς ἡν ὁρῶμεν.
Et, ἐν γενέ-
σεσσι καὶ ὡρα-
ῖσιν ἐπερον μέλλει
τὸς τοῦ Χρισ-
τοῦ ὁ παρ-
αυτῶν. in
1. ad Col. Ethio-
co fecit extre-
mo.

Petrum, non tamen habent illustrem intellectum, nisi cum referuntur ad ecclesiam, &c. which howsoever they may seeme to belong to Peter, yet cannot clearly be construed, but when they are referred to the Church. This there. But now in this place he addes another example, to shew that Peter did beare the Churches person, and not his owne: As when, *Pasce oues*, is said to him. *Et cum ei dicitur, ad omnes dicitur, Amas me? Pasce oues meas.* Where I cannot demaund without some passion, what can bee said more pregnantly to the *Bishops* purpose, that, *Pasce oues*, was not said to Peter onely, when S. *Austen* makes it common to all (all of the ranke at least) and vouches it as an instance, that Peter did beare the person of the Church, and not his own only, in diuers things that passed vpon him? Me thinks vpon the alledging but of thus much out of S. *Aust.* if truly, if in his sense, the question should be at an end. Yet because this maneries out against *maimed allegations*, I will keepe promise, as I said, to set downe so much of S. *Austens* text, as no man comming after shall neede more: and that by the way it may be seene, whether this fellow can clip a text or no, for his aduantage, & leaue out that which is too hoat for him to meddle with; practising that impudently at the very same time, which he traduces the *Bishop* for most wrongfully. Thus then S. *Austen*: *Debet ergo Ecclesia Catholica correctis & pietate firmatis filiis libenter ignoscere, cum ipsi Petro personam eius gestanti, & cum in mari titubasset, & cum Dominum carnaliter a passione renocasset, & cum aurem serui gladio pracidisset, & cum ipsum Dominum ter negasset, & cum in simulationem postea supersticiosam lapsus esset, videamus veniam esse concessam, cumq; correctum atque firmatum, usque ad dominicæ passionis gloriam pervenisse.* That is to say: The Church Catholicke therfore ought to pardon her children amending their faults; and established in godlines, sith we see pardon afforded to Peter himselfe, sustaining the person of the church, both after that he had wauered in the sea, & carnally dehorted our Sauiour frō suffering, and with a sword cut
off

off the high Priests seruants eare, and finally fallen into his superstitious hypocrisie; [yet pardon I say afforded him, notwithstanding all these faults,] in so much as amended now and confirmed, he came in the ende to partake of the glorie of our Sauours suffering. Here is nothing against vs, for ought I can perceiue, vnlesse Peter to haue come to the glorie of our Lords suffering, may seeme to any to make against vs. Which yet I hope they will not construe, as if Peter had died for the sinnes of the world, and so equalled our Sauours glorie. Wicked though they are, yet not so wicked, as to diuide that praise between Christ and Peter. Howsoever S. Austen in his tractat vpon S. Iohn 123. makes this to be one of S. Peters errors, to haue offered to die for Christ in all halt, *pro liberatore liberandus &c.* Wherein he might seeme to haue aspired to a glorie more then our Sauours, that he dying to saue the world, Peter should die for him that died for the world, which is a point about the other. But howsoever they magnifie Peters authoritie, I hope they will attribute to him no such vertue as this, although he may seeme, I say, to haue said as much himselfe when time was, by S. Austens collection; but rather repent with him repenting, as afterwards we know he changed his minde, and no doubt cried out as *Iob* doth, his eyes beeing opened, and his weaknes discovered, *I bewaile my selfe in dust and ashes, I haue said once, but I will say it no more.* As for the wordes of S. Austen, that Peter attained to the honour of our Lords suffering, it is a storie in Eusebius worth the considering, how for the exceeding honour that he bare to his Master, though he were nailed to a crosse of wood like his, yet he refused to die with his head vppward, Which we may beleue the rather, because we read euen in heathen stories of that time, of diuers that were crucified with their heads downeward. And as Peter for humilitie, begd that boone of the tormentors, so it is like they were

Iob 42.

hist. 3. 1.

α ανεσχολο-
τιδιη κατα
κεφαλης.

Bernard. epist.
351. Petrus &
Paulus, alter
amisso, alter
submisso in cru-
ce enoite &c.

b Αξιωνε αυτος εως οραδιν. Hegesip. etiam lib. 3. c. 2. Indulgebat persecutor non inuitus incrementa poenarum.

not

not nice to graunt it to him, as the more disgracefull. This was the reuerence that our Sauours conuerſation begat in his Diſciples. In figure whereof *Iob*, whome I named euen now, to ſhew the authoritie that he bare in his houſe, with ſemblable loue of all ſides, *My ſervants*, ſaid he, *I thought* Iob 29. 14.
themſelves happie in my preſence; if I ſmited vpon them they Iob 31. 21.
did not belecue me, yea they cryed, *Who will giue vs to*
eate of his fleſh? for the vnſpeakable ſweetnes they found by me. See *S. Chryſoſt.* in his 2. *Epift.* to *Olympias*. Who can write of theſe things without melting paſſion? To conſider the ſtrange conflict betweene our Sauour and *S. Peter*: a conflict of humilitie, not of pride, of loue, not of anger, like that betweene our Lord and the Baptiſt erſt, reſuſing to thinke himſelfe worthie to baptize him. Which yet in *Peter* is more, to thinke himſelfe not worthie to die like him. Beſides, that *Iohn* was faine to yeild in the ende, but herin *Peter* had his deſire. And which is more ſingular, not onely the kind of ſtrife, to ſtrive for loue, but againſt the nature of loue, which delights in likenesse, that he ſhould chooſe a contrarie poſiture of bodie, to reſiſte his loue to his Lord and maſter. Indeeде we haue thoſe now a daies in the Popedome, that loue to beare themſelues *ἀντιπαύειν*
τὸν Χριστόν, contrarie to *Chriſt*, both liuing and dying, true Euſeb. vbi ſu
pra.
Torti as the *Biſhop* hath prooued them: but *S. Peter* affected this of meere modeſtie, which is able to make impreſſion into a marble heart: Theſe whither not climbing and ſoaring in the meane time, with the wings of ſuch ambition, as not *I*, but *F. T.* euen now deſcribed, (where it is thought *T* ſhould ſtand before *F*, but for crookednes ſake,) not onely to controll Kings and Countries with their Vniuerſall dominion, but to challenge as much power as *Chriſt* himſelfe, the Adioynd, c. 1.
num. 4.
Head of the Church? And yet they make as if it were doubtfull, whether Anti-*Chriſt* be come yea or no, whether he ſit in the Church of God, ſhewing himſelfe for God, or no. But we haue ſtrayed out of the way, by occaſion of this mention, that *S. Peter* was exalted to the likenes or fellowſhip
of

of our Sauours martyrdom. Which the Bishop hauing abated them in his citation of S. Austen, I confesse also they should neuer haue heard from me, but that this man complained of lame allegations. As for the force it might seeme to carry, against our Sauours single and soueraigne sacrifice, I shall neede to say no more then in the Apostles words; *If one member suffers, all suffer with it; euen the head and all, but then especially I trow, when they suffer for the head, as S. Peter did suffer for the honour of his Master, in some likeness with his Master, and yet not daring to die too like his Master. And our Sauour though in glorie, yet he cried from heauen, (that you may knowe hee is the true David, whome Saul annoyeth,) Saul, Saul, Why persecutest thou me? Which words, as if they had taught S. Paul what to thinke of the fellowship of sufferings of the bodie mysticall, he is hold to say afterwards in his owne case, Adimpleo in corpore meo reliquias passionum Christi, pro corpore eius quod est Ecclesia: I fulfill in my bodie the remainder of Christs sufferings, for his bodie which is the Church. Where pro is exemplarie, not satisfactorie, against the Rhemists that dreame of a masse of passions, vpon that place. So doth the Masse forsooth runne in their mindes. But we speake of his calling them passionem Christi, for sympathie, and for proportion; of which enough.*

§ 22. To returne to S. Austen, and to conclude this whole matter with relating his text as largely as you can desire. The summe is, that the Church must bee gracious toward her children, conuerting and returning by repentance, as our Sauour was to Peter, the image of the Church, or the proxie of the Church (for I feare not to vouch that name by him, which hath euerie where so good grounds in S. Austen, as you haue heard) and bearing her person not without cause. For euen Peter (quoth he) found fauour after many defaults. Let her shew her selfe like Peter then, whome Peter figured, and the rather figured, because himselfe was a sinner, yea a great sinner, as the Church containes many offenders in her.

That

1, Cor. 13. 36.

Act 9. 4.

Gal. 2. 1.

That here also you may see another reason, Sir, though you have beene twice answered to this question before, why Peter rather then another figured the Church, namely, because Peter beeing a great sinner, and yet after his finnes finding greater grace, was so much the apter to represent her, which in both these kinds is verie notorious, both *abundantis peccati*, and *super-abundantis gratia*, of surpassing grace after exceeding guiltinesse, Rom. 5. Our Saviours Parable is not vnknowne to this purpose, Luk. 7. (propounded to a Simon, though not this Simon) which of the two debtors ought more? The case was Peters owne, both a great debtor, and released of much, and perhaps our Saviour deliuered it as in his hearing, so not without some reference to him standing by. But at least for this cause he bare the person of the Church. And so *Petri lapsus potius confirmat primatum Papae*, as Bellarmine saies; Peters fall rather confirms the *primacie* of the Pope. But you see what *primatum*, what kind of *primacie*, not to be vniuersall Lord or rector, but the Churches type, or the Churches figure, to teach the Church as you would say, by way of liuely instance, to shew grace, as hee had found grace, and shee both in her owne, and his person. This was his masterie that he had ouer the Church, to be master of mildnesse, and we denie not but about the rest of the Apostles. *Doest thou loue mee more then these?* Alas, how could he choose, to whome so much was forgiven? then shew compassion.

De Pont. Rom.
l. i. c. 28.
The Adioynder
also cap. 4.

§ 23. Now the faults of S. Peter, that S. Aust. had set down, but not so F. T. no more then he durst set downe his owne name aright, nay which purposely he leapes over, though they were incident to his allegation, as you may see in his first chap. num. 3. and yet blames the *Bishop* for *maimed quotations*, they are these insuing. First, his doubting vpon the sea. And if the sea be his feat, or the whole Church, as they imagine, you see in what danger the Church is to haue a staggering gouernour, I say staggering euen in faith. Secondly, his disswading our Lord from death: You

E 2

will

3

Contr. Barcl.

De Clem. lib. 1.
cap. 25.

Matth. 26. 53.

a Rom. 12. 3.
Accipient iudi-
cium (adversus)
scilicet quia ac-
cipiunt gladium
non sibi com-
missum.
b lib. de Pati-
ent.

will say, that was no great matter: of which neuerthelesse you may be pleased to remember what our Sauours cen-
sure was, heauie no doubt. He called him *Satan*. Thirdly,
the snipping off of *Malchus* his eare with a sword, wherein
his pretended Successors imitate him but too truely. What
though they strike no blow themselves? *Executio* (saies
Bellarmino) *ad alios spectat*. Let *Seneca* be heard. It is thou,
saith *Seneca*, speaking to *Alexander*, (who transported by
anger, commanded *Lyfimachus* to be cast to a lyon, and so
torne in peeces, and deuoured) it is thou that openest thy
iawes vpon him, it is thou that tearest him in peices with
thy teeth: *Tuum illud os est, tua illa feritas. O quam cuperes,*
&c. The like may be said of Daniel and his enemies. But
this, *F.T.* durst not so much as once to mention, he knows
it makes so harsh a sound. And therefore he fetches a leap
from Peters *doubring*, to his *denying*, and pares away three
of his errors with an & *cetera*, which *S. Austen* had com-
prehended, and set downe *in specie*. I haue heard of some,
that thinke for Peter to drawe his sword at *Malchus*, be-
cause *Malchus* in Hebrew signifies a King, as we are taught
by *S. Ierome*, *de vita Malchi*, was either a presage, or a iusti-
fication of the Popes praedises at this day. A presage it
might well be. But as for iustification, they may call to
mind how our Sauour approoued it, threatning the sword
to them that tooke the sword, though it were Peter him-
selfe: for euen to Peter were those words directed. Not to
them that *bears* the sword, as committed to them by God,
which is the right and the duty of the ciuill magistrate, but
to them that *a take* it, that is, manage it without comission
either by themselves or others, as the Popes at this day.
Therefore *b Tertull.* most wittily, *Patientia Domini in Mal-
cho vulnerata est*: Our Lords patience was wounded in
Malchus: or, That which *Malchus* felt in his eare, our
Lord felt at his very heart. It displeased him so much, that
a Churchman should strike. Therefore also hee healed the
wound by miracle, and restored his eare vnto him againe.

Which

Which was not ordinarie, to doe miracles, for the cure of vnbeleeuers, specially oppreffours and impugnors of his person; but that the importance of the cause so required it, and to shew how iniurious he accounted such curtesie, when those which are Church-men will draw the sword, though it be in defence of his truth or person.

§ 24. The fourth error there named, was his *ter negasse Dominum*, triple deniall of his Lord and Sauour. To which answers, as you haue beene told, his triple confession, which makes way to the mandate of *Pasce oues meas*, exciting care, and studie, and diligence, but importing nothing lesse then Monarchicall iurisdiction. Though S. *Austen* also finde an other mysterie there, namely of Trinitie in vnitie, in the threefold confession exhibited by one man, in the name of the Church, as we heard before out of his *Traetate vpon S. Iohn: Confirmat Trinitatem, vt consolidet unitatem.*

§ 25. The fift & last, is his superstitious simulation, as S. *Aust.* calls it, that at *Antioch*, no doubt, of which *Gal. 2.* This also the Adioyner thought good to leaue out, *celans peccata sicut Adam*, either because it drawes so neare an error in faith, or at least for subiecting the Monarch of the whole world, to the open resistance and reproofe of an abortiue; though S. *Chrysostome* be so farre from vnderualuing *Paul* therefore, that he doubts not to call him *τὸν ἐξ ἑξάτων πρῶτον*, him that of last was made first: (where is *primus Apostolus* now?) and *Petrus Damiani*, that he was *antepositus omnibus fratribus*, preferred before all his brethren, like little *Beniamin* (saith he) of whose tribe he came. And againe S. *Chrysost.* *ἕδρις καὶ Παύλου*, nay, *ἕδρις καὶ μικρον ἐγὼ*, no bodie comes neere *Paul*, no not any thing neere. Vpon the first to the *Colossi. λόγ. α.* *Ethico.* And *Aquinas* in his commentarie on the first to the *Galatians*, saies *Paul* is wont to be painted on the right hand, and *Peter* on the left, (for euen your Schoolemen are miserably troubled with arguments drawne from pictures) because Christ from heauen called the one to the Apostleship, from earth the other. But so

much of these. I might adde more, *scribo tibi pax dicitur* v. 26. For so it followes in *S. Austen*, *Pax in Domino red-
dita Ecclesie à Principibus saculi*: peace in the Lord was af-
foorded to the Church by the secular Princes. Which is as
pleasant to a Jesuits eare to heare, as wineger to the teeth,
or smoake to the eyes, as *Salomon* saies, to thinke that the
outward welfare of the Church should depēd on the Prin-
ces gracious aspect, who if they be auerse, they knowe a
meanes worth two of *S. Pauls*, to reduce them to order,
not by prayer or supplication to God for them, *1. Tim. 2.*
1. for either they will inforce them, or make them rue it, ei-
ther bow or breake, as the proverb is. But *S. Austen* euery
where acknowledges Kings to be those kind nursing fa-
thers, from whose gouernment flowes the Churches peace.
And it is well knowne how he deriues it out of the second
Psalme, *Et nunc Reges intelligite*, v. 10. as if the meanes to
order well the Church, and to promote the kingdome, of
which it is said a little before, in the same Psalme, *Tet hanc
I set my King vpon my holy hill of Sion*, were the right per-
swasion of Princes concerning the faith. So as against *Fau-
stus* the Manichee, *lib. 12. cap. 32.* he saies, the Emperours ra-
ging were the lyons deuouring, (*S. Paul* himselfe calls *Ne-
ro* the *lyon*, not for nothing, but because king of beasts:) but
agaïne when they conuerted and embraced the faith, and
gaue succour and supportance to such as professed relligi-
on, then was *Sampsons* riddle veresied, then was honie foud
in the lyons mouth, then *ex forti exiit dulce*, and the mouth
that afore roared against God, and his truth, (*Quare fremue-
runt* is the lyons propertie in the Psalme aforesaid) then,
munimenta latebrarū, dabat dulcedini verbi Evangelici, became
a refuge, or a couering to the honie-combe of the Gospel.
And because we speake of *lyons*, which are soueraigne in
their kind, *kings of beasts*, saies *Epiphan. har. 77.* it may not be
forgotten how the same *S. Austen*, more then once or twice,
compares the enemies of Christian religion, Kings and
Emperours, to the lyons that *Daniel* was cast vnto, amongst
whose

whose hands neuerthelesse God preserued his Saints, for they that hurt the bodie could not hurt the soule, by our Sauours saying; but when once they turned Christians, and enacted Lawes, and decreed punishments, for the suppressing of Atheisme, or heresie, or Paganisme, or whatsoever is contrarie to the glorious Gospel of our Lord Iesus Christ, then they were like the Lyons, which deuoured, not *Daniel*, but *Daniels* accusers, and reuenged vpon them the wrong that they had done to him before. I see I should be long, if I would bring, not all, but the least part of the store that is found hereof in *S. Austens* workes. I will point onely to that in another place of his of the like argument, where, as here he ascribes the temporall peace and prosperity of the Church, to the fauourable countenance of Christian Kings; so, there to shew what authoritie they haue in the matters of God, he doubts not to set out their suppressing of heresies, and Atheisme, and schismes, in such a peremptory sort, as to say * that they haue whipped & scourged the very deuills (the authors of the aforesaid) both by sea and land, both out of towne and countrey. It is well knowne, what enemies the Iesuits are to the Kings entermedling with matters of this nature, to his handling the whip to lash the deuill, for his sowing of cockle amongst good corne; whome they perhaps would exempr, as a spirituall person, from the Kings iurisdiction, besides that the cause is a cause of faith. But *S. Austen*, though he knewe well that the deuill is not onely spirituall, but euen one of the *spiritualia nequitie in caelestibus*, as *S. Paul* styles him, *Eph. 6. 12.* one of the spirituall wickednesses in heauenly places, and so in regard euen of his place to be priuiledged, yet doubts not to put a whip into the Emperours hand, I say, nor cares not though he crie out, or the Iesuits for him, *Who art thou that torments vs thus without a calling?* But we stray too farre. Howsoever it be, as I promised our gentleman to giue him good measure, so *S. Austens* ending must by no meanes be passed ouer, for the elegancie of it.

Epist. 30. & lib.
1. contr. Gaud-
dent. c. 39.

* Post subuer-
sa idola, post
flagellatum dia-
bolum &c. Cu-
ius simile habes
apud *S. Cypr.*
contra Deme-
trian. Torquen-
tur spiritualibus
flagris &c. Itē,
de Idolol. van.
Item, de humo
Patient. Zabu-
lus flagellatur
cum Angelis
suis.

§ 27. Speaking then against the Hereticks, descended of one *Lucifer*, that denied pardon to the conuerts of the Church, from which occasion sprang all this treatie about *S. Peter*, he thus saies; *Hanc illi matris charitatem superbe accipientes, & impiè repudiantes, quia Petro post galli cantum surgenti non gratulati sunt, cum Lucifero qui mane oriebat, cedere mernerunt.* That is: These men, either proudly and scornfully receiuing, or wickedly reiecting the charitie of their mother, because they reioyced not with *Peter* rising after the cock-crow, they iustly fell with *Lucifer* that carely-rising starre.

§ 28. We haue gone thorough the Chapter, which the *Adioyner* condemnes the *Bishop* for lamely quoting. Yet I can hardly abstaine from yeilding him somewhat, out of the next Chapter too, to fulfill his measure, to mingle him double in the cup, whereof he complaines of the scantnes. *Itaq; miseri* (saies *S. Austen*, speaking stil of the *Lutiferians*, but it fits but euen too wel with our stout-hearted *Iesuits*) *dum in Petro petram non intelligunt, & nolunt credere datas ecclesia clauis regni caelorum, ipsi eas de manibus amiserunt.* They haue lost the keyes whilst they talke so much of them, and all because they vnderstand not, or will not vnderstand, *Petrum in petrâ*, that is, *Ecclesiam in Christo*, as *S. Austen* before expounded it in his 13. *Serm. de verb. Dom. secundum Matth.* that is, the Church in *Christ*. So neither *Peter* the *petra*, as they would faine make him, nor *Peter* at all, but *Petrus in petrâ*, that is, *Ecclesia in Christo*, or *populus Christianus*, and *fidelis in Christo*, the Church in *Christ*, or the number of the faithfull, as they are recollected in *Christ*, is it to whome the keyes are here given. But *F.T.* and his fellows, *nolunt credere datas Ecclesia clauis regni caelorum*, will not beleue that the keyes of the kingdome of heauen were giuen to the Church, and why, but *quia Petrum in petrâ non intelligunt*, they will not vnderstand the mysterie of *Peter*, not in himselfe, but in the rocke, that is, in *Christ*: *S. Austens* prophesie, their proper tie at this day.

Vide Bedam, vtr
suprà.

§ 29. It

§ 29. It followes in him yet, against such as forbid second marriages. *Qui *cum super* * S. Hierome was of another minde, for the puritie of Marriage, (though reputed somewhat partiall) then either these hereticks, or the Papists. Com. in Tit. 2. *Apostolicam doctrinam se mundiores* *pradicent, si nomen suum vellent agnoscere, mundanos se, potius quam mundos, vocarēt.* Who pretending themselves cleaner farre then the Apostles doctrine, are found to be cleane besides all praise of cleannes. If you aske, why so? the reason is rendered in the next words; *Cogunt viduas suas vri, quas nubere non permittunt. Non enim prudentiores habendi sunt quam Apostolus Paulus, qui ait, Malo eas nubere quam vri.* They compell, saies he, their widoves to burne, whome they forbid to marrie, whereas they should not be counted wiser then the Apostle Paul, who saies, I had rather they should marrie then burne. But no doubt while they affect a puritie about the Apostles doctrine, they might giue themselves, if so it pleased them, a name more agreeable to their filthy sect. The world hath not yet forgotten, how roundly Bellarmine replies vpon his **MAIESTIE**, moderately censuring their restraint of mariages, which yet they would haue to be so many Sacraments, that *mariages before the vow indeede are Sacraments, but after that, sacriledges.* S. Austen makes it free here for all to marrie, that find themselves to be in daunger of burning, widoves and all, and who knowes but vowed and professed widoves? The rule is generall, and he applies it generall, without any limitation, *Malo eas nubere quam vri*: I had rather they should marrie then burne: frō which it is not to be thought he would excuse any. S. Paul him-

selfe,

a They compell to burne, who they forbid to marrie, saith S. Austen, implying, continence is not to cheape or vulgar as the Papists giue out. For then, what compulsion to burne, I pray you, though marriage were forbidden?


selfe, 1. Tim. 5. 12. though he speake of widowes, that had giuen their first faith, suppose, as you construe it, their faith and vow to remaine widowes, yet afterward in the 14. he giues them leaue to marrie, since they could keepe it no better; *I will haue younger widowes marrie.* Where it were hard to construe yonger widowes twice named, v. 12. and 14. and one time condemned for their wantonnesse after vow, desiring to marrie, another time licensed to marrie, as for remedie, (*They will marrie*, v. 12. and S. Paul, *I will haue them marrie*, v. 14.) I say it were hard to construe these two, of two sundrie kinds of widows, the one vowed, the other not vowed, whereas then the remedie were no remedie, if it be not a remedie against such as made default: and if Paul allowed the vowed widowes to marrie, though not without checke for breaking their vow, then Bellarmine's sacriledge is no sacriledge, but rather his doctrine sacrilegious. I might shew the same out of a *Cyprian*, b *Austen*, c *Ierome*: I might shew it out of some of the auncient d *Councils*. I might alleadge *Medina* obseruing as much, though he ouerthrowing it againe, like a cow that hath giuen a good soope of milke, so with the dash of his heele: *In contrarium est D. Thomas*. What maruell if *Thomas* be of such authoritie, when some of you haue recorded, that in conclusion of your famous Coucell of *Trent*, to marry a wife in the sight of the world according to law, then &c. As for that, *Peccatum est converti ad nuptias post virginatatem decretam*: First, a light name, *Peccatum*, not *Sacrilegium*. Secondly, *Peccatum id est, non sine peccato*, by reason of the rash vow. And *Epiphanius* allows soone after, that *melius est unum peccatum habere quam plura*, which concerns this case very neerly. Besides that those Councils which cōdemne this inconstancie, punish it but lightly, and command not the marriage to be dissolued, as in other cases. See *Concil. Neocesars. Can. 3. Matrimonio soluto admittatur ad penitentiam*. Not to here. b de S. Virg. cap. 34. c ad *Demetr.* d *Concil. Calched. Can. 16.* censures them very gently, though it reprooue them. The like doth *Con. Ancyr. Can. 29.* and *Emas. Sa. verb. Ornatu*, makes it veniall for a Nun to decke & beautifie her selfe, though it be with danger of pleasing a yong mans fancie. Yet inducem in periculum contrahendi mortaliū mortale est, faith the same *Sa. verb. Curiositas*. Therefore Nuns marriages are not so damnable. How much lesse then are others 1. sith these are counted among the most dangerous, &

Beliquation
de Beliquat
Chrysoft. in ad
Tim. Volo quia
volunt.

Also *Chrysoft.*
hom. 1. in Pl. 50.
dequis dicitur
(not sparing
belike the Vow
and all) Bray di
armonie: ophelasthi qumayon rin
ayunlay: that is, Runne as much as thou please
(the way of continence) but when thou art a-
weary, and canst go no farther, take the remedy
of marriage to thee. Whereto he addes the rea-
son, Because the higher pitch, the greater fall.
a Lib. 1. Ep. 11. ad Poinpon. S. *Cyprian*'s words are
these: Si se ex fide Christo dicauerunt, pudice & ca-
stè perseuerent: si perseuerare noluerint, vel non possunt,
melius est ut nubant, &c. And *Epiphanius* himselfe
may seeme to say as much, where he is thought
to say the contrarie: *heresi 61. qua Apostolico-
rum est. Melius est lapsus & cursu, palam sibi ux-
orem sumere secundum legē, &c.* It is better for him
that is stübled in his courtes of intended continence, to marry a wife in the sight of the world ac-
cording to law, then &c. As for that, *Peccatum est converti ad nuptias post virginatatem decretam*: First,
a light name, *Peccatum*, not *Sacrilegium*. Secondly, *Peccatum id est, non sine peccato*, by reason of the rash
vow. And *Epiphanius* allows soone after, that *melius est unum peccatum habere quam plura*, which con-
cernes this case very neerly. Besides that those Councils which cōdemne this inconstancie, punish
it but lightly, and command not the marriage to be dissolued, as in other cases. See *Concil. Neo-
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Demetr. d *Concil. Calched. Can. 16.* censures them very gently, though it reprooue them. The
like doth *Con. Ancyr. Can. 29.* and *Emas. Sa. verb. Ornatu*, makes it veniall for a Nun to decke & beau-
tifie her selfe, though it be with danger of pleasing a yong mans fancie. Yet inducem in periculum
contrahendi mortaliū mortale est, faith the same *Sa. verb. Curiositas*. Therefore Nuns marriages are not so
damnable. How much lesse then are others 1. sith these are counted among the most dangerous, &

the Fathers cried out there, as if they had done a great act, vpon the name of *S. Thomas*, ascribing the winning of the day to him. Iust as *Plato* in his *Timæus*, makes the maker of the world to congratulate his owne paines in the assembly of his pettie-gods, after the creation. And yet some thinke that *Thomas* is not so firme for voves, but when they proue inconuenient, he giues leaue to break them. But so much of *S. Aust.* and his authority, cited out of *de Agon. Christ. c. 30.* where *F. T.* complains the *Bishop* to haue left out so much. Are these, throw you, the things that the *Bishop* left out?

Secunda 2. qu.
88. art. 10.

§ 30.  NOTHER testimonie conforme to that of *S. Austens*, to shewe either the force, or the extent of the commission giuen to *Peter* in *Pasce oues meas*, the *Bishop* produced out of *S. Ambrose*, another of the fowre Doctours of the Church, of their owne registring, that it may satisfie the more. *In ore durorum, praesertim tanti, testium. De sacerdotali dignitate*, as now the title runnes, though it hath runne otherwise in times past, cap. 2. not as *F. T.* wrongly cites, the first. *Quas oues, & quem gregem, non solum tunc B. suscepit Petrus, sed & nobiscum eas suscepit, & cum illo eas nos suscepimus omnes.* That is, Which sheep, and which flocke, not onely Blessed *Peter* then receiued, but both he receiued them with vs, and with him we all haue receiued them. As for the pregnancy of this testimonie, and that it toucheth to the quicke, what need we say more, when we haue our aduersary confessing, that this manner of speech doth indeede inforce a greater equalitie betwixt *S. Peter* and other Pastors, then euer *S. Ambrose* did imagine, he meanes then can subsist with their supposed primacie or Papacie of *Peter*. But how does he answer it? Forsooth they are said not to bee *Ambrose* his words, not those at least, & *nobiscum eas suscepit*, both he receiued them with vs, &c. And why so? Because first they are contrarie to *Ambrose* his iudgement in other places, but specially because they are not extant in the printed

Cap. 1. num. 7.
Adioynd.

1

copies, and in a word are meerely of the *Bishops* forging. A great fault, if it can be prooued; if not, a great slander, as all men may see, and sufficient to cracke the *Adioyners* credit, through out the rest of his whole booke. It may please the Reader then to vnderstand, that of sundry editions of *S. Ambrose* which haue been set forth, though we could not come by all to consult them; yet so many are found to haue those words, which he quarrels to be foisted, as may easily shew, on which side the corruption lyeth, ours for adding, or theirs for defacing and with-drawing. Fiue editions at *Basile*, and all in seuerall yeares are found to haue them: *Ann.* 1506. 1516. 1527. the first of *Iohannes Petri à Langendorfe* his setting forth, the third is *Erasmus* first edition. Adde another at *Basile*, *ann.* 1538. And yet a fift of *Costerius* his edition, *ann.* 1567. all which haue them. Of *Paris* likewise fiue: one, *ann.* 1529. another, 1539. a third, 1549. a fourth, 1569. a fift, 1586. And so we might goe ouer a great many more, but here is tenne for any one that can be shewed yet to haue them not. Though as wee daily seeke, we find more daily: as a sixth edition at *Basile*, *ann.* 1492. ancienter then any that hath been cited yet, and further off from any likelihood to be corrupted by the *Bishop*. Adde hither foure manuscripts, which haue them all. One which is now in his Maiesties librarie, sometimes belonging to the Monasterie of *Rocheſter*, giuen by *Os Ketel* a monke before the conquest, faire written, and without all exception. True it is that *S. Ambrose* his booke is entituled there, *Sermo de obseruantia Episcoporum*; but it is the same word for word, with *De dignitate sacerdotali*, the booke which we now treat of. An other is of *Merton* college in *Oxford*, which hath also those words; though the title of the booke be changed, as in the former, yet viterly the same it is for substance. It is there intituled, *De obseruantia Episcoporum, qui inscribitur Pastorale*; but the same, as I said. The third is of *Peter-house* librarie in *Cambridge*, which they that will consult may finde the words in, and see

see the slaunder confuted with their eies. A fourth in *Sidney* Colledge librarie, of the same Vniuersitie, given by Mr. *Masfcall*, which to this purpose hath been consulted, and is found to haue them. We will neuer denie but *Sixtus quintus* his edition, which he set out at Rome, before hee was Pope, and so the lesse irrefragable forsooth, hath them not. And accordingly an other edition of *Paris*, ann. 1603. which professes to goe step by step with that of Rome, leaue them out. But what is that to controule so many aun-
cient editions? Or does it not shew, that those words are so effectually against your primacie (as your selfe at a blush confessed ere-while, saying that S. *Ambrose* neuer meant to bee so liberall) that because you could not wrest them with any forged interpretation, you had rather cut them out then abide the hazard? And yet it is found, that between the *Rome* edition, of which I spake euen now, and that of *Paris*, ann. 1603. professing to followe it in euery point, there is an other of *Paris*, ann. 1586. which retaines the said words in spight of Rome. Concerning the *Lyons*, or rather the *lyars* edition of ann. 1559. by *Frellonius*, you may please to read what *Iunius* reports of his owne knowledge, in his preface to the *Index expurgatorius*; you will not onely quit the *Bishop* from such blame, as now you cast vpon him most vnworthily, but acknowledge to your shame, that as you haue vsed small conscience towards any of the Fathers, so least to *Ambrose*, of all other, for abusing him. I will set downe a little of the storie that hee tells there, and so passe on to your next argument. When I was at *Lyons*, saith he, in the yeare 1559. I was acquainted with a certaine corrector of the Presse, whose name was *Ludonicus Saurius*. And comming one day to visit him, I found him by chance, or rather by the speciall prouidence of God, reuising S. *Ambrose's* works, which then *Frellonius* was in printing. And after much talke on both sides, when I had told him I would not hinder his worke, he reading afresh a page of that worke, Do you see (quoth he) the

The fellonious
Edition of S.
Ambrose at
Lyons.

fashion of this our edition of *Ambrose*, how neat, how accurate, and if you regard the sight, to bee preferred before all that haue been yet printed? Afterward as I considered and applauded the goodnes of it; Well, for all that (quoth he) if I were to buy me a copy of *Ambrose*, I would buy any rather then this that you see. And demanding of him the reason of his so saying, he brought out certaine pages out of the decks vnder his table, in which pages there were two rowes one against the other, such as they call *cancellati operis*, and thus added: Looke you (quoth he) this is the first forme of our pages, which within these few dayes we printed after a copy of verie good credit. But two *Franciscan* Friars by their authoritie dashed all this good work, and in place of the first sheets, made vs print these that you saw euen now, cleane besides all the direction of our copies, with no small hinderance and trouble to *Frellonius*, &c. This reports *Iunius* of his owne experience, touching your corrupting of Saint *Ambrose*; And so much of that point.

2

§ 31. Your other argument is drawne from certaine places of that Father, which seeme contrarie to this, you say, and so this not to be admitted for his. The first is vpon the 12. of the second to the Corinth. *Primum non accepit Andreas sed Petrus*: Not Andrew, but Peter, receiued the primacie. The other, *lib. 10. comment, in Luc. cap. 24. Quia solus proficitur ex omnibus Petrus, ideo omnibus antefertur*. Because Peter onely professes among them all, therefore he is honoured or preferred before all. Which the *Bishop* had asfoyled euen before they were alleadged, acknowledging, as I haue said, two such primacies in Peter, as no way crosing with *S. Ambrose*, no way aduantage your cause. The first is *ordinis*, the second *prastantia*. The one of order, the other of eminencie. And the one in one, the other in the other testimonie of *S. Ambrose* may be conceiued. *Accepit primum*, you say. A primacie of order beeing to be giuen to some, to auoide confusion, as we shall afterward shew,
the

the Lord that diuideth *inter flammis ignium*, and much more
 betweene one brother and another, which comes *saluens &*
transiliens, as it is in the Cant. and of two bedfellowes, of
 two grinders at the mill, receiues one, refuses the other,
 preferd Peter before Andrew his brother. What is this to
 the Popedome? what to a Monarchie? what, I say not to
 their stately, but euen statarie and ordinarie supremacie in
 the Church? Was this to descend from S. Peter to his heires?
 which we are told here is so aliene from carnall preroga-
 tiue, that therefore it was giuen to Peter before Andrew,
 to shew it is meere of diuine disposition. Though the
 more I consider S. Ambrose his words, the more me thinks
 they fall vpon another answer of the Bishops, and that pro-
 per enough. He speakes in one word of *primatus communis*,
 not *primatus proprius*. So Clemens in Eusebius before quo-
 ted, *δι' προτετιμημένοις*, so Gal. 2. *κύριοι*, and *δοκούντες*: so here
 in this very place that S. Ambrose comments vpon, *ἐν πρ*
αίαν ἀπόστολοι. Which was a primacie of many, and S. Paul
 himselfe had a place in it, though called after Peter was
 made a Monarch, if euer he was made, euen as Ambrose
 here confesses; *Hoc erant quod & Apostolus Paulus*: They
 were the same that Paul, and Paul that they. The wonder
 then lies here. Andrew that followed first (that by the way
 you may see how little senioritie preuailes in Gods school,
 which yet you so trust vnto) receiued not the primacie that
 Peter did, that is, was none of those three *primi* wherof Pe-
 ter was. Neither say ye, that because Peter onely is menti-
 oned here, onely opposed to Andrew, therefore only Peter
 receiued the primacie in S. Ambroses meaning. For Peter is
 opposed to Andrew, as one brother to another, and the *iun-*
ior to him which is knowne to haue resorted more carely
 to Christ, which comparison betweene him and others
 were not so cleare. For euen Andrew brought Peter to
 Christ, Ioh. 1. Now the other *primatus*, which is *primatus*
præstantia, as the Bishop had called it, and so soyled this fel-
 lowes friuolous obiections, euen before they were hatch-
 ed

Hieron. ad Pam-
 nias. de obitu
 Paulin. *Primus*
erat, sed inter
primos. So, De-
 cen-primi apud
 Ci. er. and, *Mul-*
ti primi (in E-
 nang. multisq;
 postremis.

ed, belongs to the other place. *Quia solus proficetur, solus antefertur.* But *anteferri* is one thing, *praponi* another. The latter may be of authoritie, the first of any excellencie. Doe I seeme once againe too grammaticall to you? To you perhaps; but how doe you gainsay me? *Anteferri*, I say, is one thing, as to be esteemed before another, to be graced before another, like *anseire*; *antecellere*, and if you haue any more like. For it was not no grace for S. Peter here, to be bid to feede, as a common man, an vniuersall man, as one in whose person the others were exhorted, and as S. Austen saies, the Church represented. Thus, *quia solus proficetur ex omnibus, omnibus antefertur.* And lastly, *martyrii corona decoratur*, as S. Ambrose here saies, he is promised martyrdom in those words, *Cum senueris &c.* which is no small glorie. In which place also by the way, you may see the libertie of Ecclesiasticall men, that you so stand vpon. When Peter was yong, that is, before he was Apostle, he might go whither he would. Afterward he was to follow against his will. Is this exemption? But because you conferre place with place, to perswade vs that we construe S. Ambrose amisse, I hope you will giue vs the like leaue hereafter, to conferre diuerse places of the Fathers with themselves, before wee assent to that which you produce out of them. And yet it followes in S. Ambrose, after, *omnibus antefertur*, as it were by way of reason, *Maiores enim omnibus charitas est*: for charity is greater then all. So as Peters *anteferri*, is neither grounded vpon his priuiledge of retaining the faith, as you would make it, of his loue rather, which you confesse often to haue failed in your Popes, (as if the after-name *Peter* had abolished *Simon*, *qui interpretatur obediens*, as Beda notes) and the prioritie, if he had any assigned him ouer others, is onely like *Charities* among other virtues, which is to be principall indeede, but not to rule. The virtues of the prosequitiue part rule not the intellectuall, but are ruled rather. So Faith and Loue.

§ 33. As for *vicarium amoris*, which is another thing that

Ioh. 21.

Serm. In Cath.
Petri.

that you vge out of his Comment vpon *Luke*, that *Christ* left *Peter* the *Vicar* of his loue, or the deputy of his loue, as if therefore he were that *Vicar* of his power, or iurisdiction that you imagine, what so vnlikely? Of the *Vicar* of our Saviour you may read in *S. Iohn*, cap. 16. *Alium paracletum dabit vobis*: and *Tertullian* hath been told you to giue that to the holy Ghost. He is the *Paraclete*. Though you haue *Cletus* and *Anacletus*, yet neuer a *Paracletus*, the *Vicar* of our Lord, properly so called, in all the ranke of your Popes. For we must desire you now, that we may haue no *Montanizing*. Though, I suppose, you are not ignorant, what an ornament of yours had like to haue been transported, with the enticing prophecies and Siren-songs of *Mistresse Maximilla*, when time was. *S. Austen* also answerably in his sermon vpon the *Epiphanie*, 185. *Datur vicarius Redemptoris*, meaning the holy Ghost: and yet he addes, *Ut quod ille redemit, iste sanctificet, quod ille inchoauit, iste consummet*. Is this *Peter*? Does he sanctifie those whom *Christ* redeemed? or does hee perfect that which *Christ* began? But *Ambrose* calls *Peter* *vicarium amoris*, the deputy of *Christs* loue. And who doubts, but as *Christ* hath no proper deputie in the course of his gouernement, vnlesse you wil admit the holy Ghost before named, which *Bellarmino* denies to doe, so, in a modified sence, the *Vicars* of his loue were as many as loued her in his absence, whom he loued, and employed all their care to benefit his Church? which was not one mans charge, but all the *Apostles*, and not onely the *Apostles*, but all ministers, to the end of the world. *Atly pastores vicarij sunt illius pastoris*, saies *Lyra* vpon *Ioh. 10. 16*. Yea *Ambrose* himselfe; *Omnes Episcopi* (if not *Presbyteri*) *sunt vicarij Christi*, vpon *1. Tim. 5. 19*. And you may adde the two *Eusebij*, one of *Rome* in his *Epist. ad Episc. Tusciae & Campaniae*, if it be not forged by you, *Caput Ecclesiae Christus est, Christi autem vicarij sacerdotes sunt*. The head of the Church is *Christ*, and *Christs* *Vicars* are the *Priests*. The other the *Emesene*, in his sermon vpon *Ioh. 20. Domini-*

& cap. 14.
De praecip.

Heb. 7. 24.
Διὰ τὸ μὴ ἔχειν
αὐτὸν ἀνάπαυσιν
ἐξ ἧς ἰσχυρό-
ν ἐστι.
Bellarmino calls it
blasphemie, to
say the holy
Ghost is *Christs*
vicarius.

cū primū post paschā, making it common to the Disciples all to be Christs deputies, *Meos Vicarios vos constituo, meā vice vos mando*, I make you my Vicars, I appoint you in my stead. In *Goffridus Vindobonensis* thus we read: *Episcopus omnis] Dominus est & Imperator Christianorum, qui etiam Christi vices agere creditur*. And not onely Bishops, or Ministers; but as Christ loued vs, so for vs to loue one another, and in that sense to be the deputies of his loue (in which onely sense S. Ambrose meant it of S. Peter, sauing that he was to doe the workes of loue as an *Apostle*). is no more then is iniointed to euery *Christian*. Though S. Ambrose say onely *velut vicarium amoris*, not daring to say *vicarium* cleane out, as the nature of his office, as you would make it, but shewing that he speaks in a borrowed phrase, and as it is proper to none, so in that extent perhaps befitting many. Therefore *Bellarmin* leaues the *velut* cleane out, citing this authoritie, *de Pont. Rom. l. 1. c. 25.*

§ 34. **T**H E R E is yet behind another graue obseruation out of S. Ambrose, that Peter is not

bid now to feede the lambes, or little sheepe, but *oues ipsas*, that is, the more perfect. I might send this noddie to *M. Casanbones* late monument, or rather mirror of * *Exercitationes* to *Baronius* his *Annales*, to be informed of S. Ambrose his reading this text, and the vprightnes of it. Woe is me for that diuine man *M. Casanbone*, that speaking of his monument, I should speake ambiguously, of his tombe, or of his writings. But what that hath deuoured, these shall eternize, and now is no time to bewaile our losse. Because *Peter* had lambkins, and lambs, and sheepe, committed to his charge, to be fed by him; suppose *incipientes, proficientes, & perfectos*, the lease, the blossome, and the ripe almond in *Aarons* rod, suppose all the steps in *Jacobs* ladder, at least as it signifies the Church here militant, suppose Prophets and Apostles, Kings and Emperors, the boundlesse latitude of the Church Christian, *Ergo quid?* who can
reple

a Traſlatu de ordin. Epit. & inu. vellitū Latic. Edit. fac. Sirm. Icluita, p. 418. Sed & Aquinas coman Heb. 13. Dicit autē Christum Pastorem magnū, quod omnes alij sunt vicarij eius, &c. Vide 1. Pet. 5. PRINCIPES PASTORVM vocatur.

Maldonat. in Joh. 21. Qui disputat eus agnos potius quā oues Christus vocet suos [quasi distinguens inter hæc duo] videat ne doctis hominibus risum præbeat. Nihil discriminis est in re, sed in voce tantum.

* Exercit. 16. c. 133. ad Annal. Baron.

replie with patience to ſuch emptie ſtaffe? Doe we looke
it ſhould haue bene ſaid, Feede all ſaue the Apoſtles? or,
all ſaue Princes? why ſhould Princes and Apoſtles not
profit by *Peter*? why ſhould they be denied the benefit of
his feeding? why ſhould not all the Apoſtles feede all the
world? why ſhould not one Apoſtle feede another, *Peter*
his fellowes, and they *Peter*? As I thinke *Paul* fed him, and
that with his ſtaffe too, ript with iron, (I haue heard ſome
conſtrue *virgam ferream* ſo, Apoc. 2. and Pſal. 2. as alluding
to the ſheepehook) I meane with his reproofe, and that at
Antioch his owne ſeat, not onely with fodder, or with
greene bowes. As againe, *Iames* fed him with, *virī fratres*
audite me, Act. 15. 14. you would thinke this were rather
the ſucceſſor of Chriſt, of whome that was ſaid, *Heare you*
him. And againe ver. 19. *Εὐδελος*. To ſay nothing of, *Simeon*
narravit, in the 14. ver. Not *Peter* now, but bare *Simeon*.
Doth this prooue a Monarchie ouer the Apoſtles? Or, if
Kings be content to lend an eare to his pipe, and to graze
vpon ſuch leaues as he ſhall caſt before them, the word and
the Sacraments, that reſeſtion of immortalitie, *quorum vis*
inenarrabiliter valet plurimum, what is this to your moderne
frighting omnipotencie? Me thinks I heare *Constantine* raiſh-
ſhed with his note, to yeild thus much, *Be you Biſhops in the*
Church, and I without. Me thinks I heare *Valentinian* call
for ſuch a Prelate, as he may ſafely lay his head in his lappe,
but ſafely, beeing the head, which is the head of the world,
as euen the heathen Poet could ſay. But doth this prooue
the terrible power that you ſtrive for, which is neither of
kin to *Peters* feeding, and the daungerouſeſt reſort for a
Kings head that may be? Nay, how if the Ieſuit haue ſo
miſtaken himſelfe, in his curious diſtinction betweene
lambs and ſheepe, that he hath cleane exempted both Apo-
ſtles and Kings from *Peters* iuriſdiction, to bring whome
in, and to range them within the compaſſe of that ſupreme
power, the diſtinction onely was at firſt deuized? For if *o-*
ves and *agni* onely, be S. *Peters* walke, and he the ſheepe-
heard,

Auguſticonr.
Fault. l. 19. c. 11.

Caſareum ca-
pu — *quod*
caput orbis erat.
Ouid. de Triſt.

heard, where are *aristotels*, where are the *rams*? The *rams* being the *Apostles*, by *Turrian* his exposition, or the successors of the *Apostles*, that is the *Bishops*. And againe, the *rams* being meant by *Kings*, as *Tilet* will haue it, vpon the 15. of *S. Iohn*, Annot. 3. Two Iesuits you see I bring him, and the one a *Cardinall* made for his learning, which I thinke will neuer be his lot. But hath not he spun a faire thread. I say, shutting them out, both *Apostles* and *Kings*, whome by that very trick he would haue shut in?

§ 35. And so much of his answer to the first exception, that the *Bishop* makes against their argument drawne from *Pasce oues meas*, consisting in the authorities of *Austen* and *Ambrose*.

Adioynd. c. 1.
num. 12. &c.

* In retortio
e're Cardinalis
words, Vbi ne-
mo negare potest
S. Petrum factum
esse pastorem, om-
nium si leltum, &
ipsum etiam A-
postolorum, nisi
negat: hoc a trost
fuisse omni Christi.

I

§ 36. **I**N his second (saith he-) he seekes to retort the *Cardinals* argument vpon himselfe, & to prooue the *Kings* supremacie by the word *Pasce*, for so much as God said also to *Dauid*, *Tu pasces populum meum Israel*, Thou shalt feede my people *Israel*. * Where no man can denie (saies the *Bishop*) but that a *King* was made the *Pastor* of all *Israel*, yea of the *Priests* themselues, except he will deny them to be part of *Israel*. But what saies *A. T.* thinke you, to this? Thus argueth this learned and sharpe Doctor, overthrowing his owne argument sufficiently by his owne conclusion, graunting in effect, that if the *Priests* were not a part of the people *Israel*, the *King* was not their *Pastor*. These are his prefaces, if wee had time to ponder them. And yet it is almost the modestest clause in the *Book*, of them wherein he bespeakes the *Bishop*, that the *Reader* may pardon me, if now and then I be mooued, even more then he is aware, or pite me when I am compelled (as often I am for want of leasure) to swallow such curteous girds in silence. The summe is, that in answering to the *Bishops* retortion, hee would haue the *Priests* to bee no part of *Israel*. And once againe you shall discern the spirit of the man, who thus sets forward, To this purpose then it is to be considered, what I haue amply debated.

bated in the first Chapter of my Supplement, concerning the exemption and separation of the Priests and Levites from the temporal estate, by the expresse words of Almighty God, Num. 8. who gave the Levites to Aaron, and his children, not to the temporal Prince: Tradidi eos dono Aaron, & filijs eius, de medio populi. And againe, Num. 1. The tribe of Levi shall not be numbered, nor have any part with the rest of Israel, but the Lord must be their possession, portion, and inheritance. I must bee short. And so shaking off the Supplement, with other idle complements, though he is not ashamed to set a tripet to his Pharisaeicall cheeks, and euerie where to display his owne worke, as if there were no other storehouse of learning in the world, no file but this *Philistines* to whet a witte vpon, consider we as well as we can, what is to bee said to this point, of the exemption of Levites from the state politick, that is, from their subiection to ciuill Magistrates: for else he saies nothing, sith we knowe the Levites were not laymen, and the Priests Priests, nor populars. Yet he implyes such a thing, when hauing quoted the text, and not daring to utter that audacious proposition, that Priests were not subiect to the ciuill Magistrate, he saies onely this, *that God reserved them for his owne seruice*: which no doubt is the true meaning of the place, but how doth this ouerthrow ciuill obedience?

§ 37. To speake particularly to the places. As for Num. 1. (to beginne with that) *Non numerabitur tribus Levi*, I could send him to a place, as he does vs, where hee should finde his answer, if *Latin* be no eie-sore to him, already shaped to a man of his coate, and as it seemes verie reuerently esteemed by him; I meane *John Eudamon* of *Crete*: but the summe is this. A viewe of the people was to be taken there, either as lauded men, or sufficient for the wars. From both which the Levites beeing exempt by calling, what maruell if with the rest they are not to bee leuied? Therefore children are not numbered, nor yet women, but as it is in the second and third verses, though often repea-

ted throughout the Chapter, the more to condemne the blindnesse of this beetle-head: *Quicquid sexus est masculini à vicesimo anno & supra, omnium virorum fortium ex Israel:* Whatsoeuer is of the male-sexe, from the twentieth yeare and vpward, of all the valiant men of Israel. Are women and children therefore, nay all vnder twentie, exempt from authoritie? Also *Origen hom. 1. in Num.* finds no such mysterie, but makes it a token of perfection, to be numbred *cum populo Dei*, as the Apostles and Disciples (saith he) whose very haire of their head were numbred, &c. And so likewise in the resurrection, *Alius* (saith he) *numerabitur in tribu Levi, credo qui bene præsuit sacerdotio, alius in aliâ tribu.* So that he makes *Levi* to be numbred too. Lastly, *Rupert* in his Comment. vpon the place, sees no other mytlerie in these words, saue that *Clergie men* should by all meanes withdraw themselves from secular affaires, as the holy Canons (saies he) haue decreed.

2

Now, that God is their portion, & that they may haue no foote of land in the land, which is another thing that *P.T.* here amplifies the separation of the *Leuites* by, though it is not vnknowne what cities the *Leuites* enioyed by assignement afterward, yet what is that to the purpose? Onely I confesse they are so much the fitter to be exempted from subiection, if their lands being taken from them, they haue the lesser meanes now to nourish sedition. But what saies *Mariana de Institis. Princ. l. 1?* *Ego volo Episcopis firmissimas arces tradi:* I will haue Bishops to be masters of the strongest or stateliest castles. Theres a *Leuite* of the Iesuits, or a prettie *leuorite* rather, to sucke a Kings heart-blood in time. Concerning *Num. 8.* *I haue giuen them to Aaron and his sonnes for a gift, from the midsts of the people*, they are giuen for seruice in the holy calling vnder *Aaron*, not for any such dependance and obligation towards him, as if thereby they were exempt from the authoritie of the Magistrate. Though the Iesuite crie out here, as hauing attained a conquest, *Not to the temporall Prince, but to Aaron.* As if

The Archbishop of Roane was of another minde for Bishops castles. *Chron. Angl. nostra sub Rege Stephen.*

3

if the temporall Prince had lost the Leuite, after once God had giuen them to *Aaron*. Where first I might aske him, whether *Aaron* were exempt himselfe or no? If not, why the Leuites, and he not? if so, by what gift, by what donation of God? For giuing them to *Aaron*; hee left *Aaron* as he was; for ought we read. He will say, *Aaron* was his before; which I graunt, for seruice, but where by exemption from the ciuill Magistrate? What text, what euidence hath he for that? And will he hold that course in making free of apprentices, as to cancell the indenture, or get the Masters release afore he thinke them free, and not the same in disanulling subiection to a Prince? Now, we know how *Aaron* was taunted by *Moses*, for making the calfe. Which is a signe that this discharge from obedience is a fiction. Neither challenge we any other supremacy of Princes ouer the Clergie, saue in the like case to punish the exorbitant. Besides, God here giues the *Leuite* to *Aaron*, as giuen to him freely by the people. *Quos dedisti mihi, dono Aaroni*, v. 16. & 18. See you then what the people may doe in the choice of their Minister? which *Bellarmino* by no means can be brought to digest at his *MATIE*s *TIES* hāds, alledging it out of *Cyprian*, as anciently practised: here you see allowed by God himselfe in a sort, that the people should offer and set apart to him their Priests. And if the peoples giuing of the *Leuite* to God, did not set them free, why should Gods deliuering them backe to *Aaron*? Is *Aarons* protection more soueraigne then Gods, to priuledge the *Leuite*? Yea you inthrall the Priests to the people vnaware, whiles you labour to exempt them from the Princes authoritie. For you make the people the first author of their infranchizement, as giuing them to God, and God to *Aaron*, by which they hold. Lastly, the Leuites were giuen to *Aaron*, as is manifest by this place, onely in lieu of the first borne of the children of Israel, because they by their default and odious idolatry, had made themselues unworthie to doe God seruice. I demand then:

Exod. 32. 21.

v. 18.

Opinio hæc est
Rabbi Moyſis,
& laudatur à
Lyrano in lo-
cum.

then: were the first borne exempted before, or no? if so, by what charter? for you bring no evidence but this of the *Leuites*, Num. 8. If not, how could the single putting of others in their roome, to supplie for them in diuine offices, afford such priuiledge to the deputies, as the originall ministers neuer enioyed? But to perswade you yet more fully, that no more is implied in these words, then onely to put in one for the other, the *Leuites* for the first borne, that *Aaron* and his sonnes might not be destitute of some to serue them, in their religious performances, (besides that the 20. verse specifies so much, where the execution is described of all that is here commanded, and yet it reaches no further then onely to the application of *Aaron* and his sons to diuine seruice, together with the *Leuites*, as *Lyra* well obserues, without any speech of the least exemption from ciuill authoritie) please you to heare your owne Doctors speake. First *Tostatus* as the more worthie. I haue read that this *Tostatus* emulated *Turrecremata*, another prop of your primacie, both contending at one time who should doe the Pope most seruice. Though he got the Cardinats-ship, yet you are not wont to despise the Bishop for his learning. Thus he saies. [*Tradidi eos dono Aaron & filiis eius.* I haue given them for a gift to *Aaron* and his sonnes.] *Id est, Leuitas acceptos pro primogenitis Deus tradidit Aaron & filiis suis.* That is, God hath deliuered to *Aaron* and his sonnes, the *Leuites*, whome he tooke in lieu of the first borne. And after more plainly: *Et dicitur quod tradidit is dono, id est, donando, quia deus imposuerat onus totius ministerij super Aaron & filios eius. Cum enim dedit is Leuitas ut adiunarent ipsos, dicebatur dono dare.* And it is said that he gaue them for a gift, that is, by way of gift, because God laide the burden of the whole ministerie vpon *Aaron* and his sonnes. For when hee gaue them the *Leuites* to helpe them, he is said to giue them for a gift. So againe, [*De medio populi*, from the midst of the people,] *id est, dedit Leuitas Aaroni, educendo eos de medio populi, quasi dicat;*

dicat; Prius erant *Leuita*, sicut populares, non habentes aliquam specialem dei ministrationem. Postea cum deus fecit illos esse suos ministros, dicitur separasse illos de medio populi, id est, ab alijs popularibus distinguendo eos, in diuersitate ministrationis ijs tradita, quam non habebant alij *Israelita*. That is, Hee gaue the *Leuites* to *Aaron*, by bringing them forth from the midst of the people. As who would say: Before the *Leuites* were as the common people, not hauing any speciall seruice of God [inioyned them.] Afterward when God made them to be his ministers, he is said to haue separated them from the middest of the people, that is, by distinguishing them from other of the popular sort, in the diuersitie of the ministration committed to them, which the other *Israelites* had not. Againe, [*Ut seruiant mihi pro Israel*, that they may serue me for *Israel*] id est, *ut seruiant loco primogenitarum Israel*, &c. That is, That they may serue me in lieu of the first borne of *Israel*, &c. And indeed these words shew as much as was said before, that, *Tradidi dono*, was only for seruice. Now heare *Lyra*. [*Statues Leuitas in conspectu Aaron, & filiorum eius, & consecrabis oblatos Domino, ac separabis de medio filiorum Israel, ut sint mei*. Thou shalt set the *Leuites* in the sight of *Aaron*, and of his sonnes, and shalt consecrate them, hauing offred them to the Lord, and shalt separate them from the midst of the children of *Israel*, that they may be mine.] *Hic subditur ratio dicti mandati. Ad hoc enim de mandato Domini ordinabantur, ut seruirent sacerdotibus in cultu diuino, quia cultus ante legem datam pertinebat ad primogenitos Israel. Sed quod illi facti sunt inepti ad cultum dei, ideo Dominus loco illorum, voluit Leuitas ordinari ad cultum suum. Et hoc est quod dicitur [Et tuli Leuitas] deputando mihi praecunctis primogenitis filiorum Israel.* That is: Here the reason of the afore said commandement is set downe. For to that end were they ordained according to Gods commandement, that they might serue his Priests in diuine worship, which worship before the giuing of the Law belonged to the first borne of the children of *Israel*. But because

they became vnfit for Gods worship, therefore the Lord would haue the *Leuites* to be ordained for his worship in stead of them. And this is that which is said [And I tooke the *Leuites*] deputing them to me for all the first borne of the children of *Israel*. To conclude, the Chaldee Paraphrast thus expounds the text, of gift for seruice, not, for exemption, which men see none, in these words, that so bewitch you, except they are *Iesuites*. *Offeret Aaron Lemitas murui in conspectu Domini à filijs Israel, VT SERVIAINT IN MINISTERIO EIVS.* That is: *Aaron* shall offer the *Leuites* for a gift before the Lord from the children of *Israel*; THAT THEY MAY SERVE IN HIS MINISTERIE. But so much, and too much, hereof be said. Sauing that not to *F.T.* this, whose argument deserues it not, but to others from whome he filcht it, that stand much vpon it.

2

§ 38. **A**NOTHER of this wise-acres worthie exceptions to the *Bishops* retortion vpon *Peters* pasce from *Dauids* pasce,^a which they vouchsafe not to regard, they are so swallowed vp of *Peters*, is this; That, suppose *David* had had *supraame* gouernment ouer the Church in the old Law, yet no Prince temporall may now claime the like, no more then the ceremonies may be said to stand in force, as the keeping of

^a Heſtor Pinius comment. in cap. 3. Nahum, ad illa verba, *Dormitauerunt pastores tui Rex Aſſur*; exponit *pastores* per consiliarios, duces, iudices, & omnes qui remp. gubernandam suscipiunt. Citansq; aliquot loca in eam sententiam, vt Esa. 63. Esa. 44. Ier. 10. item Ier. 29. concludit, inquit, Vides, principes, gubernatores, & consiliarios appellari *PASTORES* Vident hi.

the Sabbath day, as polygamie, abstinence from puddings, and the like meates. (saies he that is afraid of loosing his dish belike) and with such good stuffe are his pages fraught. Yea because the *Bishop* insists more then once vpon *Moses* law, and the precedents of the old Testament, to shew that primacie belongs to Kings, therefore he is a *Iew* rather then a *Christian*, &c. So that now obedience is become among the ceremonies, and the honouring of our parents, that is, in truth of our Princes, *Patres patrie* by auncient style; (and so *Ezechias* call'd the Priests his children, *filij mei*, 2. Chron. 29. 11.) is as subiect to alteration as the Sabbath day. *Kat*

οὐ δὲ ἄλλως ὡς αὐτοὶ καὶ ἡμεῖς, may the ceremonies say; insulting vpon themoralls, as the other Kings doe vpon Lucifer, the king of Tyrus, in Ezekiel. And because the ceremonies not onely may be omitted, but may not be retained without heinous crime, therefore it shall be conscience to waxe wanton against Princes, to shake off their yoke, yea merit, vertue, and what not? Let vs beleue, that when *Christ*, witness *S. Paul*, Coloss. 2. nayled the ordinances which were against vs to his crosse, he nayled the law of our subiection to Magistrats, though he died vpon that crosse to establish the authoritie euen of *Pilate* himselfe, as both *S. Paul* elsewhere, and the *Gossels* witness. Though, when *S. Paul* saies, such ordinances were nayled to the crosse as were against vs, he sufficiently shewes that this was none, concerning Magistracie, then which nothing is more beneficiall to mankind, as *S. Chrysostome* often deduces out of his Epistles, namely Rom. 13. v. 4. & the 1. of Tim. 6. 2. δι τῆς ἐντολῆς ἀντιλαμβανόμενοι. *Eusebius* saies *Chrysostome*, and so likewise *Occumenius*, is *conditio seruitutis sub Domino*, which is more beneficiall to the seruant, then the seruant possibly can be to his master. For, *Εἰς ἅπαντας ὁ δυνάστης ὁ θεὸς*; he takes care for all. But, if this be good Diuinitie, that the soveraigntie of Princes is to be reckoned but a ceremonie, and to be blowne away among the shadowes of the olde Law, as if the precept of honouring Parents, which is *primum in promissione*, Eph. 6. were now *secundum in omissione*, after that against images, which is vsually cancelled in the Popish Catechismes, let him tell me what he saies to *S. Austens* *sicut* in his * Epistle ad Bonifacium, where he parallels the Christian Kings with the Hebrewes, thus; *Sicut seruivit Iofias, sicut Ezechias &c.* How absurd is his *sicut*, if their authoritie were ceremoniall, yea or iudiciall either, and to expire with the comming in of the new Testament? How does * *Charles* the great assume as much to himselfe as he tooke to bring the kingdome giuen him of God, to the true worship of God, &c. Not that we compare our selues with his holines, but that We should alwayes imitate such examples of the Godly. *Aluarius* saies he, as if the force neuer expired.

Hegeſip. de ex. id. Hieroſ. l. 3. c. 5. Pilatus Chriſtum nihil aliud docentem, niſi quo primum deo, deinde Imperatoribus, populos faceret obediētes cruci ſufficiens.

* Epist. 50.

a His wordes are: For in the booke of Kings we read, what pains godly tooke

b Vide Acta
Coenlij.

SOLON. l. 7. c. 8.
ὁ θεὸς ἡμεῖς
αὐτοὺς βασιλεῖς
that is, God by o-
racle instructing
the King. Of
Theodosius
choosing Ne-
starius to be
Archbishop of
Constantino-
ple.

Prov. 30. 31.

d S. Maximus Hom. in Litanij, & de
Telum. Nativit. Mira res, dum te Regem
hominum non meminit, incipit Rex et
te iustitiae. Et, Siue ferro, siue iustitiā,
pro cinium salute primus invigilat. Et,
Non perdidit imperium, sed mutavit.
Obtinet nunc caelestium disciplinarum prin-
cipatum. a Parallel. part. 4. de Para-
doxis.

from the example of the said Kings, *præfat. in leges Gallia apud Ansegisum?* Neither say as the Adioynder does here, that David was a Prophet, and so Iosias, or Ezechias, and the like. b For the Councell of Chalcedon finds as much in Constantine; *Constantinus magnus, ut David, & Rex & Prophetæ.* Which they would not have appropriated to Constantine neither, but have giuen, you may be sure, to any other Christian King, that should have carried himselfe with the like valiant resolution. And no maruell, when Salomon makes it common to them all, to have an oracle in their lips, *Prov. 16.* and in an other place, *their hearts so set in Gods hands,* as extraordinarily subject to his directions. Where because I have named Salomon, what thinke you of his *Proverbs*? are they replenished with ceremonials, or with iudicialls, or with what? yet he talkes of a King, if you be remembred, one time as chasing away all wickednesse with his eye, suppose heresies and all: another time enacting and decreeing righteousness, *sculpens iustitiam, c. 8.* which cannot be without the cheife part of it, that is, religion: (as we read in *Theodoret. l. 4. c. 5.* that *Valentinian* taught all *ἡννοῦτα* beginning with *ἡννοῦσθαι*, all *equisie*, as *Salomon* here saies, beginning with *piety*.) another time as one against whom there is no rising up, and with many such like elogiums, he advances him as supream in each kinde. Neither *Salomon* onely, but *Aristotle* himselfe, as if it were the lawe of nature, in the third of his politicks. *Assuerus, Cyrus* d, the King of Nineue, were they not all supream ordainers in religion, who neuertheless were strangers to the law of *Moses*? This, e *Eudæmon* might have told you, who twits the Bishop for ioining those aforesaid with the kings of *Israel*. Belike then they are distinct. Therefore not onely *Israel*, or they that were guided by the law of *Moses*, but meere Naturalists have acknowledged thus much, that supremacie is the kings by originall right, and not of ceremony. So, as our
Saii-

Sauiour said once about circumcision, *Non ex Adose, sed ex Patribus*, in like sort here. It is neither ceremonie, nor iudiciall, neither from *ῥαμοθεσία*, nor *λατρεία*, Rom. 9. this authoritie of Kings in all causes, and ouer all persons, which you so carpe. And if it be lawfull as you tell vs to argue from the old Testament to the newe, by way of signe to the thing signified, we haue enough in that kind to maintain our assertion, though wee had no other argument. For who found a type in *Nabuchodonosor* euen now, first fierce against *Daniel*, and *Daniels* God, afterward making lawes as zealously in his behalfe? The ouen that was heated to consume the three children, consumed their aduerfaries. And so *Daniels* Lyons prepared against him, deuoured his accusers. These are types, if you belecue *S. Austen*, of heathen Emperours turning Christian, and countenancing religion with all their might, as before they vsed the aduantage of their place, onely to suppress it and destroy it. I might tell you of other types, that haue gone before in the old testament, touching the supremacie of Kings, appertaining to the newe. As *Abrahams* harnessing 318. household seruants against *Kedar-Laomer* for the redeeming of *Lot*; which is a type of *Constantine* (say the Fathers of a certain Councell) managng and mustering iust so many Bishops in the Nicene Synode, to the confusion of *Arius*. The lyon that slew the transgressing Prophet, is a figure of *Leo* the Christian Emperour suppressing heresies, &c. as *Varadarius*, whome they call *excellentissimus Monachus*, in his Epistle to *Leo* aforesaid, construes it. In a word, though you be impudent, and your fore-head full of blasphemies; yet mee thinks you should bee ashamed to bewray your selues so much, as to affirme that Kings lost any part of their stroke, by our Sauiours appearing in the new Testament, as needs they must, if the authoritie was but ceremoniall, or iudiciall either, which they exercised before. And therefore I spare from further confutation.

Chalcedon. in Actis.

Ibid. in Actis.

Herods panick feare, Non eripit mortalia, qui regna dat caelestia, Sedul.

§. 39. As for that the Emperours in the new Testament

were heathen, and so neither by Christ, nor his Apostles obeyed, I hope, Sir, it is enough they were not resisted. And if they made no good lawes, yet they might haue made them, and the Church in such case had beene bound to obey them. Neither do the Bishops, I trow, alwaies preach

a Lib. de pastore. 10. b Lib. 1. epist.
4. S. Chrysost. Homil. de Pseudoproph.
Ne mirere etsi Pastores transeat in lupos. Item Serm. apud Georg. Alexan. in
vita Chrysost. Crucifigit Caiphas, & cō-
fiterur Latro, Deniq; occidēre Sacer-
dotes, adorauere Magi. See his Epi-
stles, for it was his owne case. He pro-
fesses that the Bishops were his heau-
iest enemies in the cause of God and
his truth.

the truth, in which case a S. *Austen*, and
b S. *Cyprian*, giue vs leaue to abandon them.
So is it when Kings, transported by error,
forsake their dutie, & yet forfeit not their
supremacy. Though our Sauour and his
Apostles did no more turne away frō the
edicts of Princes concerning religion, then
from the Scribe and the Pharisee, and the

chaire of *Moses* it selfe, which you perhaps would haue
heard and obeyed in all things. Will you say therefore
that the chaire was not supreamie in those matters? To o-
mit, that if Princes had been neuer so impious for the time
present, yet *αγορεύει η γραφή*, Gal. 3. the Scripture that fore-
sees might haue confirmed the type that went of their au-
thoritie in spirituall matters, euen in the old Testament, a-
gainst such time as God should raise vp better in the new.
Yet you say that in the new Testament there is not the least
syllable to that purpose. Not Rom. 13. *θεὸς δυνάστης*, Gods
Minister, v. 4. *θεὸς λειτουργῶν*, v. 6. which is rather more then
the other, but still Gods, or to God belonging. And not
in Gods matters, trow you? *In terrorem malis*; that is, to he-
reticks and all. *In laudem bonis*; yet no goodnesse without
true religion, in S. *Pauls* estimation, who saies soone after,
that whatsoeuer is without faith is sinne: the last verse of
the next chapter. So, *Coge intrare*, Luk. 14. to the spirituall
banquet, that is, Kings in speciall haue this compelling
power, saies S. *Austen* often. So Gal. 5. where heresies are
reckoned among the works of the flesh, which flesh at least
the kings authoritie stretches to, according to the simili-
tude that you are wont to quote out of *Gregorie Nazian-
zene*, of the flesh and the spirit, though *Athanasius Orat. de
incarnat.*

a *et cunctos timere
potest*

incarnat. verbi, makes the King to be yours, the understanding part, that sets all on worke. Lastly, 1. Tim. 2. 1. where shewing that God would haue all men saued, the Apostle from thence argues to prayers for Kings, knowing Kings, if they be Christian, are the notablest instruments to worke the worlds saluation. Can this be, if Kings be not supreme in religion, and the causes thereof, as wel in the new, as in the old Testament? For least you say, they are to doe these things indeed, but at the Clergies becke, and subordinate to them, they are called *ἡγεμόνες*, supreme Magistrates, in the places that assigne them what to doe: Rom. 13. 1. 1. Pet. 2. 13. &c. But now if a man should aske you, where your Pontificall supremacie is established in the new (besides that you may fetch it, by authoritie, frō *Moses*, which we may not, and so from *Aaron* & his sonnes, nay, *a maiori sales Bell. de Pontif. Rom. l. 4. c. 16.* though *Moses* figured not the Pope, but Christ, Heb. 3. 2. and so likewise *Aaron*, Heb. 4. 4. yet) perhaps you would quote Luk. 22. *Vos autem non sic*, for that is more pregnant, then *Duo* gladly in the same chapter; or, *Qui maior vestrum est, fiat sicut minimus*, or, *Regnum meum non est de hoc mundo*, or for loue to Peter, *Non dominantes Cleris*, 1. Pet. 5. 3. Doe not these shew the meaning of *Pasce oues meas*?

§ 40 You say againe the Bishop equiuocates in this, that though *Dauid* and *Peter* were both called to feeding, yet Peter to one kind of feeding, *Dauid* to another, Peter to spirituall, *Dauid* to temporall. As if the Bishop could not discern the difference of their feedings, vnlesse you taught him. But, Sir, thus it is. For so much as you Iesuits would picke a feeding of state, that is, of regiment and Monarchy out of *Peters* feeding, we demand whether it be not likely, that, if any gouernment be implied in the word *Pasce*, it is rather in *Dauids*, whom you confesse to haue bin a King, then in *Peters*, whome we neuer acknowledged to be a Monarch? And therefore we say your argument for the Popes

So Psal. 2. *Dabo tibi gentes hereditatem tuam, & possideris terminos terra*, is toynd with, *Et nunc reges intelligite &c.* as the end with the means,

Deut. 17. *Isle locus, vel a simili, vel a maiori, debet etiam intelligi de PP. Christianis.*

* *Vrbanus 7.* may seeme to haue been of another mind, whose chiefe care, after he came to be Pope, was to provide vniuersally good store: & his ground was, because he was called to *Pasce oues meas*, as he said, *Ciracula in vita Vrbis.*

Head of the
Church is said
in a threefold
respect.

1

2

3

Theodor. de cu-
rand. Græc. af-
fect. Chemnic.
in locis com.
part. 2. de Pau-
pert. Espenc in
c. 3. Ep. ad Titum
opponit eum
impio. Quasi re-
putet pium. Et.
Dimittis serua-
tum discimus. Nisi
referat hoc ad
salutem modò
corporis.
* Multo antequàm
naceretur. Hie-
ron. Annis 210.
ante impletam
prophetiam. 3.
spenc.

Popes supremacie followes not well from *Pasce ones meas*. Rather *Dauids Pasce* giues him some interest euen in mat- ters of religion, to which *Pasce* belongs after a special sort, as it is vsed in Scriptures, and *Peter* is bidde to feed, rather then to rule, to shew his authority is not temporall, nor co- actiue, but of a milder kind. That you say *Cyrus* was no head of Gods Church, though styled *Pastor*, and *Pastor me- us*, by Gods owne mouth, how do you prooue it? No mem- ber you say, therefore no head. But this *Eudæmon* will help you to vnridde. Though neither hee was ingrafted into the bodie mysticall, nor yet linked in the bond of out- ward profession, yet a head he might bee of Gods people by a certaine deputation or assignement outward, that is, by bearing authority ouer the multitude of subiects, com- mitted to his charge, of what relligion soeuer, which is the onely headshippè that we attribute to Kings. I haue read some both Fathers and moderne writers, that thinke *Cyrus* was illuminate, and faithfull, and perhaps sauèd. Who knowes what the reading of that prophesie might preuaile vpon him, Esa. 44. (as *Iosephus* witnesseth in the 11. of his *Antiq. cap. 1.* quoted by *S. Hierome* vpon Esa. 45.) wherein he was called by his name * certaine hundred of yeares be- fore he was borne? If this be so, then he might bee both member and head in your sense, but howsoeuer, a Pastor by office and vocation, as God intitles him. Shall wee see what followes?

§ 41. Whereas the *Bishop* in like sort had instanced from *Iosua*, Numb. 27. whome God called to feed his people af- ter *Moses*, one temporall magistrate after another, least they should be as sheep which haue no shepherd, he an- swers that *Iosua* was to be directed by the high Priest, not e contrà. As if direction were not one thing, and command- ment another. For the Priest may direct, though the King command. And we speake of authoritie now, not of abili- tie to counsell: Though *Dauid* is so little affixed to the Priests, that he sayes, Gods statutes are the men of his coun- sell,

sell, that is, his priuie counsellors. The Common-wealth no doubt is happie, where *Heman* the Kings Seer is admitted neere vnto him, *vt exaltet cornu*, 1. Chron. 25. or *Benaiah* placed *ad auriculam Danid*, 2. Chron. 11. I meane where Bishops are of the consultation of estate. *In multitudine bonum* Prov. 14.4.
implentur presepia, and where such labourers are, all goes well. But yet *Eleazar* shall onely runne betweene *Iosua* and the Lord, while we neither denie the Lord to be supreme, nor yet suffer the messenger to turne the Kings master. To the place quoted out of *Theodoret. quæst. 48. in lib. Num.* that *Moses* diuided his double glorie betweene *Iosua* and *Eleazar*, as giuing his supremacie in spirituals to one, in temporalls to another, as the Adioynder would haue it; we finde no such thing in the Scripture it selfe, Num. 27. but only that God appointed *Moses*, to giue *Iosua* of his glory, ver. 20. without naming *Eleazar*. And *Theodoret* meanes no more, but that *Moses* gaue of his Prophecie to *Eleazar*, which was *aureola glorie*, as your Schoolmen would call it, or an additament to the maine, not any branch of dignitie, or of authoritie. His words are, *Ex rationali iudicij humeris Eleazari adiacente, discat Iosua quid sit agendum*: Let *Iosua* learne what to doe from the Iudgement plate that rests vpon *Eleazars* shoulders. A great prerogatiue, beleque me, and to top Kings. Is it not rather to waite vpon them, and to serue their vses? Lastly thus, *Ex quo discimus quomodo qui a sacerdotibus ordinantur, gratiam consequuntur spiritualem*: that is, Whereby we learne, how, they that are ordained of Priests, attaine spirituall grace. We call not the Kings primacie spirituall, howsoeuer it extends to spirituall matters: though you imputing such a thing vnto vs, as you doe afterwards, you may see what a hint *Theodoret* giues vs here, if we list to see it. And before, he had told vs, that *Iosua* was consecrated by imposition of hands. Does not that sauiour of somewhat spirituall? And how does *Moses* pray here, when he praies for a man to be set over the Congregation, namely *Iosua*? Lord God of the spirits of all flesh. As if

spirit and flesh, temporall and Ecclesiasticall, were the gouernours charge. And straight after, ver. 18. God saies to *Moses, Take Iosua, in whom is the spirit.* So *Platina* in the life of *Clement* the seauenth, *Corona & caeremonia, per quas inauguratur Imperator, testimonium sunt diuini spiritus accepti:* The crowne and the ceremonies, saies he, whereby the Emperour is installed; are a token of the diuine spirit receiued. And he addes, *Qui animum Imperatoris iam augustum, augustiorem diuinioremq, reddat:* Which makes the Emperours mind, already royall of it selfe, more royall and more diuine. Was not *Saul* changed into another man, vpon his attaining the kingdome? And how, but by the grace which he receiued in his inauguration? *Salmeron* your fellow-Iesuit, but too learned I feare to be your fellow throughout, saies, *Kingdomes themselves turne spirituall, in a manner, vnder Christian Kings.* The same saies *Rossau*, with more store of words, *Sacrum, Ecclesiasticum, spirituale, sacerdotale*, pag. 326. I might giue you more, but this shall suffice in this place.

To n. 12. in Ep.
Pauli, p. 351.

De iussu Eccle.
sic author.

3.
Num 20. Ad-
beynd.

§ 42. **T**HE third exception (saies he) that the Bishop takes to the argument, drawne from *Pasce oues meas*, is this: That albeit *S. Austen*, and *S. Cyrill*, haue amply commented vpon the Gospel of *S. Iohn*, and vpon those very words of our Sauour to *S. Peter*, *Pasce oues meas*, yet neither of them saw, *illustrem hunc fidei articulum, de primatu Petri temporali*, This notable (as he construes it) article of faith, concerning the temporall primacie of *Peter*, &c. What saies Father *Thomas* to this? For some thinke *F. F.* to haue that mysticall signification, to note vnto vs his Fatherhood, which euery hedge-priest and beardlesse boy vsurps now a daies among the Iesuits, to beard Bishops with, and what Bishops? As if the Cardinall (saies he) did teach that *S. Peters primacie is a temporall primacie, because in some cases it extends it self to temporall matters.* As for the spirituall primacie (saies he) the Bishop himselfe grants that sometimes, as far forth in effect as

me.

we demand. What the Bishop graunts, we shall see hereafter, when we come to the place, which is Chap. 3. num. 36. as we are told by you. In the meane time, you reckon without your host, the Bishop graunts nothing that he will not stand to. Be you but content with that which he pitches, and the controuersie will soone be at an ende. But did you euer heare such an impudent varlet, that plaies vpon the word *temporall primacie*, and denies they giue any such to the Pope? What is their primacie, but a primacie of power? and if the power then be temporall, is not the primacie so? Now for that, let but *Bellarmino* declare his opinion, who intitles his 5. booke *de Pontif. Rom. De potestate Pontificis temporali*: Of the temporall power of the Pope. This is plaine, but in the argument of the sixt chapter of the same booke, more plainly, *Papam habere temporalem potestatem indirecte*: That the Pope hath temporall power, [at least] indirectly. Whereas we neither ascribe to the King *spirituall primacie* ouerhastily, nor are wont to call his power *spirituall*. If the Bishop haue so done, let the place be named, and the imputation verified, wherewith F. T. chargeth vs, Num. 15, though very wrongfully, as if we nourished a doctrine of the Kings *spirituall primacie*. Yet they say, *Sixtus Quintus* would haue had those works of *Bellarmino* to be burnt, perhaps for giuing him temporall power onely, and not temporall primacy, *toridem verbis*.^a And here our *lepus pulpamentum querit*, a wretch and most obnoxious to all manner of scorne, flourishes and descants with his leaden wit, vpon a corporall Bishop, as he calls him, *Bonner* I trow, who excused his corpulencie, wherewith hee was wont to be painted, with saying he had but one doublet too little for him, and the knaue hereticks alway painted him in that. If you talke of a punisher of bodies, he was one. We doe not know, God be thanked, that our Bishops haue any such power in these daies, by the examples we see, but that you tell vs so. And there was a time, when your Popes themselues could inflict no punishments of this nature; saies *Papirius Massonius* in

a Adioyn. Num. 21. If the Popes primacie may be called a temporall primacie for this cause, &c. then may the Bishop or Pastor be iustly called a corporall Bishop, and a pecuniary Pastor, because he doth punish men sometimes in his spirituall court, not only in their bodies, but also in their purses, &c.

the life of *Leo* the second. Now all their strength stands that way. And so I might say of the *punishing* of the *purse*, and the *gaines* of the *Bishops court*, which you so enuie; whereas not onely he is not forward to deale punishments, and much lesse to gain by the parties punished, but I haue heard his *Chancellor*, whom certainly you meant when you taxed the *Courts*, vtterly disauow, that their *Courts* condemne any body in mony, howsoeuer offending. Howbeit if Kings, to whome all the power of the *sword* is comitted; that is all kind of *coactive punishment*, should giue the *Bishops* leaue to mulct the *purse*, rather then their censures should be contēned, what is that to the Popes either exercising or challenging to himself, I know not what tēporal power, by vertue of his *Apostleship*, and originall calling, without donation or delegation from Princes? Though againe if this be graunted, which I beleue not as yet; because I haue beene otherwise informed, as I said, that the *Bishops* are so licensed by authoritie from his *MAIESTIE* here in England, yet the *Bishop* whome you shoo bat, is so farr from delighting in any such markets, that he had rather redeeme offences with his losse, then raiſe profit to himselfe out of punishments. *Imperatorem ne peperi mater*, said *Scipio*, non bellatorem, when one chide him as too remisse and loath to fight. So he. *S. Theodoret* saith sweetly, that there are no punishments in heauen, in *regione hyacinthina*, of which farther you may heare in his due place. And the *Bishops* talking is a kind of heauen. How much more when it is ioyned with conscience and clemencie? Which is so proper to the *Prelate* of whome we speake, as you may wonder: both his *Office* and *Sea* sauouring of *us*, of *mercie* and *compassion*, rather then of *rigour*, but his *nature* much more. And if *S. Chrysostomes* argument for Kings be good; that they are called to *us*, because unointed *in oyle*, that is, called to *mercy*, because annointed with oyle, it may guide you to conceiue aright herein, of the *Bishop*, whose practise acquites him without hidden emblemes, or forced hieroglyphicks. Vnlesse you thinke

Iul Front. lib. 4.
Stratagem. c. 7.

Cap. 3. huic.

Comm. in e. 1. ad
Philip. 2. 2. 2.
Ethico.

thinke that because he handled *Tortus* somewhat roughly, or the *Cardinall* either, therefore he is more *vindicative* out of his disposition. But for that you may remember, that he was the Kings *Almoner*, and dealt his liberalities as they had beene best deserved.

Now leauing the digression that this mans malepertnes hath driuen vs vnto, what saies he for substance to the *Bishops* third exception, as himselfe branches it?

§ 43. **I**T is enough (saies he) that *Cyrill* and *Auston* denie Num. 21.
 not the temporall power of *Peter*, though they auerre it not, in
 their commentaries. Forsooth they expound not *Pasce* halfe
 perfectly, wherein surely they are to blame, in so large a
 Commentarie; as few haue written vpon that Scripture, to
 say nothing of a thing so materiall as that, or so principall
 rather, and yet so obuius, when the text lies naked before
 their eyes. For it is a *necessarie consequent*, the temporall power
 (saies our Iesuit here) of the *spirituall*. Which yet Mr. *Black*
 well will neuer beleue, nor those authors whom he quotes
 to the contrarie, that make it a point like the new-found
 lands, or vnfound rather, so wholly vndeined and vnresol-
 ued, whether the Pope haue any such peece of dominion
 yea or no. Besides, he should haue shewed the necessarie
 consequence betweene the two powers, which because he
 does not, I thinke he either saw it not, or lacked abilitie to
 expresse his minde. He thinkes nothing easier then to con-
 ceieue so of them, that though linked in use, yet diuided in
 nature, and so likewise in subiect, as *Gelasius* gaue caution
 long agoe very well, of not confounding them, like the
 two armes in a mans bodie, or the two lights in the firma-
 ment, (so farre I am content to goe with *Bonifacius*) yea or
 the two swordis themselves, *ecce duo gladij*; whereof one
 questionlesse depended not of another, though your expo-
 sition be so good, that *Stella* is ashamed of it, and diuerse
 more of your owne men. Epist. ad Card.
 inal. Bellarm.
 a Covar. part. 2.
 p. 104. Navar. &
 alibi, & citat. i-
 bid. à Covar.
 Binsfeld. Alen.
 De vinc. Ana-
 them.
 Comment. in
 Luc 22.

§ 44. That *S. Auston* acknowledged the Popes *impo-*

all primacie, implied in those words, *Pasce oues meas*, you bring no other places then we haue hitherto answered, and it might be thought too largely, but that you bring them againe, as *primus Apostolorum*, and *propter primatum Apostolatus*, of which no more. Let them preuaile as they can. So likewise I say of *representare personam*, which you inforce here againe to be *supream gouernour ouer the Church*. This is your riches, that runne round in a ring, and choake the children of the Prophets with your *crambe*, and yet cry out of the *Bishop* for his *nakednesse* and *poweresse* in proouing the cause, *Numb. 15*. As for that you here adde, that no other *Apostle* is said to represent the Churches person besides *Peter*, *S. Austen* hath made you to swallow it before; yet perusing your booke, I find it to be no more then your selfe attribute to *M^r. Thomas Rogers*, of whome you say in your ninth chapter, *Num. 78*, that he represents the authoritie of all the *Clergie* of England: not only the *Clergie*, but the authoritie of them all; and yet I thinke you neuer held him for our *supream gouernour*. To that of *S. Cyrill*, *Vt Princeps caputq; ceterorum primus exclamauit*: I wonder first, why you should construe it *exclaimed*, vnlesse your argument stand in that, as if *Peter* should get the primacie by roaring. So hee in *Plutarch*, when he saw a tall man come in to try masteries, but otherwise vnweildy, *This were a likely man*, saies he, if the garland hung aloft, & he that could reach it with his hands, were to haue it for his paines. You know that we Englishmen call that *exclaiming*, when a man cries out by discontent, or passion. Was *Peter* offended, when you make him to *exclaime*? As for *princeps* & *caput*, it is waighed in the ballance, and found too light. *S. Ierome*, *Dial. 1. contra Pelag. Vt Plato princeps Philosophorum, ita Petrus Apostolorum*: as *Plato* was cheife among the Philosophers, so *Peter* of the Apostles. Doth that please you? For *Plato* though he liued in *Dionysius* his Court, yet he was no Monarch. No more was *Peter*. And if you would but turne *Tullies Offices* againe, or almost any other of his works, you should see *Princeps, in quacunq; facit*.

facultate. In medicinâ, in re bellicâ, in scenâ it selfe, & where not? Illa erat vita, illa secunda fortuna, (saies he) libertate pa- Phil.
rem esse cæsaris, principem dignitate. Therefore *princeps* is no word of soueraigntie. And was no bodie euer call'd *caput* but *Peter*? For that is another thing which you stand vpon. I could tell you a distichon out of *Baronius*, made neither by *Peter*, nor by any of his successors, as you interpret his successors, wherein neuerthelesse the man is called after other titles,

--- *Pontificumq, caput* :

which is, the head of Bishops, and Popes, and all. And if a man should call *Eudamon-Iohannes* iustly deseruing it, as it may be some haue called him, *caput furiarum*, would you plead frõ thence, if need were, that he had any authority ouer the deuils, or were a yong *Belzebub*? Further, I belecue, when all comes to all, it is but *κεφαλῆ* in the Greek, if we could see it. Of which we shal say more when we answer to the other *Cyrril*, namely he of *Ierusalem*, a little after. For *κεφαλῆ* is *ἐν* *χέφῃ*, as we are taught by *S. Chrysostome*, where yet there is no authoritie of one actor ouer the other. Generally, this arguing from titles of cõmendation is very vnfound. Who knowes not that *S. James* was called *Episcopus Episcoporum*, as *Nilus* testifies? yet *S. Ambrose* *serm.* 87. giues that to *Christ*, to be *Episcopus Episcoporum*, as his priuiledge. Though *Sidonius*, an author not iustly to be excepted against, affirmes no lesse of one *Lupus* a particular Bishop, that he was *Episcopus Episcoporum*, & *Pater Patrum*, & alter *seculi sui Iacobus*: that is, a Bishop of Bishops, and a Father of Fathers, & another *James* [the Apostle] of his age. Which in the end wil proue as much as *caput cæterorum*, though you bring that to magnifie *Peter* by. As if *caput cæterorum* might not be one set vp by special promise, to keepe good order in the Colledge, I meane the Colledge of the Apostles, though without any commission to deriue it to his successors, or extrauagant power ouer the rest for the present. Lastly, I might aske you, how *Peter* could be *caput cæterorum* here, that is, Monarch

*Kronius F. scilicet
 matris de Niceta
 Treuerensis, apud
 Baronium 7. an.
 no 519. XVII.
 Col. 181.*

*Orat. h. r. c. h. c.
 h. c. h. c. h. c.*

Lib. 6. Ep. 1.

narch installed in your sense, when you tell vs a litle after, Num. 31. out of S. *Chrysostome*, that *Peter* durst not aske our Saviour the question, who should betray him, till such time as he had receiued the fulnes of authoritie, and after that time he grew confident. Which time was not till after our Saviours resurrection, and therefore farre from this. So if you trust to *Chrysostome*, you haue lost *Cyrril*, if to *Cyrril*, *Chrysostome*; you cannot possibly hold them both, if you

Hilar. can. 30. in
Matth. Petrus pro
fidei suae calore,
Quasi Christi di-
lla efficienda non
essent. So heate
that he thought
Christ might be
in the wrong,
himselfe in the
right.

vrge *caput* in so rigorous sense. I might adde out of S. *Cyrril* once againe, to stop your mouth, crying out so mainly against *lame quotations*, that *princeps*, as it may be taken, is expounded there by *seruentissimus Apostolorum*, so feruent saith S. *Cyrril*, that hee leapt naked into the sea, out of the ship, for zeale. Where if the ship be the Church, then wee haue *Peter* leaping out of the Church. You will say perhaps, from *Antioch* to *Rome*. Then *Antioch* is the ship, and *Rome* the sea. What vantage haue you now of all that is said of *Peters* ship to countenance *Rome*? Doe you see how one iumpe hath married your *allegorie*, and almost your *Monarchie*? Now S. *Cyrril* saies farther in the place you quote, lib.

Petrus alios
præueniebat.

Petrus feruens
ardore.

12. cap. 64. in *Ioh. Petrus alios præueniebat*, how? *Ardore* namq, *Christi præcipuo feruens, & ad faciendum & ad respondendum paratissimus erat*. That is: *Peter* preuented others. For boiling with an especiall zeale to our Saviour *Christ*, he was most readie and forward, either to doe, or say. This was the cause why he exclaimed first. *Primus*, saies S. *Cyrril*, but not *solus*. *Hic Malchi etiam aurem amputauit* (that you cannot abide to heare of) *putans hoc modo Magistro semper se inhaerum*. So little did he couet the primacie that you strive for, that he wisht neuer to be absent from his Master, which if he had not beene, he could neuer haue ruled in his roome. Then, in euery confession that he made (saies S. *Cyrril*) *rationalium omnium curam sibi habendum esse audimus*. Is *cura* nothing? which with you *presbiteri* hath cleane deuoured. And if you but remembred, that they were *oues rationales*, you would *tyrannize* lesse, and stand lesse for *tyrannie*. There

There are other things betweene, which I passe ouer here, because you shall heare them anon. Take this for farwell. *Doctores hinc Ecclesie discunt* (saith S. Cyrill) *non aliter se Christo posse coniungi, nisi omni cura & opera studeant, ut rationales ones recte pascantur, & recte valeant. Talis erat Paulus ille, &c.* That is: The Doctors of the Church learne from hence, that they can no otherwise be ioyned vnto Christ, vnlesse they endeauour with all their paine and diligence, that his reasonable sheepe be well fed, and well liking. Such a one was Paul, &c. By which you see what a sense he giues vs of *Pasce*, of feeding Christs sheepe, namely *with labour and diligence*, which the Pope cannot skill of, and Paul (not onely Peter) a prime instance of it. Neither doubt I, but when Paul saies of himselfe, *I haue laboured more then they all*, S. Cyrill would construe it, according to this rule, *I haue fedde more then they all.*

§ 45. **Y**OV farther accuse the Bishop, as speaking evidently false, when he saies of the holy Fathers Cyrill and Austen before named, that concerning Peters triple acknowledgement, *id tantum vident, nec prater ea quid*, they see this onely and nothing els, that he abolished his triple negation by triple confession, & was restored to the place *Isidorus Pelusiota Ep. 103.* or degree of Apostleship, from the which *1. 1. δα' ἁθὺς ἱάτρῳ τὸ τετραπλὲν τῆς ἀρνέσεως τῷ τριπλῷ τῆς καταθέσεως ἐξαστάχισε.* Idem habent Cyrilus, duo Theodori, & Hieronymus, Mopsuestenus, Leontius, Theophylactus, Maximus, August. Beda, Nic. phorus, Ambrosius. So as Maldonat. in Ioh. 21. *Fix author vltus est qui non dicat, &c.*

As I haue shewed (say you) out of them both: and, I thinke, we haue answered you, to them both. The other, because they saw not that, which he affirmeth in their behalfe: I meane (say you) that S. Peter was by those words of our Saniour, restored to his place in the Apostleship, which he had lost. For if they should haue said so, they should seeme to hold (or fauour at least) the pernicious heresie of Wickliffe,

lisse, that Magistrates loose their dignitie and authoritie by mortall sinne; which pestiferous opinion, those holy Fathers, no doubt, would haue abhorred, if it had beene set abroad, or taught by any in their time: seeing that it shaketh the very foundation of all obedience, either to Ciuill, or Ecclesiasticall Magistrates, because it does not onely make all obedience uncertaine (for no man knowes who is in the state of grace) but also giueth occasion to subiects, upon euery offence of their Prince, to call his authority into question. This is the circumstance of this tedious Thom. But that Wickliffe was in this heresie, you must bring better proofes before wee beleue it, it is long, since that your words are no slaunders. The damnable enormities vsed in those times, your very houre and power of darkenesse, might driue some to opinion, that the office ceased when the Officer was incorrigible, because they saw no other remedie. But this, as I beleue not to haue beene Wickliffes iudgement, till you shewe better euidence, so whole-souer it was, you haue rather followed him in your Iesuiticall principles, that, *the mightie are to be pul'd downe from their seats* by you, though Marie and Anna make it Gods proper worke, Luk. 2. and 1. Sam. 3. one the pearle of the new, the other of the old Testament, then that we should feare to be enwrapped in his danger. Our doctrine you know, *Reges in saculum*, as Iob saies, & *Coronamentum in generationem & generationem*, with Salomon, though Caietane read it interrogatiuely, *Nunquid coronamentum?* Againe, *Deus perpetua regni sceptrum donauit Principibus*, saies he in the Councell of Chalcedon: and, *Aeternum imperium*, saies another in the same. Whether eternitie then, or perpetuities, which Philosophie distinguishes, you see sound diuinitie giues them both to the Crowne. Neither are we slacke to subscribe to *Opatus, lib. 2. cont. Parm. Deus defendit oleum suum, quia si peccatum est hominis, unctio tamen est diuinitatis*. God protects his oyle, because though the sinne be the mans, yet the anointing is his owne. And not onely Princes, but by iust iudgement of God, in lieu of your other error, you turne out
your.

Iob. 16. 7.
Prou. 27. 34.

Edit. Concil.
Sorian p. 351.

your very *Popes* for heresie; *Canus*, and *Bellarmino*, and some other hold so, that he is gone *ipso facto*: we yeilding to no such abdication of our King, no though his fault were heresie, remembring that *Deus defendit oleum suum*, as euen now I told you out of *Optatus*: and, *Caesar non desinit esse Caesar*, euen in *alto gentilisimo*, as our Sauour acknowledged of him, Matth. 22. Inomuch as *Dauid* seemes to wonder, 2. Sam. 1. that *Saul* could die at all, because he was annointed with oyle. *He was slaine* (saith he) *as if he had not been annointed*. *Qui propter ingenium videbatur omnino mori non debuisset*, quoth *Tullie* of *Roscius*. Nor he, *propter imperij Maiestatem*. Therefore the wickednes lies on your side, whatsoeuer *Wickliffe* thought, whome you slaunder. But so hainous is the heresie of deposing Magistrates for morall misdemeanours, that they are iustly scourged, euen with your owne whip. A bad head, I should thinke, which the bodie will be the better for the cutting off. So as * *Bellarmino* vnawares betraies his cause in my opinion, taking *pro concessio*, that the *Steward* of a house, cannot be deposed from his office, but onely by the grand master of the familie, which he construes to be *Christ*, by analogie, in the state. What can be saide more for his *MAIESTIES* securitie that now is, (setting aside his princely vertues, which might arme him against all triall) and that out of the mouth of the very old-one, his aduersarie? Though the holy Ghost in *Esaie* calls all Kings by that name, designing them *Stewards*, not onely of the state and weale publick, but of the Church it selfe, *Erunt Reges dispensatores tui*. As euen your owne *Forerius*, and he a learned Portugauiſe, expounds it in his commentaries vpon that place, deducing it from the Rabbins. (To say nothing of the claime that Kings might make to *Dispensations* henceforth, which now the Pope only ingrosseth.) But his *MAIESTIES* cause is yet more pregnant then so, in whose name, not onely in his person, God and nature haue engraued this character, not onely in *femore*, but in *uestimento*

* De auctor. Concil. l. 3. c. 17. *Idem Dominum referuare econonum, suo sol. i. iudicio: ex Luc. 12. Idem etiam docet i. i. i. conium familiarum. Et, Serus hoc nec soli p. f. sunt, nec congregati. S. id. punire vel expellere econonum. Id enim ad salum Dominum totius familie pertinet.*

Esa 49.

stimento, as it were to marke him out for sacred, against your furious designs.

§ 46. By the way I might aske you, what you meane by that, *that no man knowes who is in the state of grace?* Does that confute *Wicliffe*, or them that hold Magistrates are no longer Magistrates, after mortall finnes? As if a man could not be out of the state of grace, & yet not all his actions be mortall finnes. Such a babe you are in your owne doctrines.

§ 47. And if the *Bishop* should hold this, which you impute vnto him, hote iudges of his holdings, that make him a *Polygamist*, a *lew*, as of late, and now a broacher forsooth of treasonable positions, yet with what face can you cry out against him as you doe, *num. 28. Why should Peter rather then any other loose his Apostleship?* seeing your felues are forwardest to censure your Pope with depriuation, *ipso facto*, whereas another Bishop, I suppose, may come to his tryall. Is this that which the Pope gets by, *A nemine indubatur?* Vnlesse the crime were smal to denie Christ, whom he had seene and conuersed with so familiarly, which *Opranius* so exaggerates against S. *Peter*, *lib. 7.* as if he had no fellowe, *Quisquis in persecutione negauit Christum*, (imagine *Marcellinus*, or the like) *lenius Petro deliquisse videtur*. The sinne of denying Christ in persecution, seemes lesse then *Peters*: or as if any religion can be maintained there, where the sonne of God is abiured and cast off, and therefore once no *heresie* more pernicious then this.

§ 48. But now what if the *Bishop* do not hold that *Peter* lost his *Apostleship?* or, what if hee doe? Shall it not bee lawfull for our Sauour Christ to put out his *Apostle*, (*Abi Satan*, that is, Get thee gone, saith the *Arabian* translator, not, *Recede*, depart, or goe aside a while) and yet take him in againe, for so enormous a crime, but euery varlet and rascall companion shall presume to do the same against his Soueraigne, and sawcily shake-off his Superiours at pleasure? And yet these are the seedes of that good discipline which here you sowe, and you thinke S. *Peters* case is a con-

fir-

firmation of treason, as if hee could not loose his office by censure from our Sauour, but subiects may lay down their fealtie to Magistrates; when they fall into offence. Or, doe you thinke that no *Apostle* could loose his place? If you do, you may read *S. Hierome ad Rusticum*, affirming of *Iudas*, that he fell *de fastigio Apostolatus*, &c. to a place vnrecoverable. Wherein our Sauour dealt more mildly with *Peter*, whom he tooke in againe. *Curans verbis, quod verbis offensum eras*, saith *S. Cyrill*: healing with words, his fault of words, that is, triple *negation* by proportionable *confession*. And remember you not what the holy Ghost saith of *Iudas, Episcopatum vñs accipiat alter*? which was not practised against *S. Peter*, our Lord dealing graciously with him, as I said, as if he had suspended him, not depriued him. But for my part, I take not vpon me to define this question; and the *Bishop*, as most able, so I dare say was farther of from meddling with it. He looks not to by-matters, but when *dignus vindice nodus* offers it selfe, then he lendes a hand; whereas you patch, and pelt, and clowt euery thing into euery place that you can, like a beggers coate, or a *Sturbridge-faire* booth, or a cypresse tree in the midst of the sea. The *Bishops* purpose was onely to signifie in *S. Cyrils* words, that *dignitas Apostolatus renouata est S. Petro*, that the honour of the *Apostleship* was renewed to *S. Peter*. *Fatemur* (saies he) as assenting to *S. Cyrill*, not iangling nor determining, as you would haue it. And I pray Sir, how does that differ from *S. Cyrils* own words, which you traduce in the *Bishop*, *ne propter negationem labefactata videretur*? *Concussa* therefore it was, shaken and enfeebled, but not vterly dashed nor vndermin'd. And where you prattle not a little, a little before, *But perhaps some will say, that the Bishop does not plainly affirme this, but relatesh the doctrine of S. Austen and S. Cyrill*, which you infringe by those words, that you bring out of the *Bishop*, *restitutus muneri*, restored to his charge, as if therefore he had lost it in the *Bishops* opinion: what more is in *restitution*, then was afore in *renouation*? And if the *Apostleship* be *renouatus*,

how is not the *Apostle restitutus*? If S. Cyrill be right, how is the *Bishop* wrong? May I not truly aske, what does this dog lacke but a bone? And yet soone after, hee can giue the *Bishop* that rearme, and another too with vantage. *Verbum in corde stulti, sicut sagitta in femore canis*. But the crown of reuerence is thicke set with such precious stones. Neither does onely *Cyrill* say as much, but *Euthymius* vseth the very word *restitutus*. *Conuersus*, (saies he) *id est, in pristinum locum denno restitutus*. See *Chrysost. Hom. 2. in Psal. 50.* where he saies no lesse: that he lost his *Apostleship* by denying, and recovered it by repenting and confessing. *Theophyl. in Luc. 22. Cum negaueris, iterumq; receperis, viz. Apostolatum*, of which before. He recovered his *Apostleship*, ergo he lost it. *Arnobius* also in *Psal. 138. Maior gradus redditur ploranti, quam sublatum est deneganti*. A greater degree is restored to him weeping, then was taken from him denying. Therefore doubtlesse his deniall depriued him of some degree. *Victor Antiochenus, Denno assumptus, & inter ceteros Apostolos rursus numeratus*, taken home againe, and reckoned among the *Apostles*. And if S. *Austen* said by one, not of the best life, *Aut assumat obedientiam, aut deponat predicationem*, you may thinke what was fit to be done by *Peter* here. *Quare accipis verba mea in os tuum?* said God to the vngodly. *Cum videris ancillam, iurabas me apud eam*: for euen the falling of those drops, made a hole into our rocke. What maruell if the Fathers put *Peter* beside the *Apostleship* for his greiuous crime, when *Pacianus* saies, such put quite out of the Church? May he be an *Apostle*, nay the Prince of the *Apostles*, in your opinion, that is no member of the Church? Indeed *Bellarmino* construes those words of *heresie*. But first fondly, and without any ground, then *Peters* is no lesse, if it come to be weighed, as we haue shewed out of *Optatus*.

§ 49. As for the proofes that you bring in defence of *Peter*, how easily might he loose his *Apostleship* for all them, if a man were disposed to enter into argument? *Cyrill of Ierusalem, Catech. Mystag. 2.* is brought saying, *Petrus digni-*
tatem

Anton. Tufful.
quoted by F.T.

Ep. Lad Sympr.

ratem Apostolicam retinuit non ablatam: that is, finally, and retinuit *ex intervallo*, that is, *recuperavit non ablatam*, and yet *suspensam*. In the Greeke thus, Ἀξίωμα ἀποστολικὸν ἔχον ἀναπαύσιμον, not that he kept it without euer loosing, but rather that the *Apostleship*, of it owne nature, is such if nothing hinder. But of that I contend not, neither do you for modestie quote the Greeke. The same to *Optatus*, lib. 7. He deserved not to be separated from the number of the *Apostles*. That is, not finally. Else we know, he went out, and wept bitterly. He went out in a *mysterie*, and perhaps to shew his deserved separation. As when Christ lookt vpon him, I graunt sensibly, and yet in a *mysterie*, to shew the power of his grace, and irradiation vpon his heart. That *Optatus* saies, *bono unitatis separari non meruit*, it is not, least the Disciples should want a head, and yet there may be a head, only to keep out confusion, as the President of Councils, and other ordinarie assemblies, without any great authoritie ouer the congregation, I wisse; but in regard to his *patience*, which he had learnt by his owne fall, to shew to other offenders. This is *bonum unitatis*, this is *pax publica*, that keepes all in tune. *Ne & intenteris*, Gal. 2. how much more, *postquam & tentatus, & elisus es?* Δυναμὴν & συμπαθήσας, Hebr. 7. Howbeit besides the Fathers afore-named, *Optatus* me thinkes is plaine enough, that Peters *Apostleship* was not a little endangered. Thus he saies, *Qui satis erat, si postquam negauit, solam veniam consequeretur*. For whom it had been enough, if he had obtained pardon onely, after his denyall. Not the keeping of his place, but pardon onely. Therefore at least he forfeited it. And by the way you see, what *non meruit* is, no more then *affectus est*, I warrant you.

§ 50. Now whereas you come vpon vs in your *num. 27.* and *num. 29.* with an ouer-plus of valour, that the Fathers alleadged doe not onely teach in expresse words, that *St. Peter* did not loose his *Apostleship* by his fall, but doe withall acknowledge a certaine increase thereof, and preheminent authoritie ouer the rest of the *Apostles*, what increase could.

A foolish tricke that the Papists haue got, to raise English merit out of the Latin merces and merits, which sounds to a far other sense with the holy Fathers, God knowes.

could there be, if he was made their Head and gouvernour before, and not onely theirs, but the whole worlds? Was it so, that more notice was taken thereof? For I see not what *actuell exaltation* could accrew. Therefore, you doe well to expound your selfe, by saying that he was made more *eminent*, then before. Yet if you will goe thus farre, *Arnobius* would teach you to maintaine that which you call *increase*, in a more literall sense. For that which before was promised *Peter*, was now giuen and exhibited, and so *plus redditum quàm sublatum*, as *Arnobius* speakes. Yet no more to *Peter*, then to all the rest, as *Matth. 28. 19.* and *Ioh. 20. 23.* To all as much as to *Peter* was giuen. Saue onely, as the *Bishop* excellently distinguishes, the *res* or the *substance* to all, the *solemnitie* to *Peter*, with demand of *loue*, and *triple acknowledgement*, *Ioh. 21. 15.* As for the place out of *Matthew*, if you compare the coherence, you shall see if our Sauour made any Pope, he made more then one without all question. For who is the Pope, but he to whome the power of *Christ* is communicated? Now he saies thus; *All power is giuen me, both in heauen and in earth.* And what then? *Ποῦ δίδωρες ὅν, Γοε* *Y o v* therefore and teach: not, *Γοε* *T H o v* therefore. This power therefore of *Christ* is communicated to them all, by vertue of this *therefore*, as much as he thought good to communicate it at all. Either many Popes then, that you must giue vs, or we you none. This by the way. That *Cyrill* of *Ierusalem* calls *Peter*, *princeps Apostolorum excellentissimus*, I haue answered you before to the word *princeps*, in *Cyrill* of *Alexandria*, a man of more authoritie, then he of *Ierusalem*, (as one Sea exceeds the t'other) who writ what hee writ, when he was yong, saies *S. Hierome*. But the Greeke is otherwise, then you quote. First *κορυφαίωτατος*, that is, the most verticall. Therefore many *κορυφαί*, many *vertices*, that is, either heads, or crownes of heads, more eminent the heads. What if *Peter* among these excelled? Euen the Sunne is sometime more verticall then another, yet he acquires no authoritie among the starres, though more opportunitie to worke

worke vpon our bodies, So *Peter* to edifie with the rest that excelled. But if you stand vpon *καρυφή*, *Basil* saies of *Athanasius*, *Wee runne to thee, or to thy perfection*, (so he styles him) *ὡς ἐπὶ καρυφὴν ἥς ὅλαν*, as to the vertex of the whole world. And *Cyrill* of *Alexandria* will tell you, that *secular Princes* are the heights of the earth, and so the Scripture Mich. 1.3. *ὁ ἐν ταῖς ἁγίας πόσυχαις*, and *ὁ βασιλεύωντες*, whom God treads vpon, not your Pope. Againe, *Amos* 4. *Calcans altitudines*, God treads vpon the altitudes of the earth: that is *Kings*, by *Cyrills* interpretation. What is *Peters* altitude to this altitude? *Πρωτοστάτης*, another word that *S. Cyrill* vses, (whome you already) is no more then was given to *S. Paul* in the *Acts*, and that by vnpartiall iudges of primacie, (I meane such as went by meere obseruation) to be *πρωτοστάτης*, as they call him, or the prime man, of the sect of the *Nazarites*, that is, of the Christian Church, not onely of the twelue. To the place of *Opiatus*: *Solus accepit claves ceteris communicandas*: Onely *Peter* receiued the *Keyes* to be imparted to others; What more to our purpose, what lesse to yours? Does not this confirme all that we haue said before, and ouerthrow you? Onely *Peter* tooke them, as an instance of vnitie, as a pledge of the body, as you haue often heard out of *S. Austen* before, but neither in his owne name, nor to be kept by him, or swaied by him, but *communicandas ceteris*, to be imparted to the rest, and made common to all. *Eucherius* wittily, *Peter* receiued the keyes, but *Paul* was rapt to the third heauen. How could that be, if he had not the keyes? And *Clemens* in *Eusebius* before quoted, lib. 2. cap. 1. saies generally of the three, that they communicated it to others, what they had heard of *Christ*. These were *Peter*, *James*, and *John*. But that was doctrine that *Clemens* spake of; yet the like no doubt holds in the *Keyes* after a sort, at least *de possibili*, without any disparagement to the communitie of the *Apostles*.

§ 51. *Chrysostomes* authoritie mooues lesse then any other, who in his Commentaries vpon *S. Iohn*, at that very

L 1

place

Epist. B. fil. gr.
Froben. p. 304.
Est alijs ap. 37.

Act. 24. 5.

Hom. in Natal.
Apost. Petri, &
Pauli.

The Word and
Keyes, two de-
positums of like
nature.

place whereof all the strife is, viz. *Pasce oves meas*, saies that John as well as Peter, received the * government of the whole world from Christ, which is enough to ouerthrow Peters monarchie, euen when Chrysost. shall say, that he was made gouernour of the whole world, by *pasce oves meas*. For how

* τὴν ἐκκλησίαν τὴν ἐνικράτησεν. And, can that now be speciall to Peter? I could κοινὴν ἐκχεῖραι ἢ ἐνικράτησεν. afford you better places out of Chrysostome my selfe, as that Christ gaue power to Peter, ^b πάντα ἄγειν καὶ φέρειν, to carry all afore him. This, no doubt, would serue the Popes turne right finely, to toss the ball whither he list, to raigne and to ruffle in the Church at his pleasure. But is any so

καθ' ἑαυτὸν οὐκ ἔστιν ἡμεῖς τὴν ἐκκλησίαν διαχειράμενοι, &c. The Apistles diuiding the whole world between themselues, euen as if it had bene but one house, so discharged eery thing, and tooke care for eery thing, one taking this part, another that part to locke vnto. ^b Tom. 4. edit. D. Sav. p. 503.

out of his 2. booke de Sacerdot. you should haue specified the chapter, and we would haue closed with you better. In the Greeke I finde nothing but *κοροπαῖς*, of which before out of S. Cyrill, in the very superlatiue *κοροπαῖς*. But in the same chap. he saies (which is the first of that booke,) that Christ committed his flocke by *Pasce oves*

* Euen so is that to be taken which Beller. notes out of Chrysost in *Alia* (see pag. 15. huius) that the Christi-ans are not to be ashamed, if they be mis-called after the name of some eminent Pastor or Prelate of the Church. For he meanes not the Pope there, rather then himselfe. For still, why should Constanti-nople, or Antioch either, grazie Rome so much considering the emulations. 2. Though we should grant Chrysost to speake by prophesie. 3. But besides it appeares, that Chrysostomes followers were called *Iohannites*, of his name. Zonar. & alij. 4. And yet we call not the Papists from the name of this or that Pope among them, as Chrysost. meaining is, but from a generall one to all that occupie the See. 5. Which til the Pope ingrossed it, was yet more generall.

he is to doe those things, which Peter if he did, should *ἀποβαλεῖς τὰς παρὰ τὸν τὸν ἑαυτοῦ, &c.* ^a goe beyond the rest of the Apostles.

Apostles. Doe you see then how all the prerogative of *Peter*, is built vpon his practise, and good desert; not absolutely cleaving to him, and his? Nay, no more (saies *Chrysost.*) then extends to every good Pastor. I might contemne your Latine now, to which nothing is answerable in the Greeke. Yet suppose it were so, as you auouch. *AVTHORITATE* *prædictum, ac reliquis item Apostolis longè præcellere.* Is this arguing for a *Iesuit*? Which all put together doth not shew so much, as that *Peter* had any *authoritie* over the *Apostles*. Vnlesse you thinke because he had *authoritie*, therefore they had none. This were prettie, if you could worke it, but neuer out of *Chrysostome*. And yet *longè præcellere*, is worse then so, of gifts, of qualities, not of iurisdiction. And I beleue, if the truth were knowne, that same very *responsorias*, which I quoted euen now, nothing to their purpose. In summe, if *S. Peter* had all the authoritie that *Chrysost.* gives the Priest in his book of priesthood, it would not serue the Pope, who is for temporall and coadiuue, which *Chrysost.* denies tooth and nayle, *cap. 2. 3. &c.* of the afore-said. Another place you bring out of *Chrysost.* *cap. ult. in Euang. Ioh.* that *Peter* was the mouth of the *Apostles*. And you might haue added that of *Dauid*, *I will giue praise with the best member that I haue*, meaning the mouth, or the tongue: for els what gaine you by this bargain? And againe, *Awake my glorie*, that is my tongue, say the Interpreters, because the tongue is the glorie of a man, *Psalm. 36.* *Casanbone* will shew you, and that most excellently, that the mouth is put in a diminutiue sense, and notes *ministerie*, not *supremacie*, office and paines, not *authoritie*. And so we might say of the head; which *Peter* was, as the forwardest to resolve; *ad respondendum & faciendum paratissimus*, saies *S. Cyrill*, as including both. This was his disposition, not his commission. Of late the Pope hath left both the head, and the mouth, and betakes him to the hands. *S. Bernard* had challenged him for it long agoe, for *lining by his hands*: not as *S. Paul* and the olde Monkes, which is tedious to you to

Exercit. ad E.
ron. pag. 710.

De confid ad
Eugen. 1. 4. c. 2.
Voss. edit.

Esa. 51. 15.

heare of, but he meant of bribes, we of forcible and continu-
 execution. *Brachia mea iudicabunt populos*, as if he tooke it
 literally, and to himselfe. And could you not for a neede,
 finde in your heart to construe, *caput congregationis*, after S.
Austens meaning, as a figure of generalitie, and represen-
 ting the whole bodie? What a scandall will it be for *Iesuits*
 to encounter such a worke, and of so reuerend a *Prelate*,
 with no better speares, then one might make of fennell
 stalks, breaking into fitters with the least crush, and which
 if a man should answer but as many waies as he might, it
 would be intolerable?

§ 52. That which followes is as idle, that *Christ* did not
 upbraid S. *Peter* for his sinne; as if he doth any, Iam. 1. 5. ei-
 ther for grace afforded, or faults pardoned. That *Peter*
 had the care of his brethren committed to him; as if we imagi-
 ned *Peter* such a *Cain*, that cryed, *What haue I to looke to my*
brother? But, he is confident now, that was fearefull afore, to aske

Chrysost in Ioh 11. a question. Νέος Αίας δοῦναι ---. Why not then rather superi-
 ορῶντες τὸν ἀποστόλον, when he might set *Iohn* a work to doe
 τὸ ἰσχυρῶς: that is, *Peter* askes for as he directed? Besides, great charges
 Iohn now, as afore *Iohn* askt at *Peter* make not confident, but carefull rather,
 setting on. So it is no great preroga- and solicitous surely, as extraordinarie fa-
 tious, but onely one for another.

uours binde to awe, flesh not in pride, vnlesse it be fooles.
 The approoued loue of our Sauour *Christ*, in receiuing
 him to grace, and setting him in his *Apostleship*, or (if you
 would suffer me to speake so) in restoring him, might adde
 spirit to him, which is S. *Chrysostomes* meaning, not as you
 construe him. But, alas, what did *Peter* get by asking that
 question? What, not secret censure, but open check, at our
 Sauours hands? *Quid ad te?* what preiudice to his discre-
 tion, let S. *Cyrrill* shew you. But two faults onely, *Curiositie*,
 and *Desire to haue other men partakers of his miseries*. This is
 the inbred corruption of our nature. *Communiter insumus ho-*
minibus (saith S. *Cyrrill*) *ut optent, si quid periculi subituri sint,*
non se esse solos, sed ceteros etiam aut videre pati, aut passos au-
dire, aut passuros esse. It is the nature of men, if they be to slide in

to any daunger, to wish not to be alone, but either to see others to suffer, or to heare of them that haue suffered, or that they shall, and must, at least, suffer the same. So Peter. Hearing that he must suffer, he asked whether Iohn should escape, or no. As for, *Si me amas, fratrum curam suscipe*; if *cura fratrum* be the boundlesse Monarchie, little neede he wooe Popes to that place, by so stiffe a coniuration, as *Si amas me*. Aske Iulius the second, who when his friends were offended with him, for offering too largely for the Popedome, he said, None that knew the worth of that place, would stick at any gifts, whereby to compass it. Aske Prætextatus the heathen, *Make me Pope*, saies he, and *I will be a Christian*. Yet, this is your, *Si amas me, suscipe curam fratrum*. It were infinit to go through all. I will conclude with Mr. Casaubones most worthie obseruation, that if Peter were the Head and Rector intended, as you imagine, what neede S. Chrysostome make the question, *Quare Petrum omiſſis cateris affatur de his rebus*? why does our Sauour conferre with Peter about these matters, skipping by the rest? For euery man might see it were the due of his place. And so much of S. Chrysostome.

Papyr. Maſſ.

Ibid ex Amm. Marcell.

§ 53. **T**HE last of them whose authoritie you alledge, is S. Leo, your owne Pope, and not a little addicted to the amplyfying of the *Phylacteries* of his owne sea, as his *M A I E S T I E* hath told you in his *Apology* most plentifully; but all, as it seemes, vpon the deafe side. For you will not heare, nor bee charmed. Yet what sayes Leo? The charge of feeding the sheepe of Christ, was more specially commended to Peter, Ep. 89. A most true word. But the Bishop tels you how, *Præceptum ad omnes, Solennitas ad illum*. So Peter more specially receiued the keies: for hee receiued them, saies S. Austen, as the Churches proxei, but *communandas cum omnibus*, to bee imparted to all, as Optatus told you but verie lately. But in an other place, Ser. 3. de *Assump. ad Pontif.* what brings he? That Peter was chosen out of the whole world, to haue the cheife charge of the vocation of the Gen-

tiles,

Prov. 17 17.

tiles, and of all the Apostles, and of all the Fathers of the Church. Here is nothing for your turne, save that Peter was chosen to haue the charge of the Apostles. But to the calling of the Gentiles, though all helped, yet none might compare with S. Paul, for that matter, who therefore calls himselfe the Apostle of the Gentiles: and least you thinke he closes, *ἐν πίστει καὶ ἀληθείᾳ*, in faith and veritie, 1. Tim. 2. 7. Neither doe wee denie, that Peter might haue the charge of the Apostles, yet no commaunding charge; but either as *ferrum acuit ferrum*, as Salomon saies, one iron whets and sharpenes another, so the face of one brother, to quicken another by his encouragements, *Confirma fratres*: or, *bono unitatis*, preferred for his maturitie, to preuent schisme and disorder, as hath beene told you. Though the name Apostles is common to some without the companie of the twelve, and the Scripture vieth it so, Phil. 2. 25. whom Peter might be charged with, and with the other Fathers of the Church, as Leo here calls the Bishops of their making, without derogating from the Colledge of them, properly so called. Therefore heare how S. Leo qualifies this saying in the same Sermon, a little after. *Transiuit quidem etiam in alios Apostolos vis potestatis istius, & ad omnes Ecclesia principes decreti huius institutio conueniuit: sed non frustra uni commendatur, quod omnibus intimatur.* It cannot be denied, but the force of this authoritie passed also vnto the other Apostles, and the same ordinance comprehends all the peeres of the Church. But not without cause is that deliuered to one, which concernes all. Why so? *Petro enim ideo hoc singulariter creditur, quia cunctis Ecclesia rectoribus Petri forma proponitur.* That is: For therefore is this particularly recommended to Peter, because Peter is made a patternne of all Church-governours. And S. Austen de verbis Domini secundum Iohannem, Sermon. 49. *Dominus in vno Petro format Ecclesiam*: Our Lord still fashions his Church in Peter. Leo saies, the governours; Austen, the whole Church, is exemplified in Peter. So that Peter, you see, still stood for a generall man, and not for a particular; and as S. Austen said

said afore, to commend unitie: so *Leo* both takes in that, *uni commendatur*, and giues the reason withall, because *Peters* example was most worthy the imitating. *Cunctis Petri forma proponitur*, and, *Ecclesie rectoribus*, to all rulers of the Church, to shewe that *Peter* was not ruler alone. I might oppose you with other sentences in that Sermon, which you could hardly salue, that wrest all so violently to your turne: as, *Vt cum Petrus multa solus acceperit, nihil in quenquam sine illius participatione transferit*: yet the Scripture neuer sayes, that of *Peters* fulnesse we haue all receiued. And againe *Leo*, *Nunquam nisi per ipsum dedit, quicquid alijs non negauit*. Yet *S. Austen* de verb. *Dom. secundum Matth. Serm. 13. Quod nemo potest in Petro, hoc potest in Domino*. But his MAIESTIE in his *Apologie*, hauing preuented all that might be alleadged in this kind, your silence shewes, you haue not what to answer. Neither will I therefore trouble my selfe with the rest of your citations, till you haue qualified these. *Facile est Athenienses laudare Athenis*: so it was *Plato, Menexeno*. easie for *Leo*, to rhetoricate at Rome, in the praise of *Peter*. Let vs passe, say you, to some other matter. And let vs see, say I, if you bring any better.

§ 54.

AS for the law in the Code (the next thing in your booke) it is a signe you lacke proofes for *Popedome*: else you would neuer bring so cast a law, first *controuert*, and then *counterfeit*, besides importing so little for your side. Yet you say, this lawe is brought by you, in your Supplement, to proue the due respect and obedience of the auncient Emperours to the *Romane See*. The respect we graunt you, as long as it was *Catholicke*. For what goodman would not respect both Church and Bishop Christian? I except not him that wears the diademe, as *S. Chrysost.* speaks in another case: but, as for dutie and obedience, certes neither any that we find in this law greatly, and the clearer monuments

Hom. 83. in Math. iterum 63. comm. in Acta.

ments, as *Gregorie*, as *Agatho*, as diuerse others, often brought you, and often told you, will shew it rests on the Popes side. And what if *Iustinian* writing to the Pope, had followed the veine of an *Epistle* so far, as to besmeare him with all the kind tearmes that might bee? All that you bring, is, that the *Romane Church* is *caput Ecclesiarum*, which no way derogates from the *Emperours* authority, nor inioynes him no such durie or obedience as now is vrged, and when all is done, *caput* is nothing, but *ecclesia prima in ordine*, not, *tanquam habens auctoritatem in ceteris*; which is no more then was determined in the Councel of *Chalcedon*. Can. 28. that the highest Church in *Christendome* after *Rome*, should neuertheless be magnified in *Ecclesiasticall menages*, no lesse *thenshoe*. And this hath been told you, and rung into you, of the difference of *order*, in the equalitie of *power*, and yet you stand vrging a stale phrase, out of a law of the *Code*, no sounder then it should bee, and adde no strength to your blunt yron. So, still might the *Bishop* say, *Poterat abstinere Cardinalis à citando*, the *Cardinall* might haue abstained from quoting this law, and the law *inter claras*, is scarce a cleare law. Yet *Baldus* (you say) calls it, *Clarissimam legem*. And yet he vouchsafes not to glosse it, scarce in three words, you know. His calling of it *Clarissima*, with an allusion to *Inter Claras*, is nothing, but as euery pettie Master is wont to praise the author that he expounds to his scholars, as *Persius* notes,

---ab infano multum laudanda magistro.

As for *Accursius* his glossing of it, and some one or two more, of how much lesse force is that to proue the soundnes of it, then the silence of so many, that thinke it not worthy a glosse, to condemne it? Of whom you may presently reckon these, more afterward, if they come to your mind: *Bartholomeus de Saliceto*, *Cynus*, *Iacobus de Arena*, *Iason*, *Antonius* also *de Rosellis*, if I mistake not, *Franciscus Aretinus*, *Paulus Castrensis*, *Butrigarius*. And this last saies, *It is neither ordinarily nor extraordinarily read, when he wrote, who wrote*
when

Cicer. pro Muræna. Neminem vestrum fugit, cum multi pares dignitate fiant, unus autem primus solus possit obtinere, non eundem. Propterea quod renunciatio gradus habet, dignitas autem sit perpetua eadem omnino.

when the Pope was at the highest. Adde to them, *Bartholus*, and *Angelus Perusinus*. By which you see, what is to be attributed to *Alciates* coniecture, that, some later heretikes, and wishing all to the Pope, have rased it out of the bookes. Is the Pope such a *Dionysius*, that he dares not trust the razors? Yet consider how long those Lawyers flourished afore *Luthers* time, which is the time, no doubt, that *Alciat* glances at, *Iacobus de Arena*, ann. 1300. *Butrigarius*, who was *Bartholus* his Master, ann. 1320. *Cynus ann.* 1330. *Salicet* 1390. *Aretine* 1425. which beeing the last of all that I haue now named, is iust a hundred yeares afore *Luther*. *Castrensis* latter, and *Iason* later then he, yet both short of the 500 yeere. *Sichardus*, whome before I named not, ann. 1540. yet he also passeth it ouer without a *Glosse*. Since *Alciat* it hath been censured by other Papists in like sort, whose iudgement *Alciat* could not turne, as *Gregorie Haloander*, and *Antonius Contius*, the setter out of the law, in his *Prætermissa*. I passe by *Horoman*, because he was ours, otherwise no obscure Father of the law, and hath written the largest of all in the cause. Whome he that hath vndertaken of late to answer, *Andreas Fachinellus* Count of *Lateran*, in his eight booke of *Controversies*, hath not satisfied so fully in all points, as is thought. Neither about the contradiction of the *Dates*, nor especially to the contradictions between *Iustinian* and himselfe, one time not consulting with the Pope of Rome, about Ecclesiasticall matters (as he professes to doe here notwithstanding) namely in his so many *Newell Constitutions*: another time making the Church of *Constantinople*, to be Head of all Churches: (*lib. 24. c. de Sacrosancta Ecclesia*, ἡ ἐκκλησία τοῦ αἰωνίου καὶ ἁπλῶς καὶ ἀπολύτως κεφαλὴ: and the same againe, *L. Decernimus* 16. eodem titulo,) which here you would haue him seeme to giue to Rome. So as still the law is no law *de claris*. Your oppositions to the contrarie are little worth, vnlesse because *Hypatius* and *Demetrius* were the messengers, no letter could be cog'd with their names, or that this must needs be the true Epistle, because Pope *Ni-*

Vid: *Politenus*.
Gesehard *Gef*.
nor. *Hegendorph*.
&c.

cholas quotes a shred out of it, or that *Iustinian* confesseth he wrote to Pope *Iohn*, in a letter to *Agaperus*, which letter of *Iustinian*, you referring vs onely to *Binnius* for, some would sooner question for *Binnius* his sake, then for the credit of it embrace the other. Though for my part, I like well of what I finde there, that *Iustinian* calls it the faith, *quam sequendam* D V X I M V S, which shewes he depended not vpon the Popes approbation, no not for his faith. And the Pope receiuing it with willing gratulation, as he also there signifies, not his assent onely, but the whole Church of *Romes* was added to it: which if the Pope were infallible, what needed it? But the truth is, that you haue not yet resolved, whether it be the Pope of Rome, or the Church of Rome, that cannot erre. Enough belike, if either of the keepe vp the ball. Lastly, to returne to the Epistle to Pope *Iohn*, let me aske you, what you thinke of the good *Latin* in it? (I speake to a *Priscian*, to a *Latine Aristarchus*.) Which not onely *Iustinian*, but perhaps *Bellisarius* himselfe would not haue vttered in those daies. As, *Properamus crescere honorem sedis vestrae*, for, *We make hast to increase the honour of your seat*. They did indeed, that meant to doe so by faining. To omit, that if *Iustinian* gaue aduancement to the seate, it is beholding to the Empire, not the Empire to it, and so we know from whence the worship of it flowed. I haue heard of some, that this was the cause, why certain would not glosse it, because it fauours the opinion, that the primacie of *Rome* is *iuris humani*, or *Imperatorij*, not *diuini*. And yet doe you bring this law against vs? As if our selues could more despight the Pope, then by so saying. But proceed in your eloquence. *Alieni Catholice Dei Ecclesia*, which sounds well in Greeke, not so in *Latine* and no better that, *Quia ad vos est unitas sanctorum ecclesiarum*. Lastly, *Petimus vos orare pro nobis, & providentiam Dei nobis acquirere*. All which, your elegancie would neuer digest for good *Latine*, nor worthy of *Iustinian*; if you are the man that you are taken for. The testimonie that you insist vpon, of the perpetuall in-

segritia

tegritie of your *Romane Sea*, that as often as any heretikes had risen in those parts, they had still beene corrected by the sentence thereof, was no warrant for the times to come. You did runne well, but who hath fet you backe? Thou knowest not, saith *Salomon*, what a day brings forth. And if we be forbidden to boast of to morrow, how much lesse of the consequence of all times and ages, for the blessing of God hitherto afforded? Yet these are your goodly proofes that the *Chaire* of Rome neuer tottered * since, because it corrected heresies in *Iustinians* dayes. As if more hath not been said of priuate men, as * *Prosper* of *S. Austen*, that where he was present, it was impossible for the Councell to goe awry, and yet no man would hold him thereupon excused from possibilitie of error, much lesse perhaps promise for a whole Church. *S. Chrysostome* saies, that diuerse Bishops came to learne of *Antioch*, and went away instructed, euen of the people there. Neither say, saies he, that Rome is famous for her greatness, but shew me a people if you can for your life, as diligent at hearing Gods word in Rome.

* *Ἐνταῦθα ἐν τῇ Σόδομῃ πύργος ἕλκεται καὶ οὐκ ἔστι τὸν Ἀβραάμ.* For *Sodome* had the stately buildings, saies he, whiles *Abraham* remained in an obscure tent. And he sticks not to call *Antioch*, ἀντιόχεια ἡ πόλις, in the same place, the mother citie of the whole world. What greater stile doth *Iustinian* give to Rome, though there were no question of the sinceritie of his stile? Whereas *Antioch* otherwise was called *Theopolis*, Gods owne citie, which must needs be the largest, I know, for regiment. And afore, *Hierusalem* inherited that title, *Civitas magni Regis*, Gods citie, or, the citie of the great King, by our Sauours own acknowledgement, *Matth. 5. 35*. Again, *Nazianz. Ser. Episcop. in Casarium*, calls *Byzantium* that then was, the nowe

* In the same booke of the Code, *Leg. Cunctos*, Th. *odofius*, *Gratianus*, and *Valentinian*, (*Edicto ad Constantinopol. Cuius*) with all men to followe the same faith, quam sequi hodie claret *Damasius*, Pontificem Romanum, & *Petrum Alexandria Episcopum*: that is, which *Damasius* Bishop of Rome, and Peter of Alexandria embrace; the which Peter he calls *recreauer*, *Virum Apostolica sanctitate*, a man of Apostolike holinesse: ascribing to *Damasius* neither *Apostolicke*, nor any other title. But I note it for this; If the Popes authoritie be not sufficient for our direction in matters of faith, except the Bishop of *Alexandria* his name be ioyned with him for illustration sake, what infallibilitie hath the one above the other?

* *Carm. de ingratia.*
Aure alium in finem possit procedere sanctum Concilium, cui dux *Aurelius*, *in gentium*, *Augustinus* erat, quem Christi gratia coram *Superiore* rigam, nostro lumen aedit *quo Accensum* vero de lumine? *S. Austen* was light of verie light in *S. Prosper* eye.

* *Serm. 4. in Holoarn.*

b *Euseb. l. 4. c. 18.*
 & alij complures.

Constantinople, πρώτην πόλιν, the first city, & προκαθήμενον τῇ Ἐκκλησίᾳ. Are you not afraid least that be more then order, e-

Ecclesia praesidens in regione Romano-
rum. Ignat. Epist. which the Papists catch
at: this per Europeans.

* Et l. 7. ep. 1. quae est ad Alucellam sub
nomine Paula & Eustochij. Quanto iudea
ceteris Prouincijs, tanto haec: Vnde
cuncta sublimior est Iudea. Et cum to-
tius prouincia gloria metropoli vindi-
catur, quicquid in membris Iudis est,
omne referatur ad caput. Making by
that meanes Hierusalem the prime seat,
and as it were metropolis of the world.

uen a presidence of authoritie ouer all Eu-
rope? Whereas Hierome speaking of Rome,
cals it *quondam caput*, the sometime head of
the world. No doubt, because it was head
in the right of the Empire, and that chan-
ging, the spirituall preheminece of it chan-
ged also. So vncertaine are these things,
and not built as you would haue it, vpon

diuine ordinance, but either following the fauour & good
liking of the Emperours, or the other variable streame of
causes. To conclude your Law, *about the Vniuersall authority
of the Romane Sea*: for so much as you quote *Accursius* his
glosse, heare what a stout obseruation hee hath made on
both sides of that cause. *Iustinian* cals the Bishop of Con-
stantinople, *fratrem vestrum*, the Popes brother. *Parsicat ergo*,
therefore he equalls them, sayes *Accursius*. But straight a-
gain, and with the turning of a hand, because the Empe-
rour saies, *sequi festinans sedem vestram*, that the Bishop a-
foresaid labours to follow the iudgement of your seat, *Minor est ergo*, therefore he is vnder him. Is not this well shot
now? As if *sequi* were to come behind in place, not to ac-
cord in opinion. And whereas the Pope, sets the Empe-
rours name before his owne, in the beginning of his *Epistle*,
Iustiniano Iohannes, &c. Note, saies *Accursius*, *Papa transmi-
tit Imperatorem, quod hodie non faceret*, the Pope sets the Em-
perours name before his owne, which at this day he would
not; belike because prouder. So much of this Lawe.

§. 55. **T**HE labell, and the last of your first chapter,
is this: The Bishop to the Cardinall allredging
the words of the Pataran Bishop, suing to *Iustinian* to restore
Syluerius, whom he had condemned to banishment, which
words seeme to spread the Popes authoritie verie farre, an-
swered briefly, and in his wonted style, the style of wise-
dome,

dome, ἐν ὑπομνηματί, or as the auncient Diuines say of taking the Sacrament, ὑπὸ τοῦ πνεύματος, ἀλλὰ ὑπὸ τοῦ ἀγίου; What should we heare Patavensis his words, as long as we see Iustiniāns deedes? Iustinian banisheth, Sylverius is banished, Patavensis pleads for him: Who is the Superiour? Not because the words, that this pleader vsed in Sylverius his behalfe, to magnifie his reputation, could not otherwise be answered, as shall appeare anon, but beeing a namelesse person, and no where else mentioned (which is worthy your marking) the Bishop shooke off both him and the Cardinall, in the aforesaid fashion. So the valiant beast, little mouued with the dog, or the hunters staffe, goes on his iourney, minding other matters, as we read in the Poet,

---Et tergo decutit hastas.

By this reason, say you, neuer any thing in the world was so wickedly done, but it may be iustified. For, howsoeuer it bee reprehended by holy, graue, or learned men, those that list to iustifie the fact, may say, *Facta cum videamus, verba quid audiamus?* When we see the deed, what should we heare words, &c. As though it were not one thing to iustifie a thing done, by the sinple doing of it, against all that might be excepted, or controlled in it, concerning the wickednesse, and another thing to auouch the power of the doer, or the authority of the doer, who howsoeuer abusing the aduantage of his place, yet he doth no more then in that right he may, and his deed spasse for vncontrolled. As Nero, as Herod, as Pilate, whome you alleadge. *Meritum criminis*, not alwaits going with *ordo potestatis*; and *ordo potestatis*, often hauing his course, where there is no *meritum criminis*. For neither, when Syluerius was banished by Iustinian, doe we iustifie Iustinian, as hauing done well, though we bid you marke what Iustinian did, but rather point at his authoritie, euenced by such actions: nor if we would prooue the power of heathen Caesar ouer our Sauour Christ, condemned by his deputy, and at length crucified, are wee therefore to be thought to approoue his deed, or the vse of his iurisdiction. And yet I

Passus est sub Pontio Pilato. This is a maine cause of Pilates coming into the Creed. And the Papists doctrine opposing Magistracie, opposes so the Creed, & gathers fast upon heresie.

a Decret. part.

2. caus. 23. qu. 1.

hope, it shewes where the *authoritie* rested, and how true it was that our Sauour said, *Non haberes potestatem in me; nisi desuper datam*, for so much as our Sauour neuer excepted against him as an incompetent Magistrate, but willingly submitted himselfe to the very death. According as S. Andrew, of whome we read in the ^a Decrees, that beeing condemned to die by the Lieutenant of Achaia, when some would haue reskued him, he desired them, not; *Quaeso, ne impeditis martyrium meum: I pray, good people, disturbe not my martyrdom*. Who if pyrats, or theecues, had offered him this violence, without any lawfull calling of Magistracie, I suppose he would not haue refused to haue saued himselfe by all honest meanes. As S. Paul did against whipping, Act. 22. He opposed, saies S. Austen, his ciuill priuiledge, to defend him, in the assault of his sacred faith, *as the left hand holds out it selfe to protect the right*. What so naturall? *Cum percuteretur dextra, opponerebat sinistram: in Psal. 120.* And most excellently to our purpose, the same Father againe, *Epist. 48.* to

^a 1 The counterme of Powers temporall opposing the truth, is to the godly courageous a glorious triall, to the faint of courage a dangerous assault. But the same powers, who they stand for the auouching of truth, to the honest-hearted that are in error, they are profitable aduersers: but to the foolish and befooled, brotlesse scourges. Yet still there is no power but of GOD.

shew, that power howsoever vsed, is from God. * *Terror temporalium potestatum*, saies he, *quando veritatem oppugnat, in istis fortibus gloriosa probatio est, infirmis periculosa tentatio. Quando autē veritatem praedicat, errantibus cordatiū utilis admonitio est, & insensatis inuicibilis afflictio. NON EST TAMEN POTESTAS NISI A DEO, &c.* No iniquitie can abolish authoritie. And yet by your leave, Sir, howsoever you excuse Sylvenius, in your relation how the master passed, (as I can not blame you, if you be loath to haue more traytours registred in the beadrill of your Popes, then needes you must,) both Procopius and Evagrius, lib. 4. cap. 19. shew, that he was held in suspicion of high treason, as drawing the Gothes to besiege the citie; and an author of your owne, Papyr. Masson. can hardly acquit him, as in all likelihood sauouring of olde rellikes, and hauing a Goth in his bellie, since his first education. *Forse enim amantior Gothorum par-*
cium

In viâ Sylven.

tiuum erat Syluerius Frusinone genitus, and, as Pope, now able to giue countenance among the citizens, to trayterous attempts. Neither was this any cause, that *Enagrim* mentions, or in the least sort points at, why *Iustinian* afterward was stricken of God, but rather his hereticall declining from the faith. Now we neuer denied but Emperours, if they be men, may fall into heresie, but euen in heresie we so free them from the feare of earthly controll, as tremblingly we referre them to the heavenly censure. Neither yet for lacke of learning was *Iustinian* punished, nor it may be for want of that so much as seduced to heresie (though you would gladly insinuate so much out of *Suidas*) sith many wanting learning, haue both knowne the right faith, and kept it to the ende. I am sure Pope *John*, in the *Epistle* that begins, *Inten clarus*, of which before, calls him *edoctum Ecclesiasticis disciplinis*, taught in Church-learning, or Church-disciplines. *Suidas* also, at the place that you quote out of him, by *theodosius*, a most orthodox Emperour. And yet had it bin otherwise, neither you Mr. F. T. nor any of your side, remembering your Popes, neede greatly to object the defects of learning to a secular Emperour; many of the Popes comming to their preferment, as if it were by that rule which *Aquinas* cites out of the 70. *Psal.* when he would defend such proceedings, but not from his heart, *Propterea quod non cognouit litteraturam, ideo introibit in potentias Domini*. And was it learning, or charitie, that you lacked trow, when you said, that *Enagrim* places *Iustinian* in hell, to endure penalties: whereas he onely saies, he was taken from hence, *transiit in auras*, to abide the triall of the pharisees beneath. Which not onely your owne Popish religion, holding more vnderground places then hell, but the right faith would teach you so to construe, as should be no preiudice to *Iustinians* salvation. You cite also *Enagrim* about the suddenesse of his death, as a punishment of God, which *Enagrim* mentions not in the least word, but *Aquinas*

Such Popes, no maruell if S. Cyprian say, the Emperour was lesse offended with rebels insurrection, then their creation. *Aequior audibat imperij amulum in se conuolare, quam Dei fieri Sacerdotem.*

Geburth and Sopheroth no friends in Poperie.
a. 2. quæst. 88. art. 5.

*Item Athenas
neg. me quisquam
sibi agnovit. Tule.
Quæst. 5.*

resolue, invisibly stricken; vlesse you will say suddenly, because hee fore-sawe not his death comming: which who does? Else he raigned in all about 39. yeares. As for the words of *Paterensis*, whome you call from *Patera*, as if your mind were in *pateris*, or your selfe *dignum patellâ operculum*, a worthy champion for such a wooden Bishop, whome no bodie vouchsafes to knowe (like another *Democritus* comming to *Athens*) saue onely *Liberatus*, and that in the very place, which *Surius* your owne author finds euidēt footsteps of egregious forgetie in, *ab improbo nebuloſe quodam conficta videntur*: and, *nescio quid monstri parturire*: which if any such bee, I see not but it may reach to this storie of your man of *Patera*, being both in the same page, and within halfe a score lines one of the other; but howsoever it be, the authoritie is not worth a rush. For first, what is this to the *temporal primacie*? which we desery here to be the Emperours, and not the Popes, by *Iustinian* driving him into banishment; they call it, I know, *Bellisarius* his act, but in the power of *Iustinian*, no doubt, and for a secular matter, viz. for treason. So as the Pope is subiect to the Emperours censure for *civill faults*. Secondly, let him bee Pope over the Church of the whole world, that is, in order of *preheminance* (not in right of gouernment, or confirmed iurisdiction) as the cheife Patriarch; which is euidēt by the comparison, or disparison rather, of earthly Kings there vsed, whereof one hath no such reference of order to an other, but the *Patriarchall Seas are fixed*, saith *S. Leo*, by *inviolable Canon*, *legibus ad finem mundi mansuris*, and admit no confusion. Thirdly, there is this difference betweene Kings and Priests; that Kings are confined to their owne dominions, and if they be taken without them, they loose their priuiledge, and stand but for little better then subiects in those parts: whereas the Priest may exercise his acts of office, in euery part of the Christian world, as *bind*, or *loose*, or *preach*, or *administer*, or *ordaine* also, if he be therevnto called. And if he be restrai-

tellecth

*Epist. 33 ad
Anatolium.*

ned from any of these, it is *Ecclēsiasticke*, as your Tapper telleth vs, and *Vignerius*, and diuerse more, *quā ligat & ligare*, which euē binds our binding, and for orders sake confines that but to certaine places, which is indifferent to all by primitiue ordination. See your selfe of this point, cap. 2. numb. 50. & 52. *Whosoener is Pastor in any one part of the Church, is capable of Pastorall iurisdiction in any other, though he be restrained to avoid confusion.* And Basil saies of *Athanasius*, pag. 304. of the Greeke by *Frobenius*. (For the Epistles are not numbred) *That he takes no lesse care for the whole Church, or rather all the Churches, then that which was specially committed to him by our Lord.* So *Chrysostome* sayes of the Priest, that he is, *πᾶν ὁικουμενὸν πατὴρ*; the father of the whole world. Where by the way also, you may see the vanitie of your reason, which you magnifie so much, when the Court-cell of *Chalcedon* calls the Pope *their father*. Which is no more then *Chrysostome* giues to euery Minister, to be father of the whole Church, though not in *authoritie*, yet in *loving care*, and *uicē*, not *aduersitē*, which is all that the Court-cell sayes there of *Leo*, and explaines it selfe by *beneuolentiam preferens*; of which happily hereafter. The same *Chrysostome* againe, Epist. 176. *ad Paanium*, twice attributes as much to him, to be rector or rectifyer, as he there speaks, of the whole world. And doth not *S. Hierome* beginne his Epistle *ad Saluinianum* so, that the care of euery Christian belongs vnto him, as he is a minister of Gods Church, *pro officio Sacerdotij*; & that their good proceeding is his glory? *S. Saluian* also *ad Salon.* 1. *radet. Auar.* *Ad fidei meae curā pertinet* (as if not his *Charities* onely) *nequid ecclesiastici operis vacillare permittā.* When *S. Chrysost.* went into banishment, you may please to remember how the *Monks* saluted him, *that the sun might sooner loose his light, thē his vertue be eclipsed.* & yet I hope his iurisdiction did not stretch, in your opiniō,

In 1 ad Tim.
c. 1. orat. 6. initio
iplo.

In this letter *Sidonius*, l. 5. Ep. 6. *ad Eutrapium* Bonitas conditoris, habitationem potius hominum, quā charitatem, finalibus claudit angustis. And againe, *S. Chrysost.* hom. 3. in Acta Apost. Ethico. calls euery Bishop in generall *πᾶν ὁικουμενόν*, the Bishop ouer all *πᾶν*; and yet in the same place sayes, *That no Bishop is Bishop ouer more then one Citie.* Both of which make for vs against you, and seeming contrary include no contradiction. Yea *Hom.* 8. in Acta, hee saies twice together, that his Lay-auditors shal be *Oecumenicall Masters*, if they do this & this, of his presbitering. Also *εὐσεβίου ἀντιπρεσβυτέρου*, τοῦ ὁμοῦ ὁικουμενίου *πρεσβυτέρου*. They shal be to all; that which he is to them.


Chrysost. in
quadam epist.

as farre as the *summe*, which if *Pasareus* *Apolla* had but said of *Sylverius*, you would presently haue concluded in fauour of him, I omit many things, to come to an ende. Of *Iustini-
nians* Constitutions, about matter of faith, directed to the Bishops, sometime of *Rome*, sometime of *Constantinople*, which you so often tell vs of. Doe you see therefore, what power the Emperour had in spirituall causes, to giue forth
 2 *Constitutions*? That *Agapetus* deposed *Anthimus*, and set vp *Menas*, but *causa perorata apud Iustinianum*, *Iustinian* hauing first the hearing of the cause, & by his authoritie, no doubt, though a Bishop was vsed to sentence a Bishop, as was
 3 most meete for forme; Like as *Menas* was preferred to *An-
thimus* his place, but how? as a speciall favorite of *Iustinian*, faith the storie, and so you may be sure by his direction, That *Agapetus* his iudgement of *Anthimus* was faine to be
 4 scanned in a Councell of *Constantinople*, gathered for that purpose by the Emperour, before the proceedings of a Pope could giue satisfaction to the Church. That *Pasarensis* doth
 5 not excuse Bishops in generall from the Emperours censure, as you would haue it, but onely mooues him to shew respect to *Sylverius*, for the amplitude of his place. And
 6 lastly, the Emperour as he binds him, ouer to triall, to see whether he were guiltie of treason or no, so if he were found guiltie, he forbids him *Rome*; which shewes that the
 7 Pope and *Rome* may be two, and bodes but ill, as if some Emperour one day, or Imperiall man, should make the diuorce. On the other side, it sets out *Iustini-
nians* praise, that was content to punish treason so moderately, as not vtterly to take his Bishopricke from him, but onely to send him packing to *Palmaria*, or *Fonicusa*, as now they call it. Last-
 ly, whereas he reuerenced, you say, the *Sea Apostolsick*, let them perish hardly that reuerence not the very place, where the
 done hath trod, fleeing to the windowes, but with meete proportion, because corrupted since.

Te

To the second Chapter, about

sundrie passages in the Councell
 of Chalcedon.

§ 1. N the *Romane* discipline when of-
fendours were many, they vsed a
course call'd *Decimation*, to chastise
euery tenth person onely, for the
misdemeanour of a multitude: So
must I hereafter, but point as it were
at euery tenth solæcisme, which
occures in the perusing of the *Aduoynder*: it beeing hard
I graunt, for any to auoid faults in *multiloquio*, as the wise
man tells vs, but specially for him, as I should thinke, who
so purposely studieth it, as if he meant to oppresse vs with a
flood of tearmes, and *wearie* the Reader whome he cannot
perswade. Wherein he could not shew himselfe more ad-
uerse to his aduersarie, whose praise is compendiousnes,
Παύρει μὲν ἀλλὰ μάλα λυγρὰς, like the gold coynes, that include
great worth in small compasse, and *Timantus* pictures, pre-
senting more to the minde then to the eye.

§ 2. And for so much as I haue professed, as the truth
is, that my taske now was to *insist* the allegations onely of the
Bishops booke, against such idle scruples, as this man casts in
euery where, hauing shewed, as I may say, by the blow in
the forehead, so by this first encounter, that if neede were, I
could take more aduantage, and rippe vp this *Goliath*, this
bulke of *paper*, as the other was of *flesh*, to his greater shame,
I will now proceede with all possible breuitie.

§ 3. About the *Bishops* allegation of the Councell of Chal-
cedon, the 28. Canon, partly he struggles to *shift* it off, partly
he *canills* with him, about the *quoting* of it. In which respect,

I haue thought good, first of all to set it downe, as it lies in our bookes. In all points following the Decrees of the holy Fathers, and admitting the Canon lately read, of the 150 most blessed Bishops, assembled together vnder the great Emperour Theodosius, of pious memorie, in the Imperiall Constantinople, new Rome, we also decree and determine the same things, concerning the priuiledges of the most holy Church of Constantinople aforesaid, the new Rome. For iustly did the Fathers giue priuiledges to the throne of old Rome, because that Citie was then regent. And the 150 most blessed Bishops, moued with the same consideration, gaue equall priuiledges to the most holy throne of new Rome: wisely iudging it meete and reasonable, that the Citie which enioyed both Empire and Senate, and was endued with the like priuiledges (or equall priuiledges) that old Rome was, should in matters Ecclesiasticall be aduanced, and magnified, euen as shee (or no lesse then shee) beeing second after him, (not subject to her, but, second after her: yee F. T. saies the Bishop left out those words of set purpose. Rather indeede, because nothing to the purpose.) And that etc. Euen as, if I breake off now, and English not the rest, no wise man nor learned, that hath but read the Canon, will deeme I breake off fraudulently, or for aduantage, but onely because that which followes is not materiall. Now see what exceptions the gentleman takes to the Bishops allegation. As first, that he should say, that the Canon makes the two Seats, the one of Rome, the other of Constantinople, equall in all things. What is here a misse? Equall, saies the text, *sicut illam, euen as the other* and *ita regenda, equall priuiledges*. But where is that in all things, saies the wrangler? The words perhaps not, but the sense so cleere, that without that, the Canon were no Canon, and the rest of the words to no purpose at all. Haue you not heard, that *indefinites are equiuocal to writers sake*, especially where one exception beeing made, it is plaine that all others are thereby cut off, according to the rule, *Exceptio figit regulam in non exceptis*? And therefore the ranks, or the *prioritie in order*, beeing onely reserved to Rome in that place,

place, as it followes about *Constantinople*, that shee should
secunda post illā existeret, be second in rew, as the new *Rome* to
the old *Rome*, the old beeing first, and the new second, is it not
cleere, that there is equalitie in all things else graunted to
Constantinople, and the magnifying or aduancing of her in Ec-
clesiasticall matters, sicut illa, as shee, or, no lesse then shee, gene-
rally to be extended as farre as *Romes*? *Sozomene* saies ex-
pressely, for ciuill matters, *πρὶ πάντων ἰσότης*, shee was equal-
led in all things, *Constantinople* with *Rome*, lib. 7. cap. 9. and
the ground of the *Canon* is, the equalitie of the two cities
in ciuill affaires. Therefore, either the Fathers conclude not
well, out of their owne premisses, or els the equalitie of the
two Seas, euen in Ecclesiasticall matters, is to be vnderstood
secundum omnia, in euery respect. For as in the one, so in the
others, let it be, say the Fathers. To omit that as Error is
subiect to *Inconstancie*, you answer this afterward another
way your selfe, that there might be equalitie, *seruatā pro-*
portione, and onely in comparison with inferior Seas, where
you will not denie, but *per omnia*, may be borne in that
sense, in the alleadging of the *Canon*, though the text hath it
not. The *Bishop* therefore might adde it without iniurie to
the Text, though it be not in the letter. Yea in your 47
numb. of this present Chap. you giue the *Cardinall* leaue to
adde *Totius*, where there is none in the Text, but *vineā* only
without *totius*, saying he doth it for explication sake. And
may not we then, vpon so good grounds, as you haue not
for *Totius* out of all that Epistle, but we haue for *per omnia*,
out of the circumstances of the *Canon*, as hath beene shew-
ed? I suppose if two *Consulls* should strue for prehemi-
nence, or two *States of Venice* (to vse your owne compari-
son in another place of this booke,) and the Iudge should
so order it, that they should both haue equal allowance of
honour, the *privilegia* that you are so stumbled at, (for
so I construe them, and I thinke the righter) one to be ad-
uanced in matters of gouernment, as well as the other, one-
ly that one should hold the second place, and the other the

Barlaam.

first, were it not euident that they were equalled in all points, though the word *all* were not by him expresse, saue onely in paritie of ranke and order? So the case was here. The Bishop of *Rome* was to sit afore the other in assemblies and meetings, to be mentioned before him in the praiers of the Church, to deliuer his opinion and iudgement first, and yet for matter of authoritie or iurisdiction, one *Sea* to be magnified *sicut altera*, euen as much as the other, and that *per omnia*, in all respects, whatsoeuer F.T. grinne to the contrarie.

§ 4. And by this we answer to his other wise obiection, that if preheminance of order bee reserued to *Rome*, how then does the *Canon* make them equall in all things? In all things else, this onely excepted, which the *Canon* excepts, and nothing else, to shew, that as for other things, they are to be equalled in all.

§ 5. Yet you cauill the *Bishop*, for leauing out that clause of *seuilegar uel anirur*, the second after the other, namely, *Constantinople* after *Rome*, as if the *Bishop* had left it out, because making against himselfe, which was nothing to the purpose to haue inserted, because it concernes not the primacy of *authoritie*, but of *order* onely, about which wee strue not.

§ 6. As for the printing of those words, in *all things*, in a different letter, which according to the measure of your accustomed franknes, you call *corrupt and fraudulent dealing*, how often shal we tell you, that the *Bishop* followed the difference of the letter, as diuerse others haue done, and daily doe, to specifie the thing it selfe intended by the *Canon*, and to imprint it the deeper in the Readers mind, not as alleadging the letter of it, and so *counterfeiting*, as you please to call it. From which in truth he was so farre, that you make it his fault in this very *Chapter*, num. 3. not to offer to lay it down, or the words of it, but onely to argue, and to drawe consequences therefrom, as his occasion serued.

§ 7. Now whereas you would explicate the *Canons* meaning,

ning, by the words following, about the ordaining of certaine Bishops by the Patriarch of Constantinople; as Pontus, Asia, Thracia, &c. and by exempting that Sea, from standing subiect any longer to the Bishopricks of *Heraclia*, of which it was once but a parcell; it is true, that from thence, even from so low estate, it was exalted by consent, to be a patriarchall Sea, and not every such neither, but the second in order, and setting that aside, equall to *Rome* in all respects. Else neither should this Canon haue suffered such opposition, you may bee sure, at the Bishop of *Romes* hands, nor needed the Fathers to name this so distastfull equalitie with *Rome*, in the bodie of the Canon, if nothing but the ordaining of Bishops had been assigned him, which other Patriarches exercise in their diocesse, as well as the Bishop of *Rome*, without his repining. And yet lastly, you may remember, that the Canon of *Nice*, describing the preheminence of the Bishop of *Rome*, as a patterne of Patriarchship, utters it in those words of *Ruffinus* translation, *quod Ecclesiasticam suburbicariam curam habeat*, that he hath care of the Churches that are abutting vpon the citie; to which Canon of *Nice*, spreading so the iurisdiction of the Church of *Rome*, this Canon of *Chalcedon* may seeme to allude, mentioning so many Churches as you here recite, and all of them subiect to the Sea of Constantinople.

Can. 6.

§ 8. As for that you thrust in here, vpon verie small occasion, of *Athanasius* of *Alexandria* appealing to *Iulius* Bishoppe of *Rome*, to shewe that *Alexandria* was subiect to *Rome*, if you meane the subiection of order and rank, it is nothing to the matter; and yet it followeth not, by your leaue, out of your example. The subiection of *authoritie* is that which we contend about, and yet that much lesse may be gathered from hence. For neither did *Athanasius* flee to *Iulius* alone, but with his companie of Bishops, as his letters shew, that he brought in his behalfe, *Omnibus vbiq; Catholicis Ecclesia Episcopis*, .i. To all the Bishops of the Catholicke Church: and againe, *Hac quidem & ad omnes, & ad Iulianum* scrip-

Athanasius pol.
contra Arian.

scrip.

Pro lege Manil.
Regum afflicte o-
per facile allucunt
misericordiam.

scripsere: i. *This they wrote to Iulius, and to all.* And the Church that enioies more flourishing fortunes, or whose arme God hath strengthened with temporall prosperitie, may bee sought vnto of the distressed, though not subiect to it, by any dutie of obedience, as one King (sayes the Orator) easily rescues and succors another, though not referring to him by subiection, no more then *Mithridates* did to *Tigranes*; as also I doubt not, but if *Iulius* had suffered wrong, and *Athanasius* could haue holpe him, neither would *Iulius* haue disdained to craue his assistance, nor *Athanasius* haue refused him; no more then the aforesaid Bishop of *Patara* did to sue for *Syluerius*, and to sheild him all he could, against the rage of *Iustinian*, as euen now you told vs; and yet he of *Patara*, much inferiour to the other without question.

§ 9. But, to deale more liberally with the Bishop in this point, put case (say you) that the Conncell of *Chalcedon* did meane to giue to the Church of *Constantinople* that equality with the See of *Rome*, which he affirmeth; yet he should nothing gaine by it, but rather it confirms the primacie of *Pope Leo*, whose onely authority was able to quash it. How is that prooued? First, because the Canon tooke not place presently. Which is no more then happens, for the most part, to any lawe, to haue slower execution then it hath making. But does it follow from hence, that either the Bishop alleages a counterfeit Canon, (for by this reason you may casill any Canon in the booke) or that *Leo's* authority was of force to disanull it? Let vs breisly looke into it, as not much to our purpose. For in truth, what ende may we looke for of dispute, if so pregnant allegations be reckoned for counterfeit? By a few heads we may iudge of all the rest. You obserue 4. things out of *Galasius* his Epistle to the Bishops of *Dardania*, to disprooue the Canon.

§ 10. One, that *Martin* praised *Leo* for not suffering the old Canons to be violated in that point, and yet himselfe zealous for the aduancement of *Constantinople*. The answer is most easie, He might take *Leo's* excuse in good part, as grounded vpon

upon pretence of conſcience, not to croſſe the *Canons*, though it was ſo farre from being ſound, that both *Leo* might haue altered them as your ſelfe confeſſe, (*poſtume Canons*) and afterward it was altered euen by a generall *Conſell*, (if that of *Lateran* at leaſt was general) as you acknowledge. And I hope, Sir, I may praiſe Conſtancy, euen in mine aduerſary, and in a wrong matter, though I could wiſh his conſtancy were better employed. So might *Martian* with *Leo*; and ſomewhat the rather, to induce him by *addouclings*; for direct thwarting alienates rather. Is this a good reaſon now, why the *Canon* ſhould be no *Canon*, or this alſo ſcored among the *Biſhops forgeries*?

Num 70. huius
& num. 28.

§ 11. You ſay ſecondly, that *Anatolius*, in fauour of whom the *Canon* was made, being rebuked by *Leo* for his forwardnes to preferre it, deſcended the fault upon the *Clergy* of *Conſtantinople*, and ſaid it was *poſitum in ipſius poteſtate*; *Leo* might chuſe whether he would grant it or no. Answer. That the *Clergie* of *Conſtantinople* concurred to the making of it, I hope, good Sir, derogates not from the *Canon*, but rather fortifies it, as likewiſe the conſent of ſo many other *Biſhops*; and if *Leo's* ſhake, beſtriding his praye (that is, the honour of his ſeate, the ſingularity rather) affrighted *Anatolius*, and ſtartled *lentum illum Heli*, as he calls him, that timorous old man, what is that to the antiquating of the Decree of a *Synode*, and ſo populous a *Synode* as this was? For I hope the *Canon* was not ſo in fauour of *Anatolius*, (whatſoeuer you prattle) but that much rather of his *Sea*, then of his *perſon*, as both the reaſon ſhewes which the *Canon* contaynes, drawne, as you may remember, from the *Imperiall city*, and *Martians* loue was to the city, not to the man. Yea it rather tooke place, you ſay, after his death. What then doe you tell vs of *Anatolius*?

2

§ 12. Your third obſervation, that *Pope Simplicius* was as loath to yeild to *Leo* the Emperour, for the aduancement of *Conſtantinople*, as *Leo* the Pope had beene to the Emperour *Martian* in the ſame cauſe, prooues nothing againſt the *Canon*, vnleſſe

3

it be graunted, that the Pope hath a negative voice in the making of them, which is the thing in question betweene you and vs, &c therefore to be prooued, not to be presumed. But if you meane, that it took not place so soone, you haue your answer before, it brake out at last like fire in the bones, and thats enough.

4

§ 13. With like facility to your *Quantum Notabile*, that *Acacius* obtained the censures of Pope *Felix*, and executed them upon the Bishops of *Alexandria* and *Antioch*. What then? As if one Bishop may not craue aide of another, to repress abuses, when he cannot doe it himselfe, euen as they in *Peters* boate, beckened to the next to come and helpe them, (for your *primacie* is that *Moses* taken out of the waters by your owne description) so here *Acacius* becken to *Peter*, that is, to the Pope himselfe, as you dreame. Neither thinke you that *Acacius* was the Popes mā, to execute his pleasure, but *Συμπίπνῃ* *ἐν* *ἐκείνῳ*, as *Homer* sayes. And, *congregatis vobiscum vnā cum meo spiritu*, as in all excommunications, so specially, I suppose, when Patriarches are to be censured. Does not *Gelasius* say so, in the Epistle that you quote, *Ipso quoque Acaciopostulante, vel exequente*. Where you see what execution *Acacius* performed, namely, with which *Postulation* might well stand, which is not the ministers, or the vnder-officers part, to demand censure against offenders, but only to lay it on as is enioyned. We read in the same Epistle, that *Acacius* proceeded against other two Patriarches of the aforesaid Seas, whereof one was *Calendion*, whome *Gelasius* names, the other vnnamed, onely *qualiscunque Catholicus*, as *Gelasius* styles him, and that neither with a *Synode*, as *Gelasius* there sayes, nor by censure obtained from the Sea of *Rome*, for ought that hee implyes, but belike of his owne head; yet *Acacius* had no authoritie ouer the aforesaid Patriarches. No more then hath the Pope ordinary ouer them, whome in *casu*, and *quantum fas est*, he may offer to excommunicate, when they are otherwise incorrigible. And therefore this prooues no *Supremacie* neither, of the Pope aboue other

other Patriarches, that *Acacius* as you say execured his censures.

§ 14. What should I say of them that withstood these censures of the Pope, and despised them? and yet godly men, and allowed by the Church. Which shewes, that they breath from no such power, as you imagine. See *Austen contra Donatist. l. 5. c. 25.* of *Cyprian*, not forfeiting his freehold in the Church, though he were one of them, *quos Stephanus Papa abstinentos putaverat*, whome *Stephen* Pope doomed with excommunication, *Irenaeus* censured *Victors* censuring of the Churches of *Asia*, where *Baronius* would triumph vpon the name of *Victor*, as if straightway victorie went with *Rome*, but giue me *Irenaeus* for the *Beneficiaries*, in *choro nostro*, the *supremacie* will goe rather on his side. Blessed are the *peacemakers*. So likewise did *Polycrates*, if you regard names so much, a man compounded of *multitudes* and *power*, which two endowments your Church much delights in. *Anicetus*, a pretie name too, to guggle *Baronius*, yet resisted by *Polycarpus*, not abhorring in his nomenclature frō the Churches properrie, *Esā. 54.* *Paulinus* in his Epistle *ad Sulpitium Severum*, calls the *buzz* of the Pope, or the *bull*, as you tearm it, *vacui marmur culicis*, the *trampeting*, or the *wheeling of a silly gnat*, that was all he set by it. *Tertullian* hath many slings at him, as *Pamelius* will tell you, and no maruell for the rigour he sustained among them. S. *Hilarie* to *Liberius*, *Quota pars orbis est tu?* as much to say, as, *what are you, sir, that you should so take on?* And sometime other Bishops did as much for the Pope, I meane, they excommunicated him, no bodie controlling them. For it is *ius commeabile*, or, *ius reciprocum*, passing and walking from the one to the other. In the *Council of Ephesus*, the Bishops that held with *Cyrrill* and *Memnon*, *Scire autem volumus vestram sanctitatem, &c.* We doe you to wit, (euen you the Popes Legates representing his person) *that if you despise ought of these things, you are thereby shut out from our Communion.* what was that in effect but *excommunication*? Lastly, you tell vs, that *Acacius*

Euseb. l. 5. c. 25.

Ibid. c. 26.

Ibid.

De liturgiis
Fragment. Hist.
latij.

Apolog. Cyrrilli
Mandat. Synod.
Eph. 6.

obeyed the Pope for a time, as much to say, as, while hee listeth himselfe. And euen *Gelasius*, when he affirms him to stand excommunicate, by vertue of the excommunications that he procured against others, he meanes *in re meriti*, not, *in re fori*, desert beeing one thing, sentence another. Vnlesse you will say, that *Nathan* censured *Dauid*, in, *Tu es homo*, which was rather *Dauids* act against himselfe, like that in the Gospel, *Ex ore tuo iudico te*, which in *Conc. Sinuesano* was made you knowe whose priuiledge, not the Bishops of *Constantinople*, but the Bishop of *Rome*, (though very ridiculously) that no bodie should proceed against him, but onely himselfe. And so much of your foure reasons out of *Gelasius* his Epistle, why this canon should be insufficient.

§ 15. In the examples that you bring vs, of such Bishops of *Constantinople*, as sought for vnion with the sea of *Rome*, what a childish ignorance is it, not to be able to discern betweene the vnion of consent in matters of faith, and vnion of subiection, which implies superiority, that they neuer acknowledged in the Popes ouer them? Was there no vnion sought for but with *Rome*? Or, doe not all the members of the great bodie pant for it, each string of that harpe endeavour after accordance, to make vp the perfect harmony of Christianity? No doubt this is that which the Apostle saith, Did the word of God come out from you alone? or to you alone? which was the case of *Corinth*, not of *Rome*, in those daies. It were long to trace all your absurdities. The like you bring vs out of the Epistle of the *Easterne Bishops* to *Symmachus*, that the soundnes of the true faith was alway preferred in the *Romane* church, because of *Tu es Petrus, & super hanc petram*. Loe the primacie of the Sea of *Rome*, say you, grounded vpon our Sauiours expresse words, with little regard to the equality of priuiledges in the Councell of *Chalcedon*, which the Bishop so much standeth vpon. Thus you will neither giue leaue to the learned Fathers, to deflect those words after a witty manner, to their innocent purpose, as *Pighius* saies of some of them, that *scriptura is nascuntur sub manu*, for their dex-

dexterity that way, and *Andradus* dares no otherwise defend your detortion of *Ecce duo gladij*, to establish the temporall iurisdiction in the spirituall, (one monster in another:) nor againe can you distinguish betweene *primacy of power*, and *infallibilitie of iudgement*, which though *Rome* cannot be said to haue preserved alwaies, in *rigore*, as *S. Basil* and diuerse others will testify, and somewhat we haue spoken thereto afore, yet without doubt this place so glaunces at the one, as it hath no word so much as tending to the other. For if exemption from error entitles to soueraignty, then how could *Peter* be the gouernour of the Apostles, who all of them had this priuiledge of not erring? So sowlly you fall vnder your owne instance. Lastly, *Chrysost.* Tom. 4. pag. 942. in *Lat. consion*, applyes these words, *Tues Petrus*, &c. to demonstrate the steadfastnes of the Church of *Constantinople*, other some to *Leo* the lay Emperour, &c.

Defens. Trid. l. 3.

Hæret. propag. 2.
Epist. ad Euseb. Sam.

Edit. D. H. Saul.

§ 16. The like also I might say of *Vigilius* his presidentship in the Councell of *Constantinople*, which what if *Eutychius* did of courtesie offer him? *Presidente nobis Beatitudine sua*. Who knows not that the Presidents of generall Councels, are not alwaies the chiefeſt Bishops in *Christendome*? As *Cyrill*, as *Hofius*, as diuers more. *Cui non concilio præfuit Hofius*? and yet *Hofius* a *Cordeuant*, not a *Romane* Bishop.

Epist. episcop.
secundæ Syriæ
ad Leon.
Habetur inter
Acta Concil.
Chalcæd.

§ 17. The like of the deposition of diuers Bishops of *Constantinople*, by the Popes, as you say, and namely that *Agapetus* deposed *Anthimus*, with many more. Shall I tell you what wise men are wont to say in this case? *Agapetus* did depose *Anthimus*; but was *Anthimus* deposed? as much to say, They did their best, but *de bene esse* onely, and, *valeat ut valere potest*, for, authoritie they had none. And therefore all this while, the *Canon* is not impeached but remains good.

§ 18. What should I tell you of *Euagrius*, l. 2. hist. c. 4. that this *Canon* was enacted in that Councell by the Fathers, not forged by the Bishop? *Abbas* 22. you may read the rest in the very end of the chapter, that *Constantinople* had * *πρεσβυ*

* The prerogatives before other Churches

Nouel. Conflit.
 131.
 Com. in Photij
 Nomocanon.
 tit. p. c. 5. Com.
 in Can.

ἢ ἄλλων Εὐκλειστῶν, onely short of *Rome*, and short but in
 τάξιν, as hath beene said, in *order*, or, in *number*, as the Logi-
 cians are wont to discern things of the same *species*. I
 might adde *Iustinian*, *Balsamon*, *Zonaras*, the Councell *qui-*
nisexum at *Constantinople* in *Trullo*, c. 36. which both dedu-
 ces it from the first generall Councell in *Constantinop.* c. 3.
 which you quarrell, and recites the words that offend you
 most in this of *Chalcedon*, about *aqualia priuilegia*, and, *Mag-*
nificari sicut illam, equall priuiledges, or equal prerogatiues,
 and to be aduanced like as the other. But I goe forward.
 Indeed nothing is more absurd, or rather can be, then your
 descanting vpon *intercedere*, in a double sence, that you
 bring, to shew you haue some smacke of the *Latin* yet, at
 least when your masters and monitors helpe you. Because
 the Bishop had said, *Leone frustra intercedente per literas suas*
apud Augustum, Augustam, & Anatolium; that the Canon tooke
 place for all that *Leo* could doe by his letters to the Emperour, to
 the Empreffe, and to *Anatolius*: you dreame of *intercession* like
 that to the *Saints*, which you build out of places as well
 construed as this. And because in other places, the Bishop
 happily so vseth the word, following your owne tearmes,
 for your better capacitie, therefore you conclude he vses it
 so here, but especially because else, *Leo* should haue beene
 so potent as to resist the Emperour. As if *intercedere per lite-*
ras, did not a little mollifie the matter, which is to hinder
 and to dissuade, but by his writing onely, and how *humble*
 that? Or to shew that *Leo* did all he could, yet to no pur-
 pose; which *frustra* gives you to vnderstand, added by the
 Bishop in the same sentence, *non frustra*. But if you will
 needes make *Leo* so sawcie a Prelate, you may doe as you
 please, your iudgement is free concerning the Popes whom
 you pretend to honour: we find his letters to be of another
 straine, very *humble & supplicatorie*; towards the great ones
 especially, and had rather construe more gently of him, *Sci-*
ens gloriosam Clementiam vestram Ecclesiastica studere concor-
dia &c. precor & sedula suggestionem vos obsecro. Epist. 54. ad
 Marti-

Martianum Augustum. That is : Knowing your royall grace to be zealous of Church unitie, I pray and beseech you by diligent suggestion, &c. Neither any command shall you finde giuen by him to the *Emperour*, nor resistance of authoritie, though he professe much zeale to maintaine the *Canons*, thinking he might not breake them, as was said before. Wherein neuerthelesse, you dissent from him, and say he might. So as, if you had beene his counsellor, not onely this had bin a *Canon*, but euen a *Canon* by *Leo's* owne consent, which you so much oppose, vnder colour of his name at this day.

§ 19. But are the Iesuits so idle, or so adle rather, as to thinke that they may put such tricks, I will not say vpon the *Bishop*, *cui nulla ciconia pinfit*, but vpon the yongest scholler in our Vniuersities, as because *intercedere* hath a double sense, either to *withstand*, or to *entreat*, they may pin which they list of the twaine vpon vs? Was not the word rather chose by the *Bishop* of purpose, to shew what a withstanding *Leo* vsed, namely *ioyned with entreatie*, as if all his resistance could not goe beyond *prayers*? which another that had waighed the double meaning of the word, and with single eye lookt into the matter, would rather haue beleeued to be the *Bishops* very drift and especiall aime. But how should then the *Adioynder* haue blurred so much paper, to shew that *Leo* did make no suit? Sure those words before alleadged out of his Epistle to *Marcian*, put it out of doubt, that he did make suit, whatsoeuer this iangler mumble to the contrarie. *Et precor & sedulâ suggestionem vos obsecro*, I both pray and beseech you, dutifully aduising, or informing. What can be plainer? As for that he saies, *non frustra*, not in vaine, because the *Emperour* praised *Leo* for his constancie, we haue referred it before, and the very euent proclaimes as much, that it was *frustra*, or in vaine, the *Canon* hauing gotten the credit, which they in vaine maligne.

§ 20. Now for that which he cites out of his Epistle to *Puleberia*, the 55. in number, *Consensiones Episcoporum repugnantes regibus apud Nicenam conditis, in articulo missimus*, if it had

had beene onely so, it might haue shewed *Leoes* resolution against the *Canon*, and his stoutnes to deny it for his part, not but all this while he was suppliant to the *Emperesse*. But when he addes moreouer, *unita nobiscum uestra fidei pietate*, and, *per auctoritatem B. Petri Apostoli*, what a vantage does this giue, euen to *Pulcheria* her selfe, to interpose in determination of Church-businesses, and as it seemes, a kind of fellowship in *S. Peters* authority? Yet this is our lay-Iesuites dish about Commons, which before he called *liberall dealing*.

§ 21. Concerning *Anatolius* his receauing to fauour, and I know not what submission, that he would faine bring him to, as it were to aske *Leo* pardon, I must tell him as before, that *Anatolius* his cause, and the *Canon* are two. If either weakenes, or dissimulation, made him to shrink, yet the *Canon* prospered and thrived daily: neither did the *Bishop* say, *frustra, contra ingenium persone*, but *contra Canonē* only, in that *Leo* made head in vaine against the *Canon*, not against *Anatolius* his disposition, which is nothing to our matter.

§ 22. Neither are his reasons sound, which he brings, why *Leo* should be against the *Canon*, though as I sayd, neither this touches at all the *Bishop*, as beeing no refutation of any part of his booke, neither is it ought worthy our consideration, since we hold the *Canon* might be good without *Leo*. Indeepe they hold that *Leoes* consent was requisite to the enacting of it, but that they prooue not. His reasons for *Leo* are these 4. First because it sprang from *Anatolius* proud humour, to aduance himselfe inordinately. But this is a flat slander of *Anatolius*, not a iustification of *Leo*: or, though it were true of *Anatolius* priuate part, that he had a touch of the *Luciferian spirit*, to exalt his nest, and climbe higher, which is not so likely, yet the concurrers with *Anatolius* in his desire for *Constantinople*, were led, as is apparant, with farre diuerse respects. In their Epistle to *Leo*, the Fathers of that Councell mention these: 1. To gratifie the Emperours, who reioyced in it: 2. to shew their zeale to the Senate: 3. their honour to the citie of *Constantinople* it selfe: and 4. lastly,

ly, not onely from the good liking of persons, but à naturâ rei, to establish order, and to abandon confusion out of the Church of God. You see all was not for *Anatolius* his sake, whom you so much talke of.

§ 23. Secondly, because it was made you say in the absence of his Legates, and by surreption. Answer. That it was made in their absence, it was their owne default, who would not stay: but that it was made by surreption, it is your vntruth: for they all gaue consent to it againe the next day, and protested strongly against this imputation. You shall heare the Councell it selfe for the first of these; *Act. 16.* so wee read. *Paschasius & Lucentius* vicegerents to the *Sea Apostolick* said: If it please your highnes we haue somewhat to say to you. The most glorious Iudges answered, Say what you will. *Paschasius* and *Lucentius* said, Yesterday after your Highnes were risen, and we followed your steps, there were certaine things decreed as we heare, which we thinke were done besides the order and Canons of the Church. We beseech you therefore that your excellencies would command the same to be read againe, that the whole company may see whether it were rightly or disorderly done. The most glorious Iudge answered, If any thing were decreed after our departures, let it be read againe. And before the reading, *Eutius* Archdeacon of *Constantinople* (after a few other words premised) said thus. We had somewhat to doe for the Church of *Constantinople*. We prayed the Bishops that came from *Rome*, that they would [stay and] communicate with vs. They refused, saying, we may not, we are otherwise charged. We acquainted your Honours with it, and you willed that this holy Councell should consider of it. Your highnes then departing, the Bishops that are here, conferring of a common cause, required this to be done. And here they are. It was not done in secret, nor by stealth, but orderly and lawfully. This for the First.

§ 24. Heare also for the second, what we read in the same *Action*. *Lucentius* reuerend Bishop, and Vicegerent of the *Sea Apostolick*, said: First, let your Highnes consider, how guilefully the Bishops were dealt with, and how hastily the matter was handled,

that they should be constrained to subscribe, contrary to the holy Canons. And Beronicianus, most religious Secretarie of the sacred Consistorie, interpreting the former saying, the Reverend Bishops cryed out, None of us was constrained. And after many things between, againe we read: The most glorious Iudges said: These, the most holy Bishops of Asia, and Pontus, that subscribed to the book, as it was read unto them, let them say whether they subscribed of their owne accord, and with full consent, or compelled by some necessitie laid upon them. And the aforesaid Bishops of Asia, and Pontus, that had subscribed, coming forth into the midst, Diogenes reverend Bishop Cyzici, said, Before God I subscribed willingly. Florentius reverend Bishop Sardorū Lydia, said, No necessitie was laid upon me, but I subscribed of mine own accord. Romanns reverend Bishop Myrorum, said, I was not constrained: It seemes iust to me, and I subscribed willingly. Calogerus reverend Bishop Claudiopolis Honoradiis, said, I subscribed with my will, not constrained, and according to the determination of the hundred and fiftie holy Fathers [in the first Councell of Constantinople.] Seleucus Bishop of Amasia, said, I did it by mine owne will, desirous to be under this Sea (of Constantinople,) because to me it seemes good wisdom. Eleutherius Bishop of Chalcedon, said, I subscribed by my will, knowing that both by the Canons, and by custome aforegoing, the Sea of Constantinople hath these priviledges. Where, by the way, you may see how fond the obiectiō is, that Lucentius then made; and some since him, that the Canon of Constantinople was neuer put in vse, whereas the Bishop of the place here, where the Councell was held, alleadges both Canon and Custome for it. Nunechius reverend Bishop of Laodicea of Phrygia, I subscribed of mine owne accord. Marinianus, Pergamius, Critonianus, Eusebius, Antiochus, with diuerse more, too long to be reckoned, professed in the same sort, Sponte subscripsimus, we subscribed willingly, of our owne accord. What can the Adversary reply to this? And yet afterward more effectually, if it may be, When the glorious Iudges had so pronounced, Oportere sanctissimum Archiepiscopum regia Constantinopolis

nona Roma, aisdem primatibus honoris & ipsum dignum esse, &c. that the most holy Archbishop of the royall citie of Constantinople, which is new Rome, must be allowed the same primacies or prebeminences of honour, that the Archbishop of olde Rome is: and when they desired the holy and vniuersall Councell, to declare what they thought, (for so are their words in the said Action,) *Reuerendi Episcopi dixerunt, Hac iusta sententia, hac omnes dicimus, hac omnibus placent, &c.* The Reuerend Bishops said, This is a iust sentence, we all say so, these things like vs. all, we all say so (once againe) the decree is iust, --- and much more to that purpose, which I omit.

§ 25. His third reason is, because the other Canon of Constantinople, vpon which this was groundd, was neuer put in practise till that time. But how happily haue we refuted that euen now, out of the mouth of one of the Bishops that subscribed, *Elenstherius Bishop of Chalcedon*? Besides, *Baronius* confutes him, that acknowledges *Chrysostome* (saletempnrem, as he saies, such a Father, .i. so reuerend) to haue practised this Canon, in deposing no lesse then 13. Bishops of Asia, as you may reade in *Sozom.l.8.c.16.* Likewise the Clergie of Constantinople, that in this verie Councell, Act. 11. relying on this Canon, challenged to themselues the ordination of the Bishop of Ephesus, metropolitane of Asia minor, and called it Custome, as well as right. So that belike they had knowne it practised by others. Lastly, why did *Anatolius* subscribe his name in this Councell, the Council of Chalcedon, before *Maximus* and *Iuuenalis*, one Bishop of Antioch, the other Bishop of Hierusalem, but onely because the Canon that was made at Constantinople, in fauour of that Sea, was and might be practised? And when you quote *Leo, Ep. 53.* that the Canon of Constantinople lacked authoritie, because it was neuer sent to the Bishop of Rome, neither does *Leo* say any such thing, that I can finde in all that Epistle, nor shall you prooue that the Popes consent is necessarie to enact Canons, though most childishly you presume it: and lastly, he rather yeeldeth in the said Epistle, as I conceine him, *quandam transmissam huius rei noticiam*

ciam ad Apostolicam sedem à predecessoribus Anatoly, that Anatolius his predecessors sent knowledge hereof to the Romane See, and in the Epist. 55. he graunts that some might haue attempted it, (which without Canon surely they would not in all likelihood) but could not obtaine it, he meanes perhaps, not so fully as afterward. Else wee prooued you know euen now, that the Canon was not buried for want of practise, some while afore. Neither can I tell, what those words of Euse-

bius meane, in the 16. Act of this Councel: *Et hanc regulā Sanctissimo Papa in urbe Romā ego relegi, praesentibus Clericis Constantinopolitanis, eamq̃ suscepit.* I say, I know not what they meane, but that notice hereof was sent to the Pope; which makes *Syrinus* in the

* Either Eusebius, or Leo was deceived.

urgent to note it thus, * *Aut Eusebius mentitur, aut Leonem fefellit:* you may doe well to helpe me, if I be amisse.

4

§ 26. Your fourth and last reason why *Leo* should disallow this, *because it was repugnant to the Canons of Nice*, is a very trifling one, and you answer it your selfe, in the 28. and 70. Numb. of this Chapter, graunting *that he might haue ratified it for all that.* And I hope, if the Canons of Nice had beene so inviolable, it concerned *Maximus*, and *Iuuenalis*, the two Patriarks, one of *Antioch*, the other of *Hierusalem*, to looke to the keeping of them, as well as *Leo*. Yet they yeelded. So much of this.

§ 27. Is there any thing else to be sifted in this chapter? It sticks sore in his stomach, that *the Bishop* finds a difference betweene *the back-sides of letters*, and *the decrees of generall Councils*. Because I know not who, some miserable suiters, had magnified *Leo* with glorious titles to moue compassion. Mr. F. T. demands, *why did not those suiters, that indorsed their supplications after such a fashion to Leo, rather magnify the Councell, and flatter that, if the Councils authority was greater then Leos?* As if he neuer had heard, how the man tooke his intertainment, when he saw others vsed as well as himselfe; greatly scorning it which before he accepted, and breaking out into these words, *Ἀπὸ μαγιστρῶς φάτλει.* And so *Alexander*.

Act. an. hist.
viii. 14. c. 14.
Proculus noster
pater. A wood-
cutter in stead
of a done.

der.

der refused to be enrolled free denizon of a certaine citie that offered him that honour, till he heard them say they neuer afforded it to any but *Hercules*. For the respects are nothing which are shared among a multitude, to those which are throwne into the bosome of some one man, and perhaps like *Leo* here, ambitious enough about his fellows. Besides that who so honoureth the *President* of a *Councell*, in the place that he holdeth, his honour redoundeth to the whole assemblie, and yet it delighteth the ringleader of that daunce, after a speciall manner, beeing applied to himselfe.

Non est admirari una arbor, cum tota in eadem altitudinem silua surrexit. Seneca.

§ 8. These titles (saith he) were taken by the *Notaries*, and contradicted by none. They were taken, as the deuotions of poore suiters, who giue somewhat to gaine more, and speake faire where they looke for releefe.

----- *Liberalis est pauper*

Quoties amico diuiti nihil donat,

αρεστίαν. Ηοσι. Νικόλ.

could the Poet say, which when it wants in substance, must be supplied with language. *Contradiction* needed not, where the style of beggars carried no *validitie*, and the *Councell* estoones controuled those tearms, in the *Canon* that we speak of, vnlesse well construed and dextrously vnderstood. So the *Patriark* *Alexandrine* at this day, in his lowest ebbes, writes himselfe the *Iudge of the world*, which some say *S. Cyrill* deferred for himselfe, and his successors in that throne, for playing the *President* to well in the *Ephesine Councell*: and the rule is not vnknowne, which teaches vs how to interpret such manner of phrases, *Loquendum ut vulgus, sentiendum ut pauci*, or, *ut sapientes*; the one like *Ischyron*, and his distressed mates, the other after the ordinance of the sacred *Councell*.

§ 29. He thinks the *Bishop* hath not satisfied such places, as were alleadged out of the *Epistle* of the *Synod*, wherein *Leo's* authoritie is so greatly extolled. Alas how greatly? *Head of the members*, that is to say, *President* of the *Councell*, and therefore they adde, *Quibus tu sicut membris caput*

P 3

praeras,

Nazianzen, was.
ἐπιπρωταξίας,
 findes a Head in
 euery Congre-
 gation; but,
 Popes are not
 so frequent.

Epistad Concil.

1. Sam. 25. 8. Da-
 uid calls himself
 Nabals son, yet
 so far from ac-
 knowledging a-
 ny authoritie
 that the churle
 had ouer him,
 as he threatens
 him the sword
 soone after, in
 the same chap.

Epitaph, in Pa-
 arem.

praeras, not *praes*, which is continuall, as by vertue of his Popedome, but *praeras* for the time onely, and as President of the Councell. Againe, *sicut pater*, as a father, for many causes God wot, whereof the Popedome is none, for his age, for his grauitie, for his learning, for his Praesidentship, for his great eminencie in the Church of God, as we our selues confesse, and yet drawing no taile of vniuersall iurisdiction after it. So *Cyrril*, so *Atticus*, call them their sonnes, whom the *African Councell* sent for copies of the *Nicene Canons* to them; *Innocentius* the Priest, and *Marcellus* the subdeacon, though they were not of their Diocesse, but *toto dinisi orbe* rather. And, I pray you, does not *Marcian* call *Palladius* father, *Palladi Pater*? (See *Sacra Marciani, post Concil. Chalced.*) which *Palladius* was onely *Praefectus pratorio*, and no way superiour to the Emperour *Marcian*. Not farre off from the same place, the Bishops of *Egypt* writing to *Anatolius*, entitle him thus, *Archiepiscopo Constantinopolitanae & Catholicae Ecclesiae Anatolio*, as if besides his Archbishopricke of *Constantinople*, he had beene Bishop of the Vniuersall Church of Christ, as you wildly faine of the Pope, that he hath the whole Church put into his hands, together with the Bishopricke of the citie of Rome; as if the skuller of Rome, forsooth, or the herring-boat rather, *cymba Petri*, had the ship of the whole world appendant to it, *Proterius* in the same Epistle, Bishop of *Alexandria*, is thus styled by them: *Archiepiscopus, & Catholica pastor Ecclesiae*, which insinuates as much, too much I know for a Iesuit to graunt, without discreeter interpretation. *Gregorie Nazianzenes* father, though a very meane Bishop, and not to be spoke of, but for his sonne, was cleped the father of the Popes them-selues, *ἀρχιεὺς πατὴρ*, father of all the high Priests of God. Of him in *Baronius* I told you before, *Pontificumq; caput*, the head of Bishops, yea of Popes verily. That our Sauour committed the charge of the vineyard to *Leo*, as is there said, as if therefore his supremacie were *de iure diuino*, is no more then *Palladius*, (another Christian Magistrate of that name)

be-

bestowes vpon *Epiphanius* in his Epistle to him, before the *Anchoratus*, *Dignare ad hoc à Salvatore ordinatus*, vouchsafe O thou appointed for this ende by our Sauour, and what to doe, throw you? to prescribe rules of the right faith in the Trinitie, which yet was not *Epiphanius* his taske; *de iure diuino*, the Popes rather, as they I am sure would haue it, *Aquinas* by name, in his 2. 2. to giue *Creedes to the church*; And a quæst. 1. art. 11. little before that, in a stranger tune, as speaking to our blessed Sauour, *Preceptor serua, Master saue vs*. Is not this rather a pylot of the vniuersall ship?

§ 30. Whereas *Dioscorus* fault is amplified by the Fathers, to haue wronged *Leo* after *Flavianus* and *Eusebius*, with a *post hæc omnia*, as if therfore *Leo* were about them all, though we deny not but in order of place he was about the, and specially then, when he was President of the Councell, (of which neuertheles we may say with *S. Chrysostome* vpon the Acts, homil. 3. *ἐν τῇ αἰτίᾳ τῶν πρῶτων, ἵνα τὸν*, a matter of *previdence* rather then of *precedence*) yet he might as well argue, that to imprison *Peter* was a greater fault in *Herod*, then to slay *Iames*, (and indeede thats the reckening that the Papists make of these names now a daies, I meane Kings and Popes, the one in *Iames*, the other in *Peter*, yea though they slay the one, and but emprison the other) because the scripture saies *καὶ προσέθετο* 2, he added moreover, or, he proceeded also, AR. 12. 23. to attach *Peter*. Though *F.T.* perhaps, drunken with Iesuitisme, would argue from hence for *Peters primacie*, as catching at euery thing, and surely as wisely as *Turrian* his fellow Iesuite, from the 4. quaternions of souldiers that were set to guard him, in the same Chapter, *an vniuersall man* no doubt, and spreading into the foure corners of the world. Another time, *quia vas pertigit ad Petrum*, the vessell came iust as farre as *Peter*, that is, the Church and the Pope are coextending.

§ 31. But his greatest stick, is at the *Bishops* answer, about the charge of the vineyard, committed to *Leo*, that ad *curam omnium in quo pertinet*, the care of the vineyard belongs

longs to all alike, not to *Leo* onely. And here he plunges into a discourse ouer head and eares, *that all are not equally obliged in conscience, to take care for the Church.* As if the Bishop had said, *aqualiter pertinet*, or *aque pertinet*, that all are bound in like degree, who onely saies, *ad omnes pertinet ex aqno*, that is, that all are bound and none exempt, to take care for the Church; *ex aqno* pointing there to the indifferency of the care, the generality of the parties, not to the degrees of caring.

§ 32. Yet he argues from hence (that you may know the man, and what his humour his) that *if this be true, then coblers and tinkers shall haue as good right of suffrage in generall Councels, as any Bishop of them all. Yea nothing but confusion and Chaos will ouersflow, the difference of vocations beeing extinguished in the Church, &c.* As if first the Bishop meant this of the Laity, such as coblers and tinkers, and not of Bishops onely and other Clergie-men, which afterwards himselfe is faine to acknowledge, *num. 86.* with shame enough, hauing beaten the aire so long before to no purpose. Or, if the Bishop should extend it to the Laity, and all, (for disputation sake, and to chafe this snarling mastiffe a little,) yet it were not easie to put off all that he brings, by this distinctiō, that howsoeuer the care as *exiens in altum*, breaking forth into this or some other duty, is not common to all, as the nurse onely cares so for the childe as to suckle it, yet the care *in fonte*, or *in radice*, the originall sollicitude and indistinct care, is common to all, as they say in the Psalmes, *Wee haue wished you good lucke, you that be of the house of the Lord*: euen as they may wish wel to the childe, that are not particularly put in trust to battle it, and to giue it suck, but *custodito ordine maternorum membrorum*, as *S. Austen* saies in the like case, or *ἑκάστῳ τὰ ἑαυτοῦ ὡς ἔσται*, *euery man in his owne order*, I. Cor. 15.

§ 34. At last, the Bishop is set to schoole euen in plaine tearmes. *Wherso I answer* (saith he) *he must learne to distinguish*, &c. Betweene what thinke you? Betweene the primacy of

of Peter and the priuiledges of the Sea of Rome. So he. And what of this? Therefore the Fathers might giue the priuiledges indeed, as the Canon speakes, but still the primacie is of Christ. What primacie, Sir, what primacie, I pray you, but *μεγαλύνει* in *ἐκκλησιαστικῇ*, to be aduanced and magnified in Church-matters, to be Ladie-regent and gouernresse in that quarter? What primacie did our Sauour els giue to your Church, when he gaue most, as you seigne in *Peter*? Vnlesse you speake of the Temporall, which neuerthelesse you make a *παράδειγμα* of the other, an vndiuided consequent, and so both as it were but one. Neuerthelesse this *μεγαλύνει* is called here *priuiledges*, by the Fathers of this Councell, and it is saide, the Fathers gaue it afore to Rome, and now to Constantinople, by the tenour of *ὁ ἐκκλησίαν*, vnlesse you will teach the Fathers how to speake. Which deuise of yours, when I thinke of it, is as good as that before, numb. 59. that the Fathers gaue not all priuiledges to Rome, but some onely, and therefore the Bishop offended in his *si qua*, that is, all in generall, or whasfoener. Which you correct thus, The Canon speakes onely of priuiledges giuen to the Church of Rome, in respect of the Imperiall seat. So that whereas the Fathers of Calchedon bring this for an argument, why their fathers and predecessors gaue priuiledges to Rome, namely because Rome was the Imperiall seat, *διὰ τὸ βασιλεῦν τὸ πάλιν ἐκκλησίαν*, the construction must be thus, by your grand Logick, The Fathers gaue not all priuiledges to Rome, for the seat Imperiall, but the priuiledges giuen thereto, in respect of the Imperiall seat, were giuen thereto in respect of the Imperiall seat, and none others. Is not this sweete art now, and worthie of a Iesuit?

5. 35. The reasons that you bring, why the Councell should not mention the prerogative of Peter, because it would hinder *Anatolius*, his cause, and the preferment of Constantinople, which was then intended, doe they not shew, that either the Fathers were damnably partiall, to obscure the true cause of Romes aduancement, or else that Peter was no. cause thereof at all? For say not, it helped not to

the cause in hand. The Fathers were not so blind, as not to see it; much lesse so grosse, as seeing to smother it, or for desire to winne their cause, to translate it cleane another way. And suppose they would haue done so, why did no bodie *contradict* them, as you said a little before, about the titles of Supplications? When there were negatiues in the Councell, *qui non subscripserunt*, as we read in the 16. *Acti-an*: why did no bodie lay forth the lameness of their reason, and drawe *Peter* from vnder the stuffe? Once againe, we thinke, an Angel should haue smote him on the side, and bid him stand vp now if euer. For the Fathers had buried his prerogatiue cleane, and exalted the dignitie of Rome to the Empire, as if the Empire authorised the Church, not the Church the Empire. No reply was made, none found fault with the reason. Therefore wee take you at your word, num. 67. *That the mention of Peters primacie, does not onely not helpe, but euen crosse this Canon.* If the Canon then be good, *Peters* primacie is none.

§ 36. That *Leo* excommunicated *Dioscorus* by the Synode, restraines his power of excommunicating Patriarchs, rather then establishes it. You know it was a question, whether the Pope might inflict censures *promiscue*, without a Synode, yea or no. Of which more *Galasius* in his Epistle before cited, *ad Episcopos Dardaniae*. And yet *Leo* does nothing here, but by the Synod, & re, & stylo, directly mentioning it, (his Legates I meane for him,) fetching assistance from it. And *Peter* is put in the last place, after *Leo* and the Synode, as whose authoritie the Synode as well as hee participated. Might not this therefore haue beene better left out?

§ 37. You omit not so much, as that *Leo* is said to be ordained to be the interpreter of the voice of blessed *Peter* to all men. I wonder what you would say, if what *Nazianzen* ascribes to *Athanasius*, had beene said of your *Leo* in that Council? One time that he was the fanne that cleansed the flore, suppose you the fanne in our Lords hand, to separate as it were betweene the wheat and the chaffe, so betweene

true

Leo per nos &
presentem S. Syn-
odum, una cum
B. *Petra* Apost.

Panegy. in A-
than.

true opinions, or erroneous in the faith, yea you would say, iudging betweene the nations of the world, and diuiding the good from the bad by sentence. Behold $\chi\rho\iota\sigma\tau\eta\nu\ \tau\eta\varsigma\ \delta\iota\kappa\alpha\iota\alpha\varsigma$ in Alexandria, euen before Cyrill. Another time, that as our Lord ridde the asse, so Athanasius managed $\lambda\alpha\omicron\rho\iota\delta\epsilon\nu\tau$, the people of the Gentiles, as farre spread as they were throughout the world. Another time, that he was the two tables of Moses, and his verdict $\alpha\theta\omicron\delta\omicron\varsigma\tau\alpha\varsigma\ \nu\omicron\mu\omicron$, the very law of veritie: another time, the trust of Samsons head, which, as we know, appropriated the holy Ghost to him. Yet Leo was the rather praised, because President of the assembly, and to his face, also enioying the grace that accompanieth Councells: Athanasius in his particular, and after death, and not onely at one time, but continuedly. And, I pray you, what saies the same Councell of the Emperours, Leo by name, but not your Leo? *Leo Imperator inexpugnabilis palma, & honor fidei, accepit a Deo super omnes homines sine prohibitione aliqua potestatem.* What is this to beeing the interpretour of Peters voice, whereas S. Peter would haue euery bodie to be to God, as they, that you speak of, make Leo to be to Peter, $\omega\varsigma\ \lambda\omicron\gamma\iota\alpha\ \tau\hat{\omega}\ \theta\epsilon\omicron$, as the oracles of God, so let euery man speak, 1. Pet. 4. 11. But there is more in that authoritie, for which cause I must english it. Leo our Emperour, the impregnable garland & honour of the faith, hath receiued of him (that is, of God) power ouer all men, without any controule. We see here for matters of faith, and of religion, what the Emperour might challenge, beeing called the garland of it, and impregnable, or invincible. 2. He hath command ouer all men, Clerks and all. 3. from God. 4. without any checke or controule, which would haue made great titles in the Popes style. Againe, *Nervi, & arma, & virtus Ecclesiarum vos estis* Ibid. p. 300. *Christianissimi Imperatores, &c.* You most Christian Emperours are the sinewes, the weapons, and the puissance of the Churches, &c. This out of the Councell that your selfe quote. And of the difference of the testimonies, giuen to the two Leo's, let the Reader iudge.

§ 38. The last thing that I will note in your second chap-

ter, shall be this, remembring my promise to obserue breu-
uity, from which I am but too easily blowne awry, with the
storme of your sopperies.

You make it an argument of *Leos Supremacie*, (you call
it *Monarchie* very roundly a little after, and are not asham-
med at it, chap. 4. num. 3.) that, first *Leo* was admitted *Presi-*
dent of the Councell held in Greece: then, that *Leo* being absent,
Anatolius kept not his place, but *Legates* of his owne sending,
whereof one was a *Priest*. The answer is most easie. *Leo* be-
ing denied one part of his will, to haue the Councell in *Ita-*
ly, it was a poore recompence (I meane for his *monarchie*,
and in regard to that) to be employed to be their *President*,
as a wise man, a learned man, and a stout man, likewise also
in order surmounting them all, as hath beene acknowl-
ged, whereas diuerse *Presidents* had beene in Councells, that
were inferiour to *Leo* in these points, and therefore much
more remooued from the stately *Monarchy*, that you from
hence gather.

§ 39. But, *Why not Anatolius?* say you. Was not hee sit to
be *President*, whome the Councell thought fit to be so aduanced in
their Canon, as to haue the like stroke in Ecclesiasticall affaires,
that the verie first of the ranke had? Once againe I must tell
you belike, that the Canon aduances not *Anatolius*, but
Constantinople. And it was the parting of stakes betweene
Leo and him, that though the Councell were in *Greece*, yet
Leo should be the *President*. As for his *Legates*, it was no
matter, (after once they had concurred vpon *Leo* to bee the
man) whome he sent in his place, so long as they were suf-
ficient, since himselfe could not be there. And I hope they
brought instructions from *Leo*, as themselues say often, and
might haue reference to him, if any doubt should arise. Also
it was the fitter, that Italian Bishops should be *Presidents*,
and not Grecian, that the Canon might be the authentical-
ler, which was enacted for *Constantinople*, as farther from
partialitie of the lawmakers. To which purpose they say,
in their Epistle to *Leo*, (the Fathers of that Councell) that
the

the Emperours affecting the exaltation of Constantinople, *Volebant celebrari & ab universalis Concilio*, for more authoritie sake no doubt, and so likewise by forraigne Bishops, as *Leo* and his Legates. But if you thinke his Legates had any such stroke, that *Anadolinus* should envy them for their greatnesse, you may remember, how boldly the Councell dissented from them, and the Canon was confirmed, notwithstanding their demurres.

§. 40. Neither despise you Priests, to come into Councells, gentle friend. This shewes how vaine your discourse was before, num. 52. that *Concilium Episcoporum est*, the Councell consists of Bishops onely. Doe you not knowe the difference betwene suffrages, some *decisive*, some *deliberative*; *definitive*, or *consultative*? Hath *Ego definitum subscripsi*, so often repeated in this Councell, no better settled into you? Or will the Iesuites be content, to reframe from Councells, as many as are not Bishops? Perhaps because they are loath to bee called away from Princes Courts. But that you may know, Priests haue their interest in Councells, at least, Sir, by conuenance of Bishops, (as in diuerse other things, as we read in the Canons) *Athanasius* a Deacon stood the church in good stead in the *Nicen Councell*: yea an idiot, & a man wholly illiterate, confuted a Philosopher, one of the Princes of the world, as *S. Paul* calls them. In *Conc. & Moguntino*; three turmes were set apart, *Episcoporum* one, *Abbatum* another, and the third of *Laymen*, that is lesse then Priests, as you are wont to reckon. I say nothing of *S. Ambrose*, made a Bishop before baptized, and *Nestorius* an Archbishop, *Sozom. lib. 7. cap. 8.* So much shall suffice to your second Chapter.

Ad num. 72.
Specially one of
Leos legates being
but a Priest, saith
the Adioyn.

Concil. i. Nicen. Can. 81. Ancon. c. 2. itemq;
Can. 10. *Sed præcipue Can. 13. eiusdem. Sa-
verbo Prædicare. Nullus Episcopo contradi-
cente prædicare præsumat. Ex Concil. Trid.
Et Triumph. Ancon. Licet quidem presbyte-
ri prædicent; sed de licentia Episcoporum. Quia q-
dæ præstuntur, uti Episcopi. Pius 5. Mandican-
tibus liberum voluit, & repugnante Episcopo; nisi prædicare vallet ipse. S. vbi
prius. b Sozom. l. c. 17. c Ann. 813.*

d. S. Cyr. lib. 4. ep. 2. mentions a kind of
Synode, where *una cum Episcopis, Presby-
teris, etiam Laici stantes super lapsis tractare
rationem*. The *Athanasian* Councell was
subscribed by certaine honourable per-
sonages of the Laity *Garanza in fine Conc.
Araus.* And, in *Conc. Syrmensis*, Iudices ex
palatio, doctrinæ præstantes, (learned Coun-
cillers) præsidebant. Soz. l. 4. c. 3.



To his third Chapter.

1. Places of the Fathers, S. Cyprian and S. Hierome. 2. The Bishop farre from Iovinianizing. 3. Nothing is deducible out of his doctrine, which fauours the Popedom.

§ 1.



He Fathers follow. First S. Cyprian, *de unitate Ecclesie*. Whereas the Cardinall had said, that Cyprian makes Peter the head, the roote, and the fountaine of the Church, the Bishop most truly and soundly answered, not Peter of the Church, but the Church her selfe head of the members be-

longing to her, roote of the branches shooting out of her, fountaine of the waters issuing forth from her, &c. one in substance, but many in propagation, which is no new thing in this myserie, or in any such bodie, as the Philosophers call *diuincta corpora*, rising of many moities into one summe. Nay lastly, S. Cyprian, to shew whome he speaks of, calls her *matrem*, mother, in plaine rearmes, which is not mother Peter, but the Church saies the Bishop. And this so vexes the gall of our Iesuit, as you would not thinke. For indeede what more compendious victorie could there be, inso much as F. T. is faine to say, that Cyprian had no occasion to name Peter there, but the Church onely; like the Rhemists annotation vpon 16. to the Rom. that Peter was out of towne, when he should haue beene saluted by Paul; so we must belecue, iust there the occasion failed of naming Peter, whereas in all the other current he onely is meant. Τοῦτον ἡ ἀλήθεια, as S. Chrysostome saies most excellent-

ἐκ διαφόρων.
Plur.

Numb. 7. buhrs.

lently, in βασιλεῖς πίνατι κατὰ τὸν οὐνοπαύσαντα, *Epist. 190. ad Pentadiam Diaconissam*. Such a thing is truth, in one short word, & thence confutes the cauiller, and stops his mouth. For the words, lying thus as they doe in *Cyprian*, *Unum tamen caput est, & origo una, & una mater fecunditatis successibus copiosa*, yet the head is but one, the spring but one, the mother but one, plenteous in her blessed and happie fruitfulness, who can imagine, that *Peter* is the head here, and the church the mother, and not rather that the whole sentence belongs but to one, whether that be *Peter*, or the Church, or whosoever? For as the sentence runnes on in an euen line, so doubtlesse it comprehends but one and the same subject. But *Peter* is not the mother, as *F. T.* confesseth. Therefore neither the head, nor the spring, nor any thing els. And indeede so it followes in *S. Cyprian*, *Illius fetus nascimur, illius lacte nutrimur, illius spiritum animamur*, thence breeds vs, feedes vs, and enliues vs, which may well be vnderstood of the Church our mother, but of whome else, whether *Peter*, or any other, I see not, I confesse, I; *S. Austen* so, *lib. 2. contra Crescon. Grammas. c. 35. & 36.* and againe, *l. 3. contra eundem. c. 58. & 65.* vnderstands these words, quoting *S. Cyprian*, not of *Peter*, but of the Church. And I meane the words *de fonte & rino, de sole & radio*, that I may fetch it as high as *F. T.* himselfe, euen from the place where, if any where, *S. Cyprian* speakes of *Peter*, by his owne acknowledgement. And *Ramelius*, their owne author, commenting vpon *S. Cyprian*, though he greedily drawe all aduantages that may be, from other places of this Father, to establish the Popedome, yet passes this ouer in deepe silence, as nothing fauouring their desired Headship, nay crossing it rather. For he had read it immediately before, in the same place, *Hoc erant utiq; & ceteri Apostoli quod fuit Patris, pari consortio praediti & honoris & potestatis. i.* The rest of the Apostles were utterly the same that *Peter* was, endewed with equall fellowship both of honour and power. Where by the way we may note *S. Ambrose* and *S. Cyprian* their agreement about

bout this point, not onely for matter, but for words. For so Ambrose before quoted, *Hoc erant quod Paulus*: and here Cyprian, *Hoc erant quod Petrus*. As if there were no difference neither betweene Peter and Paul, nor betweene the other Apostles and them both. For *qua alicui tertio una sunt, inter se quodq; una, or equalia*, saies the light of nature. Will you know then, why he makes mention of Peter in singular? *Sed exordium ab unitate profisciscitur, ut ecclesia Christi una monstretur*. But the beginning proceedes from vnyty, or from one man, to shew that the Church of Christ is but one. How does the beginning proceede from one, but as S. Austen shewes in the place before quoted, Onely Peter was spoken to, that others beeing not excluded, yet *this pretious unitie might be commended in one*? As we read vnder Salomon, that the people were all like oneman, and Act. 2. in the first times of the new Testament, the people were all of one heart and one minde. Where by the way you see, how Salomon prefigured Christ, and those times these latter with strange accordance. And if this become the people, how much more the pastors, or the master builders, that they should all set to their worke like one man? To which nothing can be more contrary then the Popish vsurpation, ouer-bearing other pastors, which neuertheles they would ground vpon these places for unitie. S. Cyprian also declares his owne meaning in the same place, to be as I haue said, in these words. *Quoniam omnibus Apostolis parem tribuit potestatem*, though our Sauiour gaue equall power to all his Apostles, *tamen ut manifestaret unitatem, disposuit originem eius ab uno incipientem*, yet to shew the vnyty (so he construes *monstratur*, not as if that Church could be pointed to with the finger, from whence other Churches receiue their vnyty, as F. T. may imagine) but, *ut manifestaret unitatem*, to make knowne the vnyty of the Catholicke body, and that the Church is but one congregation of the faithfull, though branched and billeted out into sundry parcells, he tooke order that her *originals* should beginne at one, which is short

De verb. Dom.
13.

of

of authority, and much more of *supremacie*, but most of all of the *monarchy*, that the Iesuites would crowne *Peter* with, by vertue of this place. And when the same *Cyprian*, a very few lines afore the words last alleaged, makes this to be the cause of abuses in the Church, *quod ad veritatis originem non reditur, nec caput quaritur, nec magistri celestis doctrina seruat*, what is plainer, then that by *caput* (which they so catch at) he meanes nothing else but the originall verity, which our Sauour Christ first deliuered, euen that same *Sic ab initio*, as both *origo veritatis*, & *doctrina celestis magistri* declares, which encompasse the word *Caput* like two torches of both sides of it, to giue light vnto it, that we mistake it not. Then folloves his commendation of Church-vnity, the onely remedy in *Cyprians* iudgement against the aforesaid maladies, which hauing taught to be figured by our Sauour in *S. Peter*, whome in equall priuiledges of power with the rest, he called from the rest, to patterne that vertue, he amplifies from other places the authority of the Church, as *una est columba mea*, Cant. 6. *unum corpus*, and *unus spiritus*, *una fides*, Ephes. 4. with, *Qui ecclesia resistit, quomodo se in ecclesia esse confidit?* and after a notable enforcement to the preserving of vnity from *unus Episcopatus est*, there is but one Bishoprick throughout the whole Church, which euery Bishop hath his solide share in, and, *Qui in ecclesia president*, which are cheife in the Church, shewing that many Bishops gouerne the Church, and not one Bishop alone, as the Papists would haue it, he returns to *ecclesia*, *Ecclesia una est, quæ in multitudine latius incremento fecunditatis extenditur*, &c. and yet againe more closely, after certaine protases of similitudes, which *F. T.* saies the Bishop durst not lay downe for fraud, but himselfe laying downe gets nothing but hatred for his abominable tediousnesse, *Ecclesia Domini luce perfusa* (saies he) *per orbem totum radios suos porrigit, unum tamen lumen est, ramos suos extendit, riuos expandit, unum tamen caput est, & origo una, & una mater*, &c. That is: The Church replenished with the light of

our Lord, stretches her beames through all the world, yet the light is but one, (*F.T.* would haue *Peter* to be this light, as if the Church were but rayes, and he the body of the sun, which *S. Cyprian* neuer meant, but for more perspicuity sake calls it *Domini lucem*, our Lords light, vnlesse *Peter* be that Lord too) reaches out her branches; spreads her rivers; yet the head is but one, the spring but one, and the mother (her selfe) but one, abounding in fruitfulnessse, &c. So as one may wonder that *F. T.* after so manifest conuiction, would persist to force this clause vpon *Peter*, which so properly and so immediately belongs to the Church, but that it fretted both him and the Cardinall too; not a little, to be taken tripping so fowly, as to make *Peter* a mother, or the Pope a woman once againe: and he hath no shift but to say, that *S. Cyprian* in one and the same tenure of vndiuided connexion, meanes the first part of *Peter*, and the latter part of the Church, like *Virgils* monster:

— in *Pristin* desinit alius.

§ 2. Here is also to be noted, that *F.T.* citing that sentence of *S. Cyprian*, *tamen ut unitatem manifestaret*, &c. foists in those words, which are not to be found in the printed copies, *ut una cathedra monstraretur*, at least not in * *Morelin*, yet a Popish edition, which I now vsed, anni 1564 at Paris, not of *Frobenius* at *Basil*, anni 1530. not of *Gryphus*, not diuers more. And yet this is the man, that challenges the Bishop for corrupting of Fathers. And farther he prints those words, *one Chayre*, in an eminent letter, to giue credit to his cosenage, *one Church* in an ordinarie, because though that be *Cyprians*, yet nothing to his purpose, *num. 5.* of this third chap. Howbeit, if *una cathedra* were read in *Cyprian*, it is not the Popes chaire, but answerable to that of which he said a little before, *Episcopatus unus est*, &c. there is but one Bishoprick in the Church, and yet such a one, as euery Bishop hath his full share therein. For as the Bishoprick, so the Chayre. With like honestie he peruersts the words of *Cyprian*, *ex ordine ab unitate proficiscitur*, by either adding to them, or translating

* *Morel*, edit.
of *Cyprian* printed
before all
other by *Alan*.
Cobus. *Admonit.*
ad *Lectorante*
Dialogos.

flating them in this frantick fashion, num. 4. *The primacie is giuen to Peter*, whereof not a word that we find here in *Cyprian*. And he tells vs, we heard before that *Cyprian* saies our Sauour built his Church vpon *Peter*; which for my part, I neither heard nor read yet in *S. Cyprian de unitate Ecclesia*, of which worke now the question onely is. What he saies *ad Quintum*, comes not to be examined till his 12. numb. But thus he must patch one thing with another, that cries out against falshood in all men els, as the onely Dove. And the toyle is more to reckon vp his leud corruptions, then the taske to cleese the *Bishop* from those things, which he imputes to him in that very kind. Lastly, for a tast of his learning, as well as his sinceritie, he construes *robur unum*, in *S. Cyprians* comparifon, *one strength*. *Multi rami, sed robur unum*: Many boughes, but one strength. Neither giuing vs the sense of *S. Cyprians* similitude, but vtterly smothering it, like a faithfull alleadger, and forgetting *Virgil, Aeneid. 3.*
--- Roboribus textis --- yea, his very Accidents,

Pectora percussit, pectus quoq; robora fuit.

S 3. Now in the epistle *ad Quintum*, what find we? *Petrum quem primum Dominum elegit*, &c, *super quem edificauit ecclesiam suam*. As if one of these did not expound the other. For our Sauour is said to haue built his Church vpon *Peter*, in that he chose him first, not chose him to be first, *primum elegit*, not *elegit in primatem*, as preventing him with the promise, and honouring him with the exhibition of the keyes before the rest. For they were deliuered to him in the generall name, as signifying vnitie, as both *S. Austen*, and *S. Cyprian* haue taught before, so as the rest notwithstanding had as full right in them as euer *Peter* had; which *S. Cyprian* declares, when he saies, *Pari consortio pradiu potestatis*, endued with like fellowship of power; and, *Hoc erant ceteri quod Patrum*, the rest were the same that *Peter* was. *S. Austen* also in those words of his cited before, but of necessity to be brought to your remembrance, I see, euer and anon, *There are some things, which though they were spoken to*

Constar ex Mag.
 418. Nec ob-
 stat, Iohani. 1.
 41. vt periti ex-
 plicane Vide
 Maldonat.

In Psal. 108.

Peter, yet can make no good construction, vlesse they be referred to the Church in generall, and be instances in that, *Tibi dabo clauas*. As for the building of the Church vpon Peter, howsoever some writer may say so in his sense, yet you neede not be ignorant, how the most sort construe it, to be a building vpon his faith, not vpon his person: *Super petram quam confessus es*, .i. *super meipsum*. August. de verb. Dom. secund. Matth. serm. 13. Hilar. de Trin. l. 2. item l. 6. to the same purpose, (for I couple his faith with the object for this time, that is to say, Christ,) Chrysost. hom. 55. in Matth. Ambrosin Eph. c. 2. & de Sacram. Incarn. Domin. c. 3. Beda in cap. 21. Iohan. Isidor. in Exod. c. 42. De quâ soliditate. (fides) Dominus dicit, *Super hanc petram edificabo ecclesiam meam*: .i. of which soundnesse (of faith) our Lord sayes, Vpon this rocke I will build my Church. Euagrius may seeme to imply as much, lib. 4. c. 40. speaking of Anastasius Bishop of Antioch, where Peter first sat. To which Bishop the assaults were so fiercely given, as if his ouerthrow would haue been the Captiuitie of the right faith (they are the Historians words) and in him were all. But he manfully withstood, *ἐν τῷ τῷ ἀπὸ τοῦ πῶτος ἡσυχαστοῦ τῷ πῶτος*. For he remained vpon the impregnable rocke of faith. Iuuenatus Bishop of Hierusalem, with fīue more Bishops, in Rescripto Synodico, in Concil. Calced. ad presbyteros & monachos Palestine Prouincia, hauing quoted the words of the Gospel aforesaid, inferres thus, * *Super hanc confessionem roborata est ecclesia Dei*. Whereby the way you may see, what the opinion was of the Fathers of that Council, concerning those words, *Super hanc petram*, to settle the cheifedome in Rome, as before you would beare vs downe, though they deriue the priuiledges of it meerey from the Empire, and the graunt of their auncessors. Also the Bishops surmise remains good, that the Cardinall left out those other words in Cyprian, as preiudiciall to his cause, that Peter did not challenge to himselfe any thing insolently or arrogantly, as to say he had the primacie. You say, he might haue said so, in his full right, but S. Cyprian calls

Be iterū Chrysost. tom. 7 p. 5. 912. & iterum Beda term in Cathed. Petri.

* .i. Vpon this confession the Church of God is established.

calls it, an insolent, and an arrogant challenge, by which you see, that primacie whatsoeuer it was, was not of *authoritie*, but of meere *senioritie*, like *primum elegit*, a little before (euen *Andrewes* first resorting to our Sauours schoole hinders not this, sith there was *duplex vocatio*, as *Maldonate* will shew you, before quoted) which the words following shew too, *Et obtemperari à nouellis ac posteris sibi potius oportere*, comparing *Paul* the later called, with *Peter* aunciently designed to the Apostleship. In one respect an *expona*, or an *aborsine*, as himselfe confesses, and yet in other respects nothing short of the cheife. So *Austen* also, though hee alter *S. Cyprians* words, *lib. 2. de bap. c. 11.* as is soone done in allegations of memorie, yet he keeps the sense, and fauours you nothing; the *primatus Apostolorum excellenti gratia preeminens*, standing in dignity or qualitie, (let the word *gratia* helpe to perfwade you) not in authoritie. Yet wee haue *principes Apostolorum*, *Paul* and *Peter*, nothing so common in your owne mens mouthes: yea *Cardinal Pole* sayes, both their Apostleships grewe into one: *Amborum Apostolatus in unum coactus: lib. 3. ad Henric. 8. &c.* So as either no monarchie nowe, or of more then one, a thing meereley impossible.

§ 4. That you quote out of *S. Austen* concerning *Peter*, *Peter did otherwise then the truth required*, yea and in so great a point as was *Circumcisio*, also afterward more plainly in the same *opus*, 14. that he erred: would you euer write thus, if you were well in your wits, striuing for *Peters* primacie, to impute errour to him, and errour in faith, which you know cannot be, without the grand perill of the vniuersall Church? As *S. Gregorie* sayes, that all fall, if *unus vniuersalis* fall; one in whome are all, as you in your Pope, euen as the moile stumbling, all goes to wracke that the beast carries, and the greater the beast, the fouler the wrack, whether it be gold or siluer, or what other freight soeuer. And I pray you, what does your primacie serue for, vnles it be ioyned with infallibity? Yet you forfeit the one here, to

Lib. 6. c. 14.

winne the other.

§ 5. I might likewise aske you what manner of primacy you call that, which excuses not the superiour from the iust and lawfull rebuke of his inferiour, but so as if *S. Peter should haue refused to follow, and to obey S. Paul,* (they are your owne words, num. 16.) *he should haue done insolently.* Call you that a primacy, (specially a Popish one, which must be patient of controule, liable to the obedience, euen of his vnderling, if it will avoyd pride?

§ 6. And therefore though the *Bishop* in his vsuall modesty, say, as you note (num. 16.) *videtur mens Cyprianus fuisse*, it seemes *Cyprian* was of the minde, it is not for diffidence Sir, but as I told you. *Videtur* and *est* is all one with the Philosopher, saies *Zimaras* in his Table, quoting the Commentor for it. And so the Lawyers. If there be fraud in *videtur*, it is rather in *Bellarminus*, *De Pontif. Rom. l. 1. c. 9. Indicare videtur Apostolus ad Heb. 8.* What? that the Church triumphant is a patterne of the militant; where there may be *videtur*, but no *est* certainly, because there is no such thing in the Apostles text. You might rather haue thought of that, *Luke, 22. 24. Quis videretur esse maior*, where if *videretur* be not better construed, your primacy is but a *néce*, a very fancie.

§ 7. I am ashamed of thus digressing: but your dealing forces me, I cannot forbear; yet with this I will end concerning *Cyprian*. To your 17. num. whereas the *Bishop* saies, *Fundamentum, sed non vnicum*, what more consonant to *Scriptura*? not *Apoc. 24.* as you quote it, but *1. v. 14.* where there are 12. specified. But againe, whereas he saies, There is *caput vnicum*, and therefore *non sequitur a fundamento ad caput*; what more agreeable to *summa*? For, as for that you adde *verbo, non palam*, and with a mouth speaking bigge, which *Abba* forbids, *1. Sam. 2. 9.* that as the 12. to Christ, so the cleuen to Peter, were enterchangeably subordinate, you should shew this written *humano stylo*, either in *Scripture*; or in *Father*; that we might runne and

read

read it. But though you sweat your heart out, it growes not there. Yet you seeme to your selfe wise, when you shew the *Bishop* as well many heads vpon one body, as many foundations of one building. *Videlicet*, say you, *the states of Venice. so many states, so many heads of that commonwealth.* Which first is harsh in Aristocracy, to make euery gouernour a seuerall head (more then the *Amphisbana* hath) the whole company rather, and many men if you will, but one head. Yet this fonder, that the *Bishop* arguing from a *materiall* house, not a *metaphoricall*, and from a *naturall* bodie not a *proportionall*, to demonstrate what is meet to bee expected in the *mysticall*, you shew him a *politicall*, which is nothing to his demand.

s 8. **N**ext of S. *Hierome*. And why might not the *Bishop* taxe the Cardinall, for suppressing S. *Hieromes* words, as well as before S. *Cyprians*? As well (say you) *the one as the other, that is iust neither, or neither iustly.* But of *Cyprian* we haue seene, see we now of *Hierome*. *Inter duodecim vnus eligitur, vt capite constituto, schismatis tolleretur occasio.* Amongst twelue, one is chosen, that a Head beeing appointed, occasion of schisme might be taken away. lib. 1. in *Iovin*. But in the same booke (saies the *Bishop*) *Hierome* thus, which the Cardinall would take no notice of. But thou wilt say, that the Church is built vpon Peter. (What then?) though the same in another place be done vpon all, [that is, the Church is said to be built vpon all the Apostles,] and all to receiue the Keyes of the kingdome of heauen, and the strength of the Church to be equally grounded vpon them all. Yet indeede one is chosen among the twelue, that a Head beeing appointed, occasion of schisme might be cut off. Is this no cooling card to the other authoritie? For you that tell vs of dice, I may doe well to speake to you in a sutable metaphore, and not abhorring from your trade. As the Philosophers say, the braine in a mans bodie, tempers the heat of the heart beneath; so doe not the words precedent attay the force of these latter, which yet

yet the Cardinall onely set before vs? For the threefold equalitie, which *S. Hierome* before ascribed to all the Apostles, one of their equall interest in the foundation, another in the keyes of the kingdome of heauen, and the third, which is reiterated for deeper impression, of bearing the whole strength, or stresse of the Church, leaues onely now this sense of *caput*, that *Peter* was chosen to haue such a kind of Headship, that is, of prioritie among the twelue, as should not derogate from paritie, and yet exclude schisme or garboyle, or confusion. Which is the primacie of order that we haue often told you of, and you would faine diuert to a primacie of Maiestie. I could not answer your fallacie in a directer fashion, yet I know you haue replies, as that *caput* in the last place, addes great force, to, *super quem fundata est*, in the first. Which we remit to the iudgement of the indifferent Reader, whether so many equalities yeelded to the Apostles, in the words afore, doe not rather force vs, to construe *caput* as hath beene sayd, not derogating from the equality of their power in the keyes, nor from bearing the groundworke of the Church ioyntly: that is, as you construe it, from beeing gouernours thereof. Besides that *Caput* is onely a borrowed word, and signifies *primum*, or the first in that kinde, (which we grant to *Peter* with all readines) and lastly tempered with such a modest clause, *to keepe out schisme or disorder onely*.

§ 9. You say, *there is more daunger of schisme nowe, then among the twelue*. For they were confirmed by speciall grace, we not so. And therefore they were not so likely to runne into schisme, for which they should haue a head. As though *Paul* and *Barnabas* were not running into a schisme, a paroxysme at least, that is the first grudging of the other ague; as though when *Peter* confirmed his brethren, & *tu confirma*, Luk. 22. 32. they had the lesse vse of him, as their head, against a schisme. And though the will of God be to *confirm* some here, yet not without meanes, neither at first to rectifie them, nor afterward to
 conti-

continue them in their good course, to the ende. Of which meanes this might be one, of which S. Hierome speakes. Was any man more confirmed then S. Paul? rapt into the third heauen, &c. yet he struggles with his nature, least preaching to others, he should be a reprobate himselfe. So here. Besides that this schisme, which our Sauour preuented, by appointing an Head, as S. Hierome saies, might be *schisma populorum*, not *Apostolorum*, and therefore he saies, *ut occasio schismatis tolleretur*; that the Christian people seeing who was eminent in the Colledge of the Apostles, might not euery one rashly set vp their principall, and so fall into schisme.

§ 10. But at least we neede a Head now a daies, as much as they. As if we haue not our Head in our manifold regiments, *Dedit quosdam pastores*, Eph. 4. & *Obedite praposisis*, Hebr. 13. & *Terribilis sicut castrorum acies ordinata*, and so forth. Is there no Head but of an vniuersall Bishop? yea, theirs was of order onely, and to shun confusion, ours of power, and commands subiection. Besides Kings and Princes, which God hath giuen to our times, as to feede his Church, and to giue them milke (which very milke is Discipline,) so to bring home wanderers from the high waies and the hedges, to the feast of the great King; thats to suppress schismes, as S. Austen often, but namely *contra Gaudens. l. 1. c. 25.*

What a sweete suppressor of schismes the Pope is, may appeare by that of Innocent. 7. who slew eleven persons, endeavouring to succour the state of their country, running to decay, and cast their bodies out at a window, saying, That was the way to suppress schismes, and no other. Plat. Innocent 7. *Catulus quonclius of fire, non aqua, sed ruina.*

§ 11. For where you tell vs that Princes may cause these schismes themselues, and so contemning spirituall censure and proceedings, must either be hampered with another coerciue power, extending to bodies, and to estates, or els all runne to nothing, and the Church be cleane extinguished, you bewray your spirit sufficiently, and a man may read your drifts in your forehead, which at another time you would so faine cover and smoothe over; *Sermo tuus indicat re*, may be our speech to the Pseudo-Peter, as was once to the true. Doe you thinke then, that S. Hierome would giue

this leaue to Priests, or the Prince of Priests, as you would haue him, to bind Kings in materiall chaynes, and to load their Senators with such iron fetters, as no metaphore hath mollified, & to vse such other violence as commonly goes herewith? Though of you I lesse wonder, if you giue them iron in their chaynes, to whome you haue giuen it in their crownes, as *Clement* to *Charles*, if *Platina* say true, in *Clem. 7.* But to *S. Hierome*. How then does he construe these words of *David*, *Against thee onely haue I sinned*, to haue been spoken in that sense, because *David* was a King, and not to be proceeded against by any temporall punishment, or coactiue hand, of a mortall man? How does he say in his Epistle to *Heliodore*, *de obitu Nepotiani*, that a King rules men against their wills, a *Bishop* no farther then they will themselves? They subdue by feare, these are giuen vs for seruice; and many the like. How does *Basil* vpon the 37. Psalme, βασιλεὺς ὑποστάνη κατὰ δόξανταί, (and he knew his power as he bore his name,) A King is subiect to no iudge? How does *Chrysostome* professe so often, that he can goe no further then words, ἐλπίθω ἀλλὰ λόγῳ? Shepheard though he be, yet he may not sling a stone at a wolfe, but rate him onely, λόγῳ α. εἰς τὸ μὴ φοβῆσθαι, &c. Again in his 2. de *Sacerd. c. 2.* & 3. at large; againe in the *Homil.* which is not extant in Greeke, but in Latin onely, *Cum ageretur de expulsiōe S. Iohannis*; *Stat is omnes non ferro sed fide deuincti*. *Toin. 5.* And in *Act. Apost. hom. 3. in Morali*, the people to the Minister are not ὑποχείριος, but ἐν ἰδίᾳ ἐξουσίᾳ τῷ ἑαυτοῦ ἔχοντες, [not subiect to him, or in his hands, but hauing their obedience free in their owne power.] Againe in the same place, within a fewe lines, ὅτι μὲν οἱ ἀρχόντες ῥάβδῳ, ὅτι δὲ τέττοντες ἔχουσιν. [Magistrates rule by feare, so doe not these, viz. the Ministers.] And yet more frankly, Ἐκεί πάντα νόμῳ καὶ ἀπαράξῃ γινώσκουσιν, ὅτι αὐτὰς δὲ ἡμῶν τοῦτον, ἐφ' ὃς αὐτὸς ἐξουσίας ἔχον ὁμιλάται. [There things are caried by order, and by appointment: here, no such thing, neither may wee commaund any thing as by authoritie.] Againe, *Comment. in ad Hebr. λόγ. δ. α. εἰς κατ. β.* The Minister is a teach-

er

Ad Eustochium.

Hortamur affe-
stione non pote-
state. Cypr. de
habitu virgin.

or (quoth he) ἐκ ἐξ αὐθιγίας, ὅτε οἱ ἐν τάξει ἄρχοντες, ἀλλ' οἱ ἐν
 τάξει κηδεμόν. And. ὃ δ' ἐξουσίαν ἐπιδείξασθαι βυλόμενοι. &c. The
 same at large, *Homil. 1. 1. in 4. ad Ephes. in Ethico.* Εἰς διδασκα-
 λίαν λόγῳ προχειρίζομεν, ὡς εἰς ἄρχην. ἢ δὲ *Idem habet Comment. in Epist. ad*
Tit. c. 1. ὁ τοιμῶν ἀμύνασθαι, πορ-
 ραίναν. ὁ συμβουλευόν λόγῳ τῶν ἰαντῶ. ὅν δ' ταῦτα παλιν εἰς διάνοιαν. *Et,*
ἐκ ἀναγκάζων ἀποστατῶν, ἀλλ' αὐτοὺς ἀρεῖται ἐν τῇ ἐξουσίᾳ τῇ ἀρχομένων ἐν τῇ πα-
στῇ οὗ γινόμενον αἰρεσιῶς κύριον. A Mini-
ster and a Counsellor leaue euery man to μὴ κατὰ τὴν ἀνάγκην, &c. p. 285. &
himselfe, they enforce nothing. What more 387. Edit. Eton. per D. H. Savile.
 can be said for vs? See *Orat. 5. in Oziam*, toward the latter
 ende. He saies the course that God takes with Kings, if they
 offend, is not to deliuer them ouer to any man to chastize,
 but, *Adduc ad me*, as the father bid the carrie the child to his
 mother, and our Sauour the Apostles to bring the partie
 to him whome they could not cure. Let me alone with him,
 I shal deale with him. *Orat. 1. in Babylam*, he commends him
 more for moderating his hand, after he had once put the
 tyrant backe, and that he fell not to flat striking (which is
 not lawfull for a Priest) then for debarring him entrance
 into the Church at first. For, the one, euery bodie would
 haue done, that is, execute his anger, beeing enraged, but
 onely *Babylas*, or one like him, keepe a meane in perfor-
 ming his office after prouocation. And because we spake
 of chaines a little before, it may be for this cause, *Babylas*
 desired to be buried with his chaines, as *S. Chrysostome* re-
 lates, in one of his Orations vpon him, and againe, *Hom. 9.*
in 4. ad Ephes. to shew what he endured, not what he admini-
 stred; and so likewise of the sword that was buried with
 him, after it had struck off his head. *S. Hieron* gives the rea-
 son, why *Rachel* (that is, the Church) would not be comforted
 for her children, whome *Herod* had butchered, (that is,
 the persecutor martyred) *Consolatio enim rei amissa prestanda*
est, non aucta: [For we comfort losers, not gainers.] Now
 the Church gaines by patience in persecution. Therefore
 shee looses by resistance, and opposition. Of which thing

Can. 1. in Matth.

S. Cyprian also, in application to the Church, and how shee may not resist, nor wreake her wrongs, *lib. de bono patient, at large. Et quoniam plurimos scio, vel pondere iniuriarum, vel dolore, vindicare velociter cupere &c. nec illud reticendum est quod dicit Dominus, Soph. 3. Expecta me, quoniam iudicium meum est, ut excipiam Reges*; Onely God is to deale with Kings. And soone after, *Hunc expectemus iudicem & vindicem nostrum, omnium istorum numerum ab initio mundi secum pariter vindicaturum.* And lastly, *Qui ad vindictam suam nimium festinas, & properat, consideret, quia necdum vindicatus est ipse qui vindicat.* And in his booke contra Demetrianum, he alludes to Virgils verse, *Infelix lolium & steriles dominantur avena*: Implying, that wicked and profane men may obtaine domination ouer the Church in this world (though the Iesuite cannot abide to heare it,) and yet still remaine but *infelix lolium*, in all their iollitie and worldly ruffe. *Theodoret, quæst. 6. in Numer. τῆς βασιλείας ἡ πορφυρὰ δαλαδική, καὶ κόλασιν ἔχει.* By purple the Kingly office is declared, & with that goeth punishing, or coercion. Of what then is the Hyacinth a resemblance, which was another couering of the holy vessels? belike of heaven. *ὁ δὲ ὕψαν & τιμῆς ἐκ ἔχει*, saith *Theodoret*. And in heaven there is no punishment. The Minister, as a heavenly Magistrate, not an earthly Soueraigne, he afflicteth none. *Gregorie Nazianzene* in his 2. *Stelitent*, against *Julian*, *ὁ τὸν Γολίαν μυτικῶς λίθοις κατὰβάλλον, ὁ δὲ διὰ τῆς τραύτητ' ἐνίκησας πόλλας, ὁ δὲ διὰ τῆς πνευματικῆς ἀρμονίας θεραπεύσας Σαδλ.* Doe you see what a course he prescribes for reformation? Not by violence, as you dispute, to repress tyrants; by musike, not by blowes; by perswasion not cōpulsion, &c. And a little after, *Πόσαι ταῦτα καλὴσφραξὶν ὅτλων παρασκευαί, καὶ μηχανημάτων ἐπίνοιαί; πόσαι μυριάδες ἀνδρῶν καὶ φάλαγγες*; To which he opposeth onely, *λόγῳ καὶ ἱκεσίᾳ*, by word and by prayer. You may remember *Ambrose*, *Pugnare non debet, I may not fight*: & *Arma nostra lachryma*, our weapons are teares; and, *Multi Iobi*, many Iobs for one, that is, many patient Christians. And, *lib. 3. de officijs cap. 9. Nulli nocent sacerdos*,

Let us wait for
God our iudge &
our reuenger, and
not onely our, but
all the Saints flū
the beginning, &c.
And, The reuenger
himselfe hath
not yet reuenged
himselfe. Much
lesse let us &c.

Ambr. Ep 32. 33.
& o'at contra
Aurent. &c.

ne laceffus quidem, & iniuriâ offensus: A Priest must hurt no man, (viz. forcibly and violently) though provoked and wronged. Whereas you thinke you may doe any thing for bonum spirituale, and in ordine ad ecclesiam, to preferue that. *Primasius* in 2. ad Rom. Lex Christi iam non minatur gladium peccantibus, sed promittit premium libere seruientibus: that is, The law of Christ now threatneth no sword to offenders, but promises reward to them which truly serue him. Which you must construe in such a sense, as not to bring in *Anabaptisme*, nor destroy all Magistracie, but to curbe your Priests, in comparison of the Priests of the old lawe, from attempting violence, because *Primasius* speaks vpon those words, *Litera occidit* (that is, *They*) but *spiritus uiuificat*, (which you would fain be accounted, calling your selues to that end the *spirituall men*.) See the same *Primasius* againe, against Ministers coactions, in 2. Cor. 1. Non quia ideo credidistis ut vobis dominemur, sicut in lege sacerdotes, &c. And, Non quod metu cogamini, not that you are constrained, not so much as with feare, much lesse by force. Yet with you it is apparent, that folks belecue in Christ, that you may censure the more freely, euen Kings and all, ouer whom beeing infidels, you had no such confessed power. *Qui laesi non essent nisi* CREDIDISSENT, as he saith. And therefore see how you will answer *Primasius*. *Tertullian* in *Apologet.* giues no leaue to redresse inconueniences with force, no not with the death of a man, much lesse with the perill of a Soueraigne Prince or State. *Christianus etiam damnatus gratias agit.* And, *Christianus nec inimicum suum ledit.* And, *Paratus est ad omne supplicium ipse habitus oris Christiani.* *Hoc agite boni Presides, extorquate animam Deo supplicem pro Imperatore.* And againe in the same booke, *Hippias, dum ciuitati insidias disponit, occiditur. Hoc pro suis omni atrocitate dissipatis nemo unquam Christianus tentauit.* Yet *nimius & copiosus noster populus*, saith S. Cyprian, speaking to the same purpose; *contra Demetrianum*, whom you may do well to read. And to make short, see *Eusebius Emesenus*, sermon. in dominic. 4. *Aduentus*,

Cyp. to the verry same effect, Epist. 1. l. 1. ad Pompon. Tunc gladio occidebatur, quando circumcisio carnalis &c. nunc quia circumcisio spiritus, per gladio necantur, So as the Adioyner is the law, that stands for bloody force, not the Bishop, as he rayles & raues.

Cic. pro Quint.

And so also Tertul. de multitudine Christiani, satis crebri.

vpon Ioh. 1. *Ego vox clamantis*, (that is a ministers calling) not *manus percutientis*. If he write vpon the wall a sentence against *Baltazar* by Gods direction, that is all. Adde *Concil. Tolet. 4. c. 31*. where, whome the Minister cannot amend, he deliuers ouer to the King and his iustice, to bee accordingly censured, but who shall censure the King himselfe? Neither may I omit *Origen*, both in 13. ad Rom. and Tract. 11. in Euang. Matth. vpon those words of our Sauour, Matth. 20. *Reges gentium, &c. Sicut omnia carnalia in necessitate sunt posita, non in voluntate; spiritualia autem in voluntate, non in necessitate, sic & Principes spirituales. Principatus eorum in dilectione subditorum debet esse positus, non in timore corporali*. Which last authoritie is cited by *Bellarmino, lib. 4. c. 21. de Pontif. Rom.* you may wonder how he can digest it. In English thus. [For as all carnall matters are subiect to force, not to free liking, and all spirituall matters to free liking, not to force; so are also spiritual superiours. Their cheifdom or princehood ought to stand in the loue of such as are vnder the, not in their bodily feare, &c.] Which bodily feare, the Pope is wholly for driuing his subiects into, and without that he is nothing. But thus farre the Fathers, because I spare the rest.

§ 12. The Scriptures also banish vs from like forcible dealing, in more the one place, if we had leisure to produce them. *The minister must be no striker. The seruant of the Lord must be patient and long suffering, expecting men till God giue them a mind to retorne home. We wraastle not with flesh & blood*, that is, with materiall enemies. No maruell then if the weapons of our warfare be not carnall, nor materiall, but spirituall. *Armæ sulci pastoris sunt gladius & baculus*. Our commission is in our tongue. Οὐ κυριεύουσιν ὑμῖν οὐδὲν ὕμῶν, that is, οὐδὲν τῶν ὑμῶν, that I may explaine that by the way. *We beare no rule ouer your faith*, that is, ouer you the faithfull people of God (like *vestra Sanctitas*) limiting his power, and preserving his reuerence to the Christian people, both in one. Lastly, *we beseech you in Christs stead, be reconciled vnto God*. Yet with you

So, *captiua captiuitas*, for *captiuus*.
Eph. 4. So *electio* for *electi*, Rom. 11. 9. *Vide S. Augusti. de Prædest. Sancti cap. 6. & sibi idem.*

if

if there be no coaction, all is marred.

§ 13. You say [that Bishops in their Courts mulct the purse, and sometime imprison the bodies &c.] Though I thinke you are scarce perfect in this part of your lesson (for I haue heard otherwise of a very sufficient Doctor) yet suppose it were so; This leaue comes of the King, strengthening the arme of spirituall censure by that meanes, least the prophane and wanton of the world should contemne it. Originally there is no such power in a Bishop. Will you then retort vpon the King with his owne license, or vnaturally gall him with his owne quills? Is not this the way rather to spoile all, and to disarme the Church of the royall protection?

*Nemo presumitur
tulisse contra se-
ipsum: &c. Præuile-
gia non sunt in-
terpretanda in
preiudicium com-
munitatis.*

§ 14. You say [that he which hath command of the soule, hath also of the bodie. And therefore the spirituall power which is acknowledged to be in the Minister, drawes the temporall with it as a consequent.] Truly I graunt, that he which can commaund the soule out of an absolute power, it is likely the body is also subiect to him. But neither the ministers power commaunds the soule, by any forcible impression, (for as we cannot make one haire white or blacke, so no more can we make one soule merrie or sad, further then as God shall cooperate with our endeauours) and the perswasions that we vse, they are directed no lesse to the sauing of the bodie, then to the gaining of the soule. Both the Magistrate and the Minister, deale both with the soule and the bodie. But the Magistrate violently applies himselfe to the bodie, to reclaime the soule, if neede be; and the Minister perswasiuely carries himselfe to the soule, to the ende the bodie may be made pliant to righteousness, Rom. 6. The proceeding, not the subiect, then, is that which makes the difference betweene the two powers; and howsoeuer your *Casuits* say, a lame-handed man cannot regularly be made a Minister, yet that is for *Pashers* turning *Magor-mishabibs*, Ier. 20. the kingdome that we send ἀχρηστοῖς to, as it is not built with hands, so it requires no violence τῷ 2. Cor. 5. 1.

52. Aphorism.

to conuey thither.

Orig. hom. 14 in
Levit. 24. Hier.
in 1. Cor. c. 5.
Chrys. in 1. Cor.
hom. 15.

§ 15. If in the monage of the Church, the Apostles were endued with power of punishing men corporally, to the ende the Gospel should not be trampled vnderfooote, by vnreuenged scornes, yet now the Magistrate supplies that place, beeing himselfe turned Christian, and suppose that should faile, and all things revolve to barbarous Heathenisme, as in former time, (which God forbid) yet we are to thinke, that the like extraordinarie providence would still attend the Church; but howsoever it were, no priuate man might be too forward, and much lesse a Minister, which seemed then so inconuenient, that the opposers were deliuered to the deuill to be tormented, in defect of Magistrates, rather then the Iesuiticall mutinies, which *F.T.* here pleads for, should take place.

1. Corinth. 5. 5.
παράσῃραι
τὸν σατανᾶ.
1. Tim. 1. 20.
παρίδωκα
αὐτὸν σατανᾶ.

§ 16. **T**He substance of your Discourse beeing thus disprooued, it were no hard matter to gather vp the spoyles, and note certaine scapes of smaller importance. In translating the *Bishops* words, numb. 22. *Quod toties iam nobis serio inculcat Cardinalis*, you handle it thus: *Which the Cardinall doth now so often and earnestly inculcate unto vs.* What thinke you of inculcate first? you that muster the tearmes of the Bishop of Lincolnes booke (for so hares may plucke dead Lyons by the beard) though nothing so vncouth as your Rhemish Testament hath, *Prapuce, Sindon, to Euangelize, the orient, &c.* But to omit that, Does the *Bishop* meane, that *Bellarmino* pleades earnestly in the case, or rather maruell, that hee is in earnest at all, the argument beeing trifling, and not worth the naming? yet thus you say, [so often and earnestly,] as if *SO* might augment his earnestnes too. Did you vnderstand the booke that you tooke in hand to confute? And as this is your eloquence, so view your conscience. numb. 27. you say, the *Bishops* haue their proper talent of calumniating *Bellarmino*. Againe calumniate as good a word

as *inculcata* before. And if *common* to both, how proper to either? yet you say both have their proper talent. Be like not *quarto modo*. But, Sir, who taught you to call vices talents? Is this your reuerence that you beare to Scripture? or doe you so confound God with the deuill? What remaines but you call grace chaffe, and vertue cockle, and the rest as your yngodly Rhetorique shall inspire you? But well doe you fulfill the measures of your fathers, *ἡ ἀμελῶς ἐν κήρυξι*, and the thunder bolts walke not, as *Nazianzen* saies of them that abused S. Basil. So *Campion* in the tower ieausting at his aduersaries, for the weakenes of their argument, said he could make as good sport about the *Incar-nation*. Another (I thinke *Rastall*) (or but a letters difference at least) paints his margent thus, *Luthers* lying with a Nunne in the Lord. What vengeance remaines for such gracelesse companions? And are these Diuines, and handlers of Gods cause, foming out such shame, which were intollerable in him that followed the plowtaile? Yet you haue vp with the *Bishop* (and *Eudamon* before you,) for his pleasant veyne forsooth in writing. You may remember your iolly preface to *Parsons* Discuſſion, which I touched at before. If you had your will, you would make vs daunce about another maypole without hose or doublet, as you did our forefathers, while your power lasted. Thanks be vnto God, that hath shortned those dayes, abridged your malice. Yet *Elias* confounded *Baals* priests with a ieaſt, and S. *Chrysostome* commenting vpon the 140. Psal. bids vs make much of the frumpes of the godly; which is your fault, to haue profited no more by the *Bishops* kinde re-prooſes. Yet in all the passages of that Reuerend man, there is no one word contumelious to pickie; or disgracefull to religion, or preiudiciall to gravity and good manners. Whereas *Sir Thomas More*, the champion for your Clergie, (as it were *vicarius in spiritalibus*, he was such a buckler to the *Bishops*, as *Scapleton* saies the common voyce was in those dayes;) yet he, I say, vndertaking the Churches

He sayes there, that the *Bishops* style becomes him as well, as to daunce about a may-pole in his hose and doublet.

Et in epist. ad Philenon
τὰ ἀγαθὰ ὅς
ἀγίων καὶ
ἐκ αὐτῶν,
καὶ χαριεν-
νίζονται τὸ.

De tribus Tho-
mis.

cause, wrote a booke so gamesome, and so idly idle, that dissembling his owne name, he was faine to father it vpon *Gulielmus Rossau*, a title that one of your fellowes hath taken vpon him of late, to shroud his virulences vnder, as he did his vanities, and lastly the great Philosopher kept a foole at home, as the same *Snappleton* records, to make him merry no doubt, though his wit was able to prouoke laughter in others, as full often it did. And if *More* be of no more authority with you, you may looke backe to your owne Cardinall, that dry Child, that sage *Sabrina*. yet he excuses himselfe in one place of his controuersies (a worke a man would thinke that did not fit so with mirth) *Ignoscat Lector quod tam ridicule Tilemannum exceperim*. Let the Reader pardon me for being so merrie, or so pleasant with *Tilemannus*. This he. Yet because you haue defcried such a veine in the *Bishop*, as you thinke at least, might you not haue answered your selfe, touching that which you obiect to him here about *Iouinian*, that it sauoured but of *Ironie*? For what more fit to be hit in your teeth, who euery where crake to vs of *Iouinians* heresies, then when you bring that in earnest, to countenance your Poperie, which *S. Hierome* puts vpon *Iouinian*, by supposall? *At dices, tu; Iouiniane scilicet*. Though the *Bishop* doth not challenge him for such an absolute *Iouinianist*, but onely saies, *Probe in eo secutus Iouinianum*, the Cardinall therein following *Iouinian* very handsomely. Which words are enough to dissolue your cauill, that the *Bishop* should lay absolute *Iouinianisme* to his charge, which, you say, *surpasse all impudencie*. Such a rustique you are, an arrant clowne, not discerning what is least, and what is earnest. Howbeit, it will be hard for you, to prooue *Iouinian* to haue beene an *hereticke*, (*Epiphanius* and *Philastrius* doe not reckon him among the catalogue) and they that may conclude him to haue held a *falsehood*, will finde some a doe to condemne him for an *hereticke*. Neither is the meaning of that word by all agreed vpon, neither doe all take it in euery place alike: Yet because this scandall rests vpon *Iouinian*,

niam.

wian for the most part, you may be pleased to remember, Sir,
 out of S. *Austen*, what other monsters *Iovinian* fostered, and
 therein, if you thinke good, compare his doctrine with
 ours. As, that all sinnes are in like degree heinous, which is the
 Stoicall paradoxe, no way cleauing to vs, though you slaun-
 der vs so vniustly, for not holding veniall sinnes, which * *Rof-*
fensis himselfe held not. That fasting and *Advers. Luther.*
 abstinence profits nothing. Can you charge And *Andræus*, Venialia que dicuntur pec-
 vs with any such impietie? That the rege- cata, tamen sempiternis poenis (interdum) su-
 nerate man cannot sinne after baptisme; nuntur apud inferos. De pecc. orig. lib. 5. which
 wherein he comes neerer to you then to vterly overthrowes the nature of veniall
 vs. As for your meritis, you may keepe sinne, inasmuch as *Radin* Conciat *Thome*
 them, the badges of your insolencie, and in & *Sotilaies*, that God in strict iustice, can
 you, Sir, of your ignorance, not to know what not punish such kinde of sinnes in that
 merit meanes all this while. Yet beware how sort, though all grace of pardon be a-
 you magnifie the Virgin against the married, way.
 least the Concell of *Gangra* condemne you, Tertull. d. carne Christi Quia con-
 not for an hereticke now, but a cursed hereticke, Can. 20. gi- spueret Christi faciem nisi merentem?
 uing you ἀνείκελα, if you doe but καταίρεσαι, though you Horribile dictu: Sed vult dicere,
 condemne not marriage; if you but swell out of the conceit aptam conspui ex vestigijs infir-
 of your single life. And so *Minutius Felix* most diuine- mitatum in suscepta moralitate,
 ly, *Inuiolati corporis virginitate fruimur potius quam gloriamur.* &c. Sic est illud, vbi dicitur, &c.
 After that he had said, *Vnius matrimonij vinculo libenter inha-* *pec. 3.*
remus. S. *Chrysostome* goes further, If the perfection of Monke-
 rie it selfe may not stand with marriage, all is spoil'd. See *Comm. in*
ad Hebr. xep. δ. αβγ. η. in ipso fine. And why should Virginitie
 then be exalted about marriage, if the perfection of the
 strictest Monks themselues be compatible therewith? And
 he closes his discourse, with that diuine τρώγαιον, as *Pindar*
 saies should be taken λίσστος δειπνῶν; (a iunker alwaies in *Apud Clem.*
 the ende of a feast) Μὲν δὲ συμετας &c. Use marriage mode- *Alexand.*
 rately, and thou shalt be the very first in the kingdom of heauen.
 Indeece therefore all the Saints are lodged in *Abrahams*
 bosome, in the married mans bosome, as the same Father
 cannot denie, *lib. de Virg. in extremo.* Once the Trinitie in his
 tent, and now the Saints in his bosome. Yet still the married

ed man, and not the worse for his marriage. As for the rewards of the faithfull, that they are not equall in the heauen that we looke for, and that the sacred Virgin suffered no decay of her maidenly honour, by the stainelesse and immaculate birth of our Sauour, let *Iovinian* thinke what he will, (though *S. Hierome* neuer imputes this latter to *Iovinian*, in the 2. books that he wrote against him,) yet, not onely you, but troupes in the English Church so teach. And, would the time giue leaue, is there not a *Montane*, and a *Tatian*, to make you blush, for your abominable heresies, about meates and marriages, as well as you haue a *Iovinian* to twitt vs withall? But because I now onely assoyle the *Bishop* from your wicked slaunders, it is well his integritie hath so acquitted him without me, that your selfe dare not speake of him, but with, *It may be*, and, *Except*; such a hooke his fame hath put in your nostrills, who onely in this may be resembled to *Iovinian* (to *Paphnutius* rather) that in single life, he defends the libertie of other folkes marriages. But hast we to an ende.

§ 17. To the other places of *S. Hierome*, as *Matth. 16.* which in great good will you aduise the *Bishop* to read ouer forsooth, what saith *S. Hierome* there? That our Sauours *dicere* is *facere*, his saying is doing, therefore calling *Peter* a *rocke*, he made him so. But I hope, good Sir, as doing and saying went together in our Lord, so both of them in his owne meaning, not in your mistaking. What is this then to prooue *Peters* Monarchie, or smaller regencie either, if such could content you? And if it could, yet it were hard, I say, to boult it out of this place of *S. Hierome*, where (no syllable of *authoritie* or *power* once appearing, for explanation sake, as reason was, if you meant to speede,) he saies onely, that *Peter* for beleeuing in the *rocke*, our Sauour bespake him, and yet not properly, but in a *metaphore*, saying he would build vpon him.

§ 18. The like ad *Marcellam*, *Epist. 54.* vpon whome our Lord build his Church, namely *Peter*. But can we answer *S.*

Hierome

Sicut Apostoli lumen ex Christo lumine vocati sunt, & cetera ab eodem sortiti vocabula: sic Simoni qui credebatur in petra Christum, Petri largitus est nomen. Ad secundum metaphoram recte ei dicitur &c. Hier.

Hierome better then by *S. Hierome*? The *fortitude* of the Church, or the *puissance* of the Church, was equally built, or grounded upon them all, *Super omnes ex aequo*. You heard it before out of his 1. lib. against *Iovinian*. How does this then prooue *Peters* priuiledge, in the matter of *authoritie*, though building were graunted to found that way, as it doth nor? And when *S. Paul* sundrie times, as *Coloss.* 1. 23. and *Eph.* 2. 20. speakes of grounding, and building the Church, either vpon *faith*, as in the first place, or vpon the *Prophets* and *Apostles*, as in the second, shall we thinke he was enuious, that said nothing of *Peter*, and that extraordinarie manner of the Churches building vpon him, that you dreame of?

§ 19. Here you tell vs of three waies, by which the *Apostles* might be saide to be *foundations* of the Church, in hope that *Peter* may be so in singular. And quoting *Belhar-mine* for it, not your owne inuention, you counsell the *Bishop* to learne it of him. Shall wee first see how good it is? One way, for that they first conuerted nations, perswaded people, and founded Churches, not *Peter* alone, but ioyntly all of them. In this sence belike they are all *foundations*. But what is this, to, beeing the foundation of the Catholicke Church, and to lie like a rocke vnder that great building, because they were planters of particular Churches? Alfo you argue fallaciouly, from the *diligence* of preaching, to the power of supporting, and that by *authoritie*, as now the question is. Besides, a *founder* and a *foundation*, is not all one. And did none plant Churches, good Sir, but the *Apostles*? Shall your *Iesuities* in *Iaponia* be *foundations* too? And shall we say of them, *super quos edificata est Ecclesia dei*? You see the absurditie. Yet you quote proofes, *Rom.* 15. *I haue preached the Gospell where Christ was not named, least I should build vpon another mans foundation*. Does this prooue that men are *foundations* of the Church? or rather, that the man and the foundation are two? Again, *1. Cor.* 3. *I haue laid the foundation like a wise architect* (so speakes your *Virruinship*) but would you call him a wise *Logician*, that

should argue from hence, that *St Paul* means himselfe to be the foundation: Yea, though he said not in the same place, *Iesus Christ, and no other foundation.*

2

§ 20. Secondly, you say the Apostles were all foundations, because the Christian doctrine was first imparted to them, and the present faith is grounded upon that, which was delivered at the first. And new articles of faith (you say) are not alway reuealed. Is not this accurate, trow you, as well for order as for substance? For had this been a reason, ought it not to haue been set, in all reason, before the other? Can a thing bee preached, afore it be vnderstood? or made knowne to others, afore it selfe be knowne? Your argument therefore from preaching, should by all meanes, I say, haue followed this from reuealing; and this from reuealing, haue gone before the other. But pardon your order, looke into your substance. Were not some things reuealed to others afore the Apostles? Did not our Lord first manifest his resurrection to women? Did not the Angel say to them, *Goe and tell Peter?* Will you haue women and all to be the foundations of the Church? But we are much beholden to you, that you coyne not newe articles of faith *enerie day*. Articles therefore, and new articles you graunt, and of frequent reuelation, but not *enerie day*. We long for your last kinde of foundation, wherein *Peter* is so entire.

3

§ 21. Thirdly then, you say, in respect of gouernement and authoritie. For *Peters* was *ordinarie*, theirs *Legatine*; his *originall*, theirs depending from him. You should shewe what *Father* sayes so, besides your selues, for of *Scripture* you despaire. And yet you agree so ill among your owne selues of this point, that you iumpe not about the very termes. For

* See Casaub. Exercit. 16. cap. 238. ad Annal. Baron. with the like contradiction between Baron. & Bellarm. as is between Bellar. & himself in this very matter, l. 3. de Interp. verbis dei, cap. 4. where he makes *Moses* extraordinary, and so greater then *Aaron*, as *Peter* greater then the rest of the Apostles, because hee onely was *ordinarie*, &c. yet he sayes he mentions *Peter*, *comparatiuè causâ cum Moysè*, for comparison sake with *Moses*. What so vnlike? Besides, *A quine* will tell him, that *Paul* rather answered to *Moses*, then *Peter*; each of them being admitted to the Vision of Gods essence; the one as principall of the Old Test, the other of the New, (for to he compares them) *Neg enim probabile est ut minister veteris Testamenti, &c.* Quest. disp. de Bapt. art. 1. in Concluf. as for *Peter* being in *menis excessu*, &c. 11. he makes nothing of that, to this of *Pauls*. libid. ed. cap. 9.

* *Baronius* calls *Peters* power extraordinary, the other Apostles *ordinarie*: you make his *ordinary*, and theirs *extraordinary*.

Is it possible that kingdome should long hold out, which is so at odds? Yet behold another leake in this obseruation. For though the Apostles had deriued their authoritie from *Peter*; yet they might all haue beene foundations of the Church, as well as he, euen in regard of gouernment; no lesse then some receiuing the doctrine immediately from Christ, as *Peter*, *Iames*, and *John*, (witnes *Clemens* in *Eusebius* before quoted) the others from them, yet you make them all, in regard of doctrine, to be foundations alike, num. 25.

§ 22. Another authoritie of *S. Hieromes* is out of his *Epist. ad Damas.* 57. I following no first, or chiefe but Christ, doe communicate with thy blessednes, [or am linked in fellowship with it,] that is to say, with the chayre of *Peter*, upon that rocke I know the Church is built. You see *Hierome* followes no first but Christ. *Nullum primum*. Where is then the primacie that you challenge to *Peter*; if none of the Apostles be afore another, but Christ? Indeepe *Bellarmino* saies, he meanes, he preferres none but Christ before *Damasus*; which is an vter perueruing of *S. Hieromes* words, who, as he saies, he followes no chiefe but Christ; or none prime but Christ, so he shewes after what sort he is affected to *Damasus*, *communio* ne not *subiectione*, by communion; not by subiection, (*communio tibi*) as to *Theophilus*, to *Cyrill*, to *Athanasius*, to who not? the auncient orthodoxe professe of themselves in diuers places. But the edge of the place, as it serues your turne, lies in those words, *I know the Church is built upon that rocke*. Which rocke is Christ, not so long before mentioned but this may referre to it; and to build vpon a chayre, is no such cleane pickt metaphore, that we should be forced to take it so, though vpon a rocke be. Besides the scio that he giues it; a word of certentie, makes vs thinke he would neuer be so peremptorie for *Peter*, siue diuers haue construed the rocke another way, whome *S. Hierome* would not crosse ouer hastily with his *Solo*; and lastly his owne modestie decla-

* Vide citator paulo ante auctores in hoc capic p. 132. Quibus adde aliud *S. August.* testimonium ex trad. 10 in 1. *Epist. Iob* c. 5. Super hanc petram edificabo Ecclesiam meam. Quid est super hanc petram? Super hanc fidem, super id quod in *Sum.* est. Tu es Christus, &c. There is Fides, and *quicquid* fidis, id quod d. *Sum.* est, &c. But by no meanes doth it long to *Petrin* person.

red

red a little before, professing to follow none but Christ. Therefore he tooke Peter for no such foundation.

§ 23. The last, and the least, is out of his first against Iovinian, *O vox digna petra Christi*, & speak worthie the rocke of Christ! But you may as well build Christ himselfe by this

Raisellus Archidiaconus, Redonensis, de Mardocho Episcopo, hic basili Ecclesia poudus portabit, apud Iacob. Sirin in notis ad lib. 3. & epist. 14. Goff. Abb. Viund.

deuise vpon Peter, as the Church of Christ. For as *Samanders* writes of the rocke of the Church, so *Hierome* calls Peter here; the rocke of Christ. That is, the fortress, and champion of the Christian faith, as *S. Ambrose* was called *columna Ecclesie*, *S. Iames* *κύριος ἰσχυρὸς τῆς ἐκκλησίας*, which is the title of the Church of Ephesus, wherein *Timothie* was to conuerse, rather then of Rome, as the Apostle bestowes it, and the * Archbishop of Ravenna, in one of the Councells, was honoured by the same stile. So cleane is *petra Christi* beside your purpose, either as too little, or too much.

* *Petrus Chrysologus*, vide cap. 8. huius, ex *Damasco*, eadem verbis, de *Iordane Archimandrita* Quid quod idem *Damasco* scrm. de *Defunctis*, vocat *Athenisum*, τὸ τὸ θεῷ κληρονομήσει, i. the foundation of the Church of God? Among communities, the Vniuersity of Oxford was called *Ecclesie fundamentum*, in the hearing of the King, and he disliked it not. *Paris Anno 38. Hen. 3. Quendam Magistris Oxoniæ, circiter nouem annis, &c.*

§ 24. Of *S. Chrysostomes* testimonie we haue said enough before to your first chapter. *Vertex* and *Princeps* is found too light. *Magister orbis* is not *Monarcha orbis*. And for all *S. Iames* his, *Be not many masters*, in this case many Masters were sent out into the world, whereof *Iames* was one. Yea *Chrysostome* himselfe, as * *Theodorus* entitles him. Nothing clearer with *Chrysostome* in the place you quote, then that all the Apostles had the charge of the whole world. *ἐν παντί ὡς αὐτοῖς τὸν ἀποστόλων*. You will tell vs, I know, of Peters ordinarie power. But in all antiquitie we finde no such difference. And yet another testimonie of *Chrysostome* we haue cited to you els-where, out of his Comment. vpon the Acts, affirming that *Peter did nothing, by way of authoritie, in ordering Church-businesse*. What can be plainer?

a *Theod. lapsus*
Referip. ad
Chrylost.
b *Hoin. 87. in*
I. h. in.

Adi. vnd. num.
44. co. *S. Chrysostome* (saies he) giues vs to understand, that where

§ 25. As for *Iames* his beeing onely Bishop of *Hierusalem*, as if that might disparage him in comparison of *Peter*, it was not because his power was narrower then *Peters*; (for

our

our Saujour confined not *Iames* to Hierusalem, but priuate election) but to shew that S. *Iames* abode there, as thinking his paines best employed in that place, *Peter* in the meane while traueilling farther into the world. In the 3. of *Ier.* 17. v. one would thinke Hierusalem the higher seat the Rome, besides that it was our Sauours prouince, as I told you, and so perhaps to be preferred in that respect. So farre is *Peter* from any excellence about *Iames*.

as S. Iames was onely Bishop of Hierusalem, and the countries adjoining &c. S. Peter had the charge of the whole But if we heare Bellarm. de Pontif. Rom. l. 1. c. 27. Ceteri Apostoli missi sunt ad certas provincias, Paulus ad omnes Gentes, sine certe provincia determinatione. Et ipse de se ait, Plus omnibus laboraui. At least, as Eutalius Diaconus (for so they write him) presat. in Epist. Pauli, Petrus & Paulus inter se partiti sunt uniuersum orbem: in which diuision Paul had the better euery way.

§ 26. I might passe by your argument out of the 44. Psalme, *In stead of fathers thou shalt haue children, whome thou maist make Princes in all lands.* Suppose first, that this were Monarchicall princehood, or a princehood of power, of maiestie, and of authoritie, which is nothing lesse: for *Ite* predicate carries no such commission. Yet then they were sent into all the world, *then* they were made Princes in all lands. But whatsoeuer it be, what is this to *Peter*? Is it not common to all, does it not extend to all? And not onely *Peter* is not designed to be *he*, but no one Prince magnified before another, though we should graunt the singularitie to be his, if anies. And shall all the Apostles now haue their successors? Shall all their authorities be conueied to after-comers? I had thought *Peters* onely had beene permanent. Yet here, of all, *Pro patribus tuis nascentur filij*; euery Apostle hath his sonne, his successor, and euery ones sonne is made a Prince throughout all the world. You will say perhaps it makes for temporall power in the Episcopall calling, though not for *Peters* successors in speciall. But to omit, that Princehood here is *regnare verbo*, and *regnare praconio*, in which sense *Virgil* saies, a diligent husbandman---*imperat aruis*, as a King at his worke, and in his calling, though homely; You may remember that *Chrysostome* and *Theodoret* turne it another way, to the Apostles succeeding the Patriarkes, not to the Bishops succeeding the Apostles. Though he that considers the tenure of the place, and how

Comm. in Actum.

Genebrard construes this both of all the Apostles, citing *Arnobius, Pro 12 Patriarchu natu 12 Apostoli*, and also of all the faithfull, who

are called *sonnes* (saies he) because begotten through the Gospel. And he addes, that they doe *gerere vices Christi*, (how will the Pope like this?) and that their Soueraignie here mentioned, stands in the imitation of the vertues and worthines of their suneffors. And lastly, this he calls *the eternall succession*. Genebrard, in *Psalm*.

Hesper, qui caelo lucet crudelior ignis,

Qui natam poscas complexu avellere matris!

Yet this for Christs sake, and for the great reward. Therefore it followes, *Then shall the King have pleasure in thy beautie, and in stead of thy parents thou shalt have children, even royall children, whome thou maist make Princes in all lands.* Whome we may construe to be the faithfull, and beleeuers in generall, who are *Kings & Priests*, Apoc. 1. a royall priesthood, (*S. Peter* himselfe calling them so) not the Apostles onely, or their proper heires, the Ministers. And to recall you to a place, Sir, of your owne citing before, *Esa. 32. Princeps dignu Principu cognabit, a Prince will disuise of things worthie of a Prince.* Their princehood then beeing thus, as I haue described, you must looke they should content themselves therewith, not moyle with temporall matters impertinent. Whereunto euen that perswades which you touch vpon soone after, in the same number, *viz. 44. that David saies of them in the 19. Psalme, Sonus eorum, their sound is gone out into all worlds, and their words (as you read it) into the boundes of the earth.* For by them they rule, by words and by sound, not by forcible engines. Whereas happily if the Pope should domineer no farther then his voice were heard, or his sound went out, *preaching* especially, not onely a bulls hide might measure out his territories, as they say of Carthage, but ere a taper were cleane burnt out, wee might get forth of his confines, with greater ease, I suppose, then *Pius quintus* his nephew did, when his Vnkle once discharged

1. Pet. 2.5.

1. 4. Inynd. c. 2.
num 55.

Masson in vita
Pij V.

charged him, in such a sort, vpon displeasure.

§ 27. Nought remains that I know of, to be cleared in this Chapter, but your doubtrie collection vpon the *Bishops* words: *If the twelue had a head to prevent schisme, as S. Hierome saies, or if a head may be appointed ouer a competent number, that he can conueniently prouide for, and the same endued with a power proportionable, as the Bishop graunts, much more had we neede of one, after the Church is so multiplied &c. to exclude the disorders which are likelier to arise betweene many then few.* To which I answer: That we are not so destitute of a Head, as F. T. imagines, nay of many subordinations of heads and gouernours, not without reference to a Principall, though we intertaine no Pope. The Deacons to the Priests, the Priests to the Bishop, the Bishop must be subiect to Christ, saies *Ignatius*, euen as he is to his father, and Pope he knowes none. *Dionysius* also will shew you how the Church is raunged, in his Epistle *ad Demophilum*, where he makes the *scala* thus: from *ἀρχιερεῖς* to *ἐπίσκοποι*, and so *ἀρχιερεῖς*, or *ἀποστόλων διάδοχοι*, and the *ἐπίσκοποι*, as they call it, or the last pitch, is in *οὐνολατρίᾳ ἀγίᾳ*, the *coordinate faithfull*, not one but many. So the prime in Christendome (for we denie not a prime) with his Synode of Bishops, as the Councells both of *Basil* and *Constance* would haue it, though the Iesuites repugne, may serue for that vie in the Church of God (not to call for *Constantine*) which *Peter* among the twelue. Though *Peter* was the apter to be trusted with that place (*principium actionis* onely, and the giuer of the onser) because a man *ἁγίου*, and so likewise the whole Colledge which he ouerlaw, neither that *seditions*, nor he *tyrannous*. But the Popes authoritie beeing extravagant in it selfe, and no way lawfull, his tyrannie is not abated by the increase of the Church, or multitude of people, as the *Adiocynder* disputes out of his hidden Politiques, but the more he curbes with it, the more cruelly he vsurps. And indeede whereas the *Bishop* made two exceptions against the argument from *Peter*, one from the number of the people to be gouerned, the o-

Epist. 7. quæ ad
Smyrnicen.

Apud Gelas. Cy-
ric. p. 172. ex e-
dit. Morel. per
Balsorem Ie-
suitarum Episcopus
habet locum capi-
tuli ecclesie post
Christum, presby-
ter Seraphicum.
Diaconus Cheri-
bicum No Pope
then but Anti-
christ.

See him ad lon-
gum, num. 40. &c
Moses and Salo-
mo, two famous
pattrenes of
gouernment in
Scripture, each

of them complaining of the great multitudes of people committed to their charge; (and yet but a handfull to the now Christian) maruell that Peter neuer did of his, if all was so entirely recommended to him, as they fable. See 1. King. 3. and Numb. 11. 14. As for *Quo ad hoc idoneum*, that is *Pauli*, not *Peters*.

Adioun Seeing that Peter was made head of the Apostles, 3. of the Church, the Bishop cannot denie the same authoritie to S. Peters successors, for the same reason, especially since the succession of all the Apostles is failed in other Churches, saving onely in the Church of Rome by our Saviours providence, &c.

* Homil 55. in Acta.

a Prefat. in Epist. Pauli.
τῇ τῆς παρ-
οίας προ-
δοξίᾳ.
Pro Lege Manil.

b In Athanas. τὸ ἐμὲν γινώσκον καὶ ἐμὲν δοκον. τὸ δὲ ἀπὸ τοῦ οὐνοῦ καὶ ἀπὸ τοῦ οὐνοῦ. And *Pertinax* himselfe in *Herodian*, lib. 2. ἐκ ἐν τῇ καθέ-
δρᾳ ἢ προεδρίᾳ, ἀλλ' ἐν τοῖς ἑσπέραις, εἰς αὐτὴν μὴ κατακύνει. Much more true in the *Episcopall* throne, then the *Imperiall*.

Primas, prefat. in Epist. Pauli, gives this reason why the Epistle to the Romanes is set first, quia scripta erat ad inferiores. I suppose it should be inferiorem, by

ther from the nature of the authoritie to be exercised, he onely smothers the one with the other, (saying, *Tyrannies are sooner practised upon smaller states*.) but answers neither.

§ 28. One thing more, and so an ende. Whereas our Aduersarie would bind the first place to Rome, by vertue, as he saies, of succeeding Peter, the chiefe of the Apostles, num. 38. to omit of Peters non communit at Rome, of which before, & sure

the Scriptures take no knowledge of his arriuing there, whereas S. Paul (saies * *Chrysostome*) entred Rome like a King, or a Generall after sea-fight, *quasi Rex post navalem pugnam atque victoriam, in regalissimam aulam istam ascendit*; nay, as he speaks in another place, the very fame of Pauls coming to Rome, composed matters, and put the citie in order. The like whereof *Tullie* rhetoricates of *Pompey*, and *Plutarke* reports as a truth of *Philopæmen*, that the opinion of his drawing neere, caused the enemies to raise their

siege: (to omit this,) *Nazianzen* wil tell him, that no promise of grace goes current with succession simply considered, and we are so farre from acknowledging the Prouidence, which he speaks of, in preseruing that Sea, that, to say nothing what wee haue groped with our owne experience, concerning the A-

postatic, not onely *Sedulius* an auncient writer obserues upon those words, Rom. 1. *Obedientia vestra divulgata est per totum mundum*, that the Romanes obedience was divulged throughout the world, *divulgata magis quam laudata*, rather divulged then praised, but the Apostle himselfe is thought to point at as much, both Rom. 11. *ἐν τῇ καὶ οὐ, εἰς τὴν σὺν ἡμῖν* thou shalt be cut off, euen thou for all thy priuiledge, and Rom. 12. *ἀγνοήσαντες τὴν ἑνὸς ἐν ὑμῖν*, that is, to the Bishop and all of that Sea, from

from

from time to time, viz. not to arrogate too much unto himselfe, that which fol-
 lowes. But that
 not to be wise in his owne conceit, as if he were that infallible helps but little.
 one, *petr̄ oporēt carē d̄ d̄i oporēt.* And comparing
 all the churches

to which the Apostle wrote, he makes Rome simply the worst And whereas now a daies they conceit it
 to be such an armorie of faith against all defects, he makes them so simple, that he saies, *nihil intellige-*
bant, They vnderstood nothing at all. As for their morall perfection, see *Saluian de gubernat. dei. l. 6. 7.*
Viciosis & impuris quasi germanit on quedam est Romanorum bonitum, & quasi mens atque natura; quia ibi
præcipue vicia, ubique Romani. Et ibid. *Omne impuritatis scelus, omni impudicitia in petulo Romani admit-*
titur, a barbaris vindicatur. Et, *Ausritia inhumanitas proprium est Romanorum pend omnium malum.* Et, *Indu-*
rauerunt facies suas super petram. This is the *super petram* that he acknowledges in Rome. And least
 you thinke he excuseth them from petuerle faith in the midst of so many morall corruptions, lib. 3. he
 saies, *Ipsa hæres barbarorum de ROMANI MAGISTERII prauitate fluxerunt.* See Bernard de *Consolat. Eu-*
gen. lib. 4. c. 1 & 2. *Quid tam notum seculi quam proteruita & falsus Romanorum &c.* at large. Yet of late a
 French parasite, *Flor. Ren.* praises that sinke, (which is the worle for continuance without all question)
 as the Paradise of God, and the dugg of heauen. For he saies it signifies *mamilla* in the Hebrew, chil-
 dishly enough. *De orig. her. l. 5. c. 4. num. 5. 6 &c.* One thing I allow that he obserues, that it was *ab initio ob-*
noxia incendi; alway in danger of fire since first it was a citie: that we may beleeue that one day it shal
 be burne cleane downe, as it is in the Reuelation.



To his fourth Chapter.

Basil, Nazianzen, Chrysostome, Au-
sten, their authorities; The BISHOPS Answer stands
 good against his friuolous exceptions. And of the eight Popes, who
 liuing in *S. Austens* time, exercised (as the Adioynder
 dreames) an Vniuersall and supreme
 authoritie.

§ 1. **N**ext are *Basil, Nazianzen, Chrysostome, and Au-*
sten. To the place of *S. Basil, De iudicio Dei, Ille*
beatus quicateris prælatus discipulis fuit, cui clauus
regni cælestis commissus; i. that blessed man (Peter) who was pre-
 ferred before the rest of the Disciples, to whome the keyes of the
 heauenly kingdome were committed, &c. he saies the Bishop hath
 answered nothing to any purpose. num. 5. in the ende. These are

namb. 2 ip/o sine.

Profat. Anchor.
Idem Origen. in
Matth. vide c. 5.
huius.

Maxson in Mar-
cello 2.

the crakes of this insolent patch; the very impatience whereof, were able to diuert any man from his busines. But how does he take away the *Bishops* answer, who yeilds him euen more then *S. Basil* saies in fauour of *Peter*, and yet still forsooth no *Monarch*, to returne his owne words, scoffing though he vse them, not ashamed now in plaine tearmes to plead for the *Monarchie* of spirituall men. I know *Bishopricks* haue beene called so, as by *Hilarie*, Pope, in his Epistle ad *Leontium*, but neuer in this sence. And so *Paschasius* (emong *Leo's* Epistles it is) finds a *Corona* in his great Patron, to wish honour and good successe to. But these are baubles. To the point in hand then. If the argument stand in BLESSED, that *Peter* was a *Monarch*, because called *blessed*, either by our Sauour, or *S. Basil*, to omit how many others haue beene called *blessed*, both men and women, in holy Scripture, (they reckon some seauen in all, I trow, of the feminine kinde) to whome no *Monarchie* was decreed; Et nos cum *Petro beati*, saies *Epiphanius*, and we are *blessed with Peter*, if we hold fast his confession. Nay, they say when *Bellarmines* vncke came to the Popedome, the times were so bad, that it was thought a man could not be Pope and saued, that is, Pope and *blessed*. Therefore what doth this argument from *beatum* on Gods name? But to omit this I say, the *Bishop* scanning *S. Basils words*, finds *Basil* the best opener of his owne meaning, both concerning the blessednes of *Peter*, and his beeing preferred before the rest, which is the firmer hold of the two, for you to trust to, if you be wise. For immediatly thus it followes in *S. Basil*. after πάντων προκειθείς, preferred before all, ὁ μόνος μαρτυρηθείς πλείον ἢ ἄλλων, καὶ μακαριθείς, that is, who onely was witnessed of more then others, and was pronounced *blessed* before others. Does not μαρτυρία and μακαρισμός now, limit προκειθείς, as the *Bishop* had said? Does not the honour that he receiued, to be witnessed of by Christ, as a little before he had witnessed of Christ, and our Sauours pronouncing him *blessed* in plaine termes, (which imports no *iurisdiction*, whatsoeuer you fancie) limit

mit his preferment in S. *Basil's* style? And though no such thing were in S. *Basil*, yet how many waies are there of preferment, besides making *Monarch*, or installing one supreme Prince of the world? Your selfe, Sir, can tell vs soone after very sawcily, *num. 10.* of this Chapt. that the King can shewe fauour to some one subiect, and yet not make him *Primate* of the prouince. So might *Peter* be preferred, and yet not made a Soueraigne prince, much more. Though the more I consider it, *προτιθεδς* is lesse then our PREFERRED in English. For he meanes, hee preferred him in voice & verdict, not in real exaltation, as they commonly take it. And that is it which the *Bishop* answered out of S. *Basil's* owne words: preferred, but how, quoth he? *μαγνὰ τὴν ἰσχυρὰν αὐτοῦ*, &c. Let vs looke into the third title of *Peter's* style, as it runnes in S. *Basil*, *Cui claves, &c. to whom the keyes of the heauenly Kingdome were committed.* But do you see how? Not onely the kingdome is described here, to be heauenly, not earthly, which *Peter* receiued the keyes of, (what is this then, I wonder, to temporall *Monarchies*, which the very place so counterbuffes, and yet they would faine establish, and establish from hence?) but how does it make for *Peter's* soueraigntie, since as the *Bishop* hath most pregnantly answered before, he receiued the keies indeed as *Basil* sayes, but whether for himselfe, or for the Church, *Basil* shewes not, *Austen* does. You say, you haue refuted this, and Cap. 2. I thinke we haue answered you. *Cum ceteris communicandas claves accepit*, sayes *Optatus* himselfe. Will you haue so many *Monarchs*, as receiued the keyes, that are afraid of two a little after?

§ 2. Your impudent putting of a *Monarchie* vpon the Pope, by your quaint definition, as you think at least, holds no water, and much lesse fire. *A Monarch is he* (say you) *that gouernes for the common good, not for his owne.* Let vs beleeue the Pope to be that single-hearted *Charitie*, *quarens non quæ sua sunt sed aliorum* (*aliorum* indeede too often, for the deuill himselfe giues ouer seeking his owne, if S. *Bernard*

ward say true) is this all that is required to make a *Monarch*? Is there no difference betweenne government and gouernement? Let *Gelasius* tell you, *de vinculo Anathematis*, to say nothing of *Chrysost.* a little before quoted, or hath not our Sauour himselfe, a *Vos autem non sic*, to spoile your definition, and to marre his *Monarchie*?

§ 3. I might tell you of *S. Basil* in this very worke, what respect God hath planted in vs to *Kings*, by the hand of nature, which respect you would so wickedly purloine from them, and carrie cleane away to the Popes, by peruerting

Idem habet *S. Cyprian.* tra. de idololorum vanit. Rex unus est apibus, dux unus in gregibus. Vide & *Hieron.* in epist. ad Rusticum, Grues unum sequuntur ordine literato. It is a scholler-like order to be subiect to Monarchy in the politike estate. Also *Chrysost.* most excellently, *Com in 13. ad Rom.* (which comment, vpon all that discourse of the Apologie, for obedience to Magistrates, though they be infidels, the Iesuites are so confronted with, as if it had beene purposely written against their new-fangle deuities) finds the like euident prints of Soueraintie in Bees, in Cranes, in flocks of sheep, &c. yea, in the bottome of the sea, among the fishes, & *ἐν ὅλοις τοῖς πᾶσι τοῖς ὄντινι.* Hence *Seneca* pethaps, l. 1. de Clemen. c. 19. *Natura Regem commenta est.*

6 On the other side, our Sauour Christ came into the world, when intrusion and vsurpation of Kingdomes was risest: as if his errand had been among others, to glue Monarchies their right, and to cut short the encroachers, sayes *Haymo. Halberstat.* conc. hyem. In Epiphan. Dom. *Quia enim deficientibus principibus ex Iuda, alienis & extraneis atq; falsis &c.*

the Fathers words about *S. Peter.* *I habeo scene a swarme of bees*, saies he, &c. But when he shewes what is answerable in the Church of God, to that which a King is in humane societies, he dreames not of a Pope to supplie the analogie, but of the word of God; that is our King (saies he) and the fall from that makes way to *Antichrist*: iust as *S. Paul* saies of the dissolution of the Empire, *Donec tollatur e medio τὸ κατ' ὄνομα.* That you may see by what meanes the Popedome thriue, namely by the fall of Princes, and what thriues with the Popedome, namely *Antichrist*, and the extinguishing of Gods word, which is our King, saies *S. Basil.* But I come to *Nazianzene.*

§ 4. And though I affect breuitie, yet *Nazianzenes* place I will set downe somewhat more fully, the rather because our man saies, *the Bishop thought some words as sore as a bile, and therefore set them downe in his margin indeede, but durst not touch them in his text*; those sore words. As if any would doe the one, I meane print them in the margin, that was afraid of the other, that is to speake to them in the text. For why might he not better haue left them cleane out? But heare we *Nazianzene*, & those words

at length. See if any thing could be brought to check them more. *De moderat. in disput. seruandâ*, ὁρᾷ τῶν χριστῶ μαθῆντων, &c. See'st thou of the Disciples of Christ, all high and worthy to be chosen, one is called a rocke, and hath the foundations of the Church entrusted to him, another is more loued, and leanes upon the breast of Iesus, and the rest brooke this prelation, προλήγουσιν. So that, whereas afore he argued out of S. Basil from prelatius est, we haue now prelation first of more then one. But proceed. *When they must goe vp to the mountaine, that he might glister in his shape, and shew his godhead, and discouer him that lay hid in the flesh, who go vp with him?* For all are not beholders of the miracle. Peter, and Iames, and Iohn, οἱ μετ' αὐτῶ ἄλλων καὶ ὁν-
 τας καὶ ἀριθμώμενος, which both were, and were reputed to be afore the others. Afore we had two προλήγουμενοι, preferred; nowe we haue three, καὶ ὄντας καὶ ἀριθμώμενος, that were, and were reckoned to be afore the rest. But who were with him in his agonie, and a little before his death, when he went aside and prayed? the same againe. Αὐτὸν μὲν ἡ τῷ χριστῷ προλήγουσιν. This is the order that our Sauour tooke in preferring. It followes. The rest of their comelinesse, and orderlinesse, how great? Peter asks this question: Philip that, Iudas that, Thomas that, another that, and neither all the same, nor one man all, but euery man particularly, and one by one; and as you would say, euery one thereafter as he needed. But of that what thinke you? Philip would say a thing, and dares not alone, but takes Andrew to him. Peter hath a question to aske, and sets on Iohn by a nodde. Where is surlinesse here? where is ambition? How could they more shew themselves the disciples of Christ, that meeke and humble hearted one for vs, a seruant for vs his seruants, and who in all things returned all the glorie to his Father, that he might shew vs an example of orderlinesse and modestie, which we are so farre from obseruing, that I would think it were well with vs, if we were not bold-hardier then all besides, &c. Now let F. T. plead for primacie from hence, and the pride that our Sauour suppressed in his disciples so long agoe. You see, that if our Sauour preferred one, he preferred more, and the name of preferment, serues them all alike, no better

of *Peter*; no worse of *Iames*, of *Iohn*, &c. So true it is, that the *Bishop* answered, of many monarchs, to bee pickt from hence, if any at all. But what say we to the words, as fore as a *bile*, That *Peter* had *sibi credita Ecclesia fundamenta*, the foundations of the Church entrusted to him? Neither does this prooue monarchy, nor supreme magistracie. It is nothing but an *exegesis* of what went before, that *Peter* was a *rock*, & not a *rocke* for nothing, but to build vpon, and to carry (as the rest doe, Apoc. 21. for I must not leaue vrging him with the *Bishops* answer, though I see it anger him) the foundations of the Church, though to him, more particularly confessing Christ, it was said also more particularly. But if this was the reward of his constant profession, as no man doubts, and the text most clearely shewes, to bee tearmed *rocke*, and withall hee confest in the name of the rest, as *Bellarmino* graunts, and the Fathers affirme, who sees not that this title must belong to the rest, to be *rockes* all, as well as he? and therefore the *Bishops* answer remaines most sound, that he is a *rocke* indeede, and beares the foundations, but with others. And so his instance vanishes, that a King may beare one more fauour then another, though he make him not so great an officer or prelate. For, as we graunt, the preheminence that *Nazian.* speaks, to haue beene yeilded S. *Iohn*, to leane vpon Christs brest, did come from greater loue then to *Peter*; so we denie, that *Peters* was a prerogatiue of iurisdiction, though it was the honouring of him in an other meet kind, answerable to the confession, wherein he out-stript his fellowes. For as he spake first, so the tearmes of honour first lighted vpon him, no authoritie, Sir. And to bee graced with those tearmes directed to him, was the particular preheminence that *Nazianzene* speaks of, answerable to S. *Iohns* leaning vpon Christs bosome in particular. Though it is true, that *Iohn* also signified for others, as wee shewed before out of S. *Ansten*, as well as in *Peter* the others were included, that allowed his confession. And truely if it be good arguing from the prerogatiues of *Peter* and *Iohn* in

Nazian-

De Rom. Pontif.
lib. 12. c. 12. ex
Chrysost. Hieron.
Et Aug. Petrus
pro omnibus locu-
tus est. Adde
Cyprian. l. 1. ep. 3.
ad Cornel. Petrus
vniuersus pro omnibus
loquens, & eccle-
siae vniuersi respon-
dens.

Cap. 129. 25.
26. &c.

Nazianzen, the one to be called a rocke, another to leane vpon our Sauours bosome, I see not but *Iohn* excelled *Peter* herein. For his honour was reall, *Peters* verball (hitherto) though I knowe that Christ makes all good in the ende which he promises. *Peters* doubtfull, and subiect to expositions; *Iohns* cleare, euident, and ocular. *Peter*, you say, was the first stone in the foundation after Christ, but *Iohn* wee see, immediately leane vpon his breast; which breast, if it be, (as certainly it is) the foundation of the Church, is not this a type, who hath the greater interest therein of the twaine? But your way should haue beene, if you had not been that fumbler, to haue argued thus out of our graunts; That all the *Apostles* were the foundations of the Church, and *Peter* had the foundations committed to his charge, as *Nazianzene* saies, therefore *Peter* was made gouernour of the *Apostles*. As if *κενὸς οὐδ' αὖ τὸς θεμελίους τῆς ἐκκλησίας*, were any thing but the exegesis of a rocke, as I said, ordained for building, it selfe the foundation, and carrying the foundations as you would say; *ἐν αὐτῷ οὐκ*, an visuall scheme. Which was the cause that the *Bishop* medled not with that *bile*, hauing said enough to it in the word *Rocke* before. But suppose *κενὸς οὐδ' αὖ* made a distinct sense, wil you say they were committed to him to bee gouerned? Does the earth gouerne the heauens and all, because they are in a manner founded vpon it? What preposterousnesse is this? or what faith is there in him, that would so falsifie the very word of faithfulnessse it selfe, *κενὸς οὐδ' αὖ* I meane, in his 8. numb. where he deflects it to gouernement, all too vnseasonably?

§ 5. As for *Chrysostome*, which is the next, neuer any thing so ridiculous, as he shewes himselfe there, in defending the Cardinall. Onely the Cardinall owes him so much the more, for doing him seruice, in so desperate a cause.

Tanto plus debes, Sexto, quod erubui.

Mat.

Homil. in Matth. 55. Cuius pastor & caput homopiscator, speaking belike of *Peter* and the Church; that is to say, whose

ῥε-σως.

captivus pastor:
non Recipitur: as
the Papists
would. Vide fo-
siph. l. a. contra
Aquinum.

It. from. epist. ad
Magnum.

* Apud Theod. in
Eccl. iust. l. 5. c. 4.

* At least Mar-
tinianus conten-
ted to marrie a
maid called
Maxima, which
you may do well
to see Mr F. T.
whether you
will allow to
Church-men, or
not: though we
heare you haue
taken this li-
bertie to your
selfe, whatoe-
uer you are.

Pastor and Head a fisherman is. Though to be a Pastor of the Church, is a small title in S. Peters stile. For first, a pastor is a word of reproach, and basenes, if we beleue S. Basil. Orat. is Μαυρίλα, and yet transferred to Church-vses, it is nothing singular, but comprehends, whome not? both Apostles, and others. *Dedit quosdam pastores*, Eph. 4. *He gave some to be Pastors*, and to what ende? Not onely *eis κατάστιμον*, to keepe them right that are once conuerted to the faith, but also *eis ἐκδοσὸν*, to gaine them that are without, (*Aquinas* so distinguishes them vpon the place) which the Papists would make to be the Popes proper care, to set men on worke to conuert the infidels and vnbeleeuers. But here we see it is common to *collegium pastorum*, to the many pastors, not to *unus pastor* onely, Eccl. 13. or to the master of the assemblies. Euen as *Demetrianus* of *Alex.* sent *Pantenus* into *India*, to conuert the *Brachmanes*, into *India* *Athanasius* sent *Frumentius*, *Sozom.* l. 2. c. 23. * *Meletius* sent *Stephanus* into *Germania*: S. *Austen* of his owne head writes to the *Madaurense*s, to conuert them from *Paganisme*, Epist. 42. *Victor Vticensis* yields vs another example hercof, lib. 1. de persecut. *Vandal.* which I will set downe somewhat at large, because I am fallen into this argument. *Martinianus* (saith he) *Saturianus*, and two more brothers of them, beeing sold by *Gensericus* that cruell tyrant, tooke *Capsus* King of *Mauritania*, keeping his Court in that place of the wilderness, which is called *Caprapicti*, what by their preaching, what by their lining, (and yet but * lay-folke, for so much as appeares by the storie, and moreouer sold for bondslaues, whereas the Iesuites thinke that pietie can finde no worke to doe in captiuitie, but hath her armes and her legges chopt off, as *Salomon* saies in another matter, onely exercising her selfe in a pleasurable estate) *talimodo ingentem multitudinem gentilium barbarorum Christo Domino lucrauerunt* (so speakes *Victor*) *ubi antea nulla fama Christiani nominis erat divulgata*: i. gained a great multitude of Gentiles and Barbarians to the Lord Christ, where before the Christian name was not heard by fame. And all this they effected,

fected, afore they had helpe from Rome; afterward they sought, and found there, as reason was. TVNC DEINDE COGITATVR *quid fieret &c.* So as Rome it selfe did not presently come into their minds for this matter, but that other places might haue afforded the same aide at neede, and like enough vsually so they did. This *Viitor*. But now, as I was saying, and to returne to the authoritie quoted out of S. *Chrysostome*: Whatsoeuer become of *pastour*, which though we finde not where he quotes it in S. *Chrys.* yet with all our hearts we ascribe to *Peter*, (I would he could keepe there; God appeared to *Moses*, *ὁ δεικνύων*, *ἀλλὰ ποιμαίνοντι*, not contending, but keeping sheep, saies S. *Basil* where before, but the Pope he hath left the one for the other) yea and *ecclesia pastor*, *pastour of the Church*, of the *Catholique Church*. (So *Clemens* makes all Bishops, *Constitut. lib. 6. cap. 14.* much more then, an Apostle.) What saies he to *caput*, that *Peter* is head of the Church, which we finde not in the Greeke? You shall heare his answer, & *cum riseritis ineptias hominis*, then thinke as you list, for my discourse will soone be at an ende. I answer (saies he) that though they num. 13. be not now in the Greeke copies, which the Bishop hath seene, yet it little importeth, seeing that the Latin translatour found them, as it is most probable in the Greeke copie, which he followed, and S. *Chrysost.* saies as much in effect, both there, and in other places. Number the absurdities. First, not now. Belike then heretofore they were in. Who tooke them out? you shall heare his owne guesse, num. 18. Either the Grecians themselves in the time of their schisme from the Romane Church, or perhaps some of our late hereticks, who haue taken upon them (TAKEN UPON THEM) to print the Greeke in these daies. Perhaps, saies he, so doubtfully he speakes, and perhaps neither. But if the Printers of these daies haue pickt them out, why shew ye not some ancienter copies at least, that haue them? Not any (say you) which the Bishop hath seene. Hath any then, trow, that your selfe hath seene? or that the Cardinall hath seene, or any other? If they haue, why doe they not name them,

So cap. 1. huius, Alitate not finding the vncertaine Epistle of Pope John in some ancienter copies, suspecte the heretiques (as he calls the) so haue raced it out.

them, why not produce them? Not onely none hath them, that the *Bishop* hath scene, but shew you which of all hath not beene scene by the *Bishop*, that we may beleue they are yet extant in some other copies. The rather, because the *Cardinall* alleading the same place in his controuerfies, *de Rom. Pontif. lib. 1. c. 25.* cries out by parenthesis, as if he had cause to triumph, *Ecce nomen capit is Calvino inaudisum*, be-hold the name of Head which *Calvin* neuer heard of. And the Gentleman by the way, as offended with our mens ambitious forwardnesse forsooth, calls it *taking vpon them*, to print the Greeke Fathers. *"You take too much vpon you, Moses and Aaron*, said they of old, or as *Dauids* brethren, *"We know thy pride*. For our defence would not be taken, although we should say with *David*, *Was there not a cause?* Belike they should haue tarried till *F. T.* would haue giuen the onser, the signall to the battell: as no man among the ^b *Persians* might shoote the deare, till the King had begun. But how if the man be so modest, that we should haue staied, God knows how long, to our no small disadvantage, ere he had presumed to venture vpon the worke? Shall it notwithstanding be called arrogance, or precipitation, in our men, or *taking vpon them?* *Crasse pudet me tui, ô stultos Cottas &c.* I am sorie for *Eton Colledge*, and my honourable and worthy friend *S^r Henrie Savile*, that he vsed no more aduise afore his setting forth of *Chrysostome*, but rashly so precipitated into a worke, not for his mowing, without the Popes leaue. But this complaint comes all too late now. And no force. Yet the *Latine* translatour found them there, as it is most probable (you say) in the auncient Greeke copies. Why not you rather foisted them into his translation? or, what if he were false and partial to your side, as you said euen now, the *Grecians* were to theirs, and so put them in where he found them not? Shall we not therefore be iudged by the authentickall Greeke copies? And yet, alas, poore *Grecians*, well may I pitie them; vpon whome (as gardeners set rue by roses, for these to purge all their venomous qualities vpon the other, to whome such noysomnes is but naturall; so now)

In like sort *Fo-rumund. Remund. de orig. herespart.* 1. shews himself very much offended with those of our Diuines, that translated Greeke authors, either historians, or dogmatists, &c.
^a Numb. 16. 1.
^a 1. Sam. 17. 28.
^b Briffson, in Per-sicis.

Cic. in Pis.

Plut.

now) as if they serued for nothing else, other mens faults and escapes must be deriued. And shall that be called *Chrysostome*, in the trying of the question betweene the King and the Cardinall, which is no where to be scene now but in the Translatour of *Chrysostome*? But the last excells. *Though it be not extant totidem verbis, in the place quoted by the Cardinall, yet in effect and substance it is to be found, you say, both in that Homilie and else-where.* Who euer heard such paltring as this? The words must be brought, and when they are not to be found, the sense must serue. So a man may say, that the *deposition* of Kings, and worse too, is authorized by the Apostle, *Hebr. 7. 7.* not that he speaks a word to that purpose, but, *minor à maiori benedicitur*, this prooues the superiority of Priests to Kings, in a Iesuits construction, and therefore *interficietur*, or *deturbatur*, and what not? Is this to giue vs the sēse for the words? the *spirit* for the *letter*, quoth you? or do you so maintaine godlines in the power of it, *Tir. 1?* And yet supoose this were right, where is the *sense*, or the *substance* that you talke of? If in other places of *Chrysostome*, why are not those places quoted at the first? why doe you choose to dwell vpon a counterfeit one? Are you not ashamed to runne gadding thus vp and downe, first from words to sense, then from one place to another, to make your lamps to shine with *borrowed oile*, beg'd rather, nay *stolne* apparantly, after the thrones are set, and the ludge is come? On the other side, how direct is the *Bishop* in his proceedings? how square, as I may say, and exact euerie way? Hath hee not satisfied the Cardinall to the very last farthing, and paid the score which he brought to conuince the King withall? His *MAIESTIE* calls for the Fathers of such a compasse, to disprooue him. And you see howe they are brought, not onely speaking by an interpreter, and not the faithfullest neither, whereas there should be no compromising at all in so serious a canvase: but no tinker in his kettleworke was euer more fowly foyled, then he in avouching the Cardinals quotations. *Lyсандers* two skins

And indeede
Pope Nicholas
argues to in
good earnest,
out of that
place, from Be-
nedicatur to Ma-
ledicatur. Ep. stand
Michael Imper.
Tom 3. Conc. Sar.

to patch the one the other, so he his words with senses, may one text with another, is the most naturall representation of his dodging here. In so much, as if I should not answer a word more in the behalfe of the *Bishop*, yet you see how he hath performed as much as he vndertooke, namely, to maintain the kings challenge against the Cardinal, about the iudgement of the Fathers within such a space, and this fellow cannot refute him without such shamefull shifts, as lay him open to more disgrace. Yet to two places I will say somewhat, for the other are not worth the while.

I § 6. Out of the Homily aforesaid, *Peter was a diamond, Jeremy a brasen pillar, or an iron wall.* And which meant *Chrysost.* for the stronger of the two? or did he meane to magnify one about the other at all? yet you should speake to their *authoritie*, and let their *constancie* alone. Their *vertue* is one thing, their *place* another, howsoever how confound them. Vlesse you thinke, that because with you *place* goes for *vertue*, (witnesse *Hildebrande in Dictatis*) therefore with them *vertue* may inferre *place* too, which is nothing so. But let vs heare the rest. *Jeremy was set ouer one nation, Peter ouer the whole world.* And what is this, but the difference of the old testament and the new? the field and the garden? *fons signatus* Cant. 4. and *fons patens or reclusus* Zach. 13. the breaking downe of the partition-wall, Eph. 2. the rending of the vaile, &c. I hope euery minister in the new testament, not *Peter* onely, hath not the land of *Palestine*, which might be *Jeremies* limitation, but the latitude of the whole world, to deale with. Yea it is your owne doctrine, c. 2. numb. 30. and § 2. that as farre as the Church reaches, (which at this day reaches through out the whole world,) the office and function of euery minister may extend. But the Apostles specially, betweene whome and *Peter*, herein, there was no odds, whatsoeuer difference there might be in their prouinces, as they parted them among themselues. Yea, but *Peter* might haue chosen *Matthias* Apostle without communicating with the rest, for which you quote *Chrysostome* hom.

3. in Acta. *Quid? annon licebat ipsi eligere? Licebat, & quidem maxime, &c.* And againe in the same place, *Quam est seruus? quam agnoscit creditum à Christo gregem? Might not he chuse? yea verily he might.* Then: *How fervent is he? how doth he acknowledge the flocke of Christ committed to his charge?* No doubt he regards the flocke of Christ, in speaking first in the congregation, about the choice of an Apostle, which much concerned the Church at that time, not to be destitute of a pastor, in the defect of *Iudas*. And this was *græ creditum*, which *S. Peter* so regarded, not the Apostles his flocke, as you would faine haue it: as if he were their Tutor, and they his pupills, (as you were wont to appoint our King his Tutor, *Nos tutores Regibus misimus*, right Romanes:) but the flocke which he regarded ioyntly with the Apostles, was the Church in generall, whose benefit he provided for, in calling the company together, for the choice of an Apostle, *Iudas* beeing remooued. And *S. Chrysost.* saies but so, as your selfe English him. *How doth he euery where speake first? προήγορε ὁ ἁγίος πᾶσι ἀρετῆς ἐνεκα*, *Euseb.* l. 2. c. 13. Not for any *authoritie* then, but *ἀρετῆς ἐνεκα* for his *vertues* sake. And what order can you imagine, where many meete, vnlesse one speake first? then, why not *Peter* he, and yet not superiour to the rest? As for *Peters* power to chuse an Apostle of his owne head, it is maruaile it should so be, since *Bellarmino* giues him not power to chuse the *Deacons*, (much lesse then the *Apostles*) without consent of the multitude, holding it to be enough that they were not chosen against his will, nor without his assent. *de Pontif. Rom.* l. 1. c. 16. In the chusing of *Matthias*, we finde no lesse then an hundred and twenty to haue come together. *Act.* 1. 15. whereof some were women, v. 14. of the same: and not *Peter*, but the *lott* settled it vpon *Matthias*, v. 26. What then saies *Chrysostome*, whome you quote, that *Peter* might haue done this alone, and of his owne authority? You quote him lamely, which you object to the *Bishop* about *Cyrill* and *Augsten*, but how falsly, we haue shewed.

Polydor. Virgil.
Anglic. hist. l. 11.
in Hen 7.
Cic. de finib. 5.

The next words in *Chrysost.* confute you plainly, if you had durst to alleadge them. Ἄλλως δὲ, καὶ προῦμαλ' & ἀποστ' ἢ ἰδὲ. And besides (saies he) he had not yet received the holy Ghost. Doe you thinke then, that *Peter* might haue chose the Apostle by authoritie giuen him from our Sauour Christ, to whome Christ had not yet giuen the gift of discerning, or the holy Ghost to direct him? where is your axiome, that you can braue vs with elsewhere, *Qui dat formam, dat omnia consequentia formam?* or where doe you finde God to allow the ende, without meanes sufficient to archieue that ende? We are therefore to vnderstand, that if *Chrysost.* say (as he saies but at vncertaine) that *Peter* might haue made the Apostle himselfe, he might vpon presumption of the multitudes goodwill, who would not haue contested with him in such a case likely, as honouring him for his vertue, &c. In which regard he commends, to vs the meeknes of thote times, for our imitation, and as he saies, that *Peter* did nothing ἀρχικῶς nor ἀποστ'ικῶς, so he maruels that *S. Iames* would not interpose a word, beeing at home as we would say, and Bishop of *Hierusalem*, where this assemblie was held. Neither lastly doe I see, how, *ita constituendi par omnibus habebat*, can so handsomly be drawne out of *Chrysostomes* text, καὶ οἱ ὅτι ἐκείνου πάντων ἀρχὴ τῶν καλίστων, which is the commoner reading in the greeke copies, and denies it rather. Thus much of *Chrysostomes*.

§ 7. About the place of *S. Austen*, *serm. 124. de Temp.* I haue touched before in a word or two, your notable ignorances, with no lesse malice, which you bewray in the misconstruing of the *Bishops* words. *Componit salutem, & medicorum filij, & Es si omnes, non ego.* You complaine in your 10. Chap. of the obscurenesse of the *Bishops* style, and he seemes to you σκληρὸς at noone day. I beleeeue it verily, your apprehension is so good. *Senecaes* foole said, the house was dark after her selfe was fallen blind. And *S. Paul* afore his conuersion, was dazeled with the exceeding lightsomnesse, as

S. Chry-

Cap. 7. num. 40.
Qui dat esse. &c.

Ita pascit.

S. Chrysostome notes most excellently : but soone after hee saw clearest vpon his eye-sights taking from him. An image of the Papists (specially our English) that are offended with nothing more then the abundance of that light, that shines in their country at this day, whom a little of the old darknes perhaps would reduce to their right mindes ; as mad folks are tamed (they say) with withdrawing of the light from them. But omitting complaints, *quæ ne tum quidem grata, cum necessaria*, what say you to the answers to S. Austens place ? Three exceptions did the Bishop take vnto it. First, that it was cited out of a doubtfull worke. Secondly, that it mentioned but a crazed head, and therefore not to be brought for honesty sake, to prooue Peters primacie, which another would disprooue it by rather. Thirdly, that S. Austen, not in a sermon de Tempore, but in a lawfull Synod, cures this head, by confining him to his bounds, and restraining appeales from beyond the sea, which you brooke not. The first of these is confirmed diuers wayes. One, that the title of those Sermons is not sincere, neither giuen by S. Austen at the first, nor yet knowne by that name diuerse hundreds of yeares, after his death. And if S. Austen wrote no *Sermones de tempore*, why should we yeeld, as to S. Austens authoritie, to that which is quoted by the name of *de Tempore* ? Yet you say, they are taken out of other his works. Let those workes then bee quoted by their owne names : let euery witnesse appeare in his owne likeness. The Emperour would not trust the man that had dyed his owne beard, hee suspected falshood by such small tokens. And where the name is counterfeit, what credit can there be either in the man, or in his verdict ? Does not such an one rather professe that he meanes craft ? *Innominatus habetur pro nullo*, is the axiome of the law. And why not then peruerse *nominatus*, much more ? Besides, you haue so chopt the number of these Sermons, yea the substance too, now adding, then diminishing, sometime amplifying, and then againe withdrawing, in your diuers editions, that no *Euripus* more vncertaine to build faith vpon. And yet these you bring

Ser. 4. in apost
Paul. rom. 8. Ne-
mo head v. dicit, nisi
qui patris cœlestis,
exemplo Pauli.
Clay, 5. 1.

1

2

3

1

1

Quia barbam ca-
piti tinxerat sic-
cario remanebat cum
de colli egro iudi-
cium Platan apo-
thegu. at Philip.

2

3

forsooth to confute his **MALISTIE**, and to disprove his challenge. For where you say, *they were so called and culled out from the rest, for the ease and commoditie of the Readers*: I see not what more ease can be in giuing them a false name then a true, or what commoditie can arise from hence to the Reader, vnlesse to be abused and deceiued, be a commoditie. Yet such are the commodities, I graunt, that you Iesuites deale in, when you set forth Authors. But lastly, the Sermon it selfe, bewrayes it selfe, to be none of *S. Austen*. As what thinke you of that clause in the latter end of it?

Agnouit enim sibi ut homini peccati irrepsisse perniciem, quod totum hactenus ut memini diuinitus procuratum est. Haue you so lost your smell, as not to discerne betweene this, and the true *S. Austen*? I say nothing of that which followes, which no wise man but would abiure for *S. Austen*. *Videte quemadmodum exigua culpa permittitur subiacere tantus Apostolus*: (first, who euer called this *exigua culpa*, to denie our Sauour? which *Bellarmino* himselfe, when he excuses all that may bee, cannot denie to haue been a most horrible trespassse.) And againe, *ut emendatus elationis vicio atq; correctus*. Did *S. Austen* euer say, *emendatus vicio*? The rest is as good, but I spare. Yet, *Quemadmodum eum dominus tui causa patitur circumscribi delicto*, would not bee passed ouer. I leaue it to your thinking. In the same sermon, hee makes *Peter* to haue been a *stark Pelagian*; *Per solam liberum arbitrium, non addito dei adiutorio, promiserat se pro Domino mortuum*. And yet you bring this to prooue *Peters* primacie, and Lordship paramount, ouer the whole Church, for direction sake. As for your sleeuelesse shift, that *S. Austen* wrote Sermons of the *solemnitie* of the yeare, of *Saints* dayes also, &c. so hath the *Bishop* preached as much as any, of the yearly festiualls, (and long may he I pray God) yet he neuer thought he had made sermons *de Tempore*, till you told him so. The thing no doubt is auncient, for the substantiall object, to solemnize the appointed times of the yeare, as the *Quadragesima*, or the *Ascension*, or the *Natiuitie*, and

De Rom. Pont.
l. c. 28.

The Pope an
Necessitie.

4

the

the like, which you instance in, with futable sermons : but *Sermones de Tempore*, is too short a name, though we take in *de Sanctis* too, to comprehend all, fith there were many more Sermons made, both by *Austen*, and others, vpon ordinarie Sundayes, which are reducible to neither part of the afore-said diuision. As for that you alledge out of *Possidius*, that *S. Austen made sermons in vigilijs pascha*, vpon Easter eue, whereaf this, you say, was one in all likelihood, beeing made on the Wednesday before Easter, is it not as mad as all the rest, or shall we thinke it likely, that Easter eue fell vpon the wednesday before Easter? What confidence hath the Iesuite, that would bore such holes in his Readers nose, and paint his face, while he lies broad awake? Yet numb. 56. of this Chapter, you find that which vvas 14. yeare after the time, as fit as the Eue, you say, to the holy day, belike that we may beleue you the rather here, of three daies distance between the Eue and the Feast, vwhen at another time the Eue fell out iust 14. yeere, you say, afore the holy day. And so much to iustifie the *Bishops* first exception.

s. 8. To the second you answer, that *Bellarmino* had no reason to be greatly ashamed of the place that mentions *Peters* frailty, for euen that confirms his primacy most wonderfully. How so? For hauing had tryall of infirmities, he was so much the apter to succour others, or to shew compassion to others. Truly I doubt not, but *Peters* fall made him the tenderer-hearted to repenting sinners, yet not so much in his particular, or for any primacie, as representing the Church, and the whole bodie of the ministry, as you were told out of *S. Austen*, de *Agone Christiano* c. 30. Else onely Popes should bee tender hearted. Though *S. Austen* also in the place, that you newly quoted, *Serm. de Temp.* 124. saies it fell the rather vpon *Peter*, because he was a fierce and a cholericke man, (not onely feruent as others call him) as his practise shewed vpon poore *Malchus*, and therefore it was meete he should be abased so. How soeuer it be, the *Bishops* exception to the Cardinal is very good, that a better place

II

would haue beene brought in all reason out of S. *Ansten*, so copious an author, to prooue *Peters* headship by, then that which implies the crazines of it, euen before we are shewed to what vse the soundnes of it serues. Neither does the *Bishop* argue, as you wickedly slander him, that *Peter* by frailty denyed our *Sauour*, ergo he is not head of the Church. And yet it were as good as *Bellarmines* argument, and better too, which you vse in this place, that his headship is confirmed, or established by his fall. As if none could fall any whit fowly, but from the height of supremacy over the Church. Was it nothing to fall after his exaltation to the Apostleship, after other graces which he enioyed not a few? Did not this make our *Eumychus* his fall the more dangerous, that he tumbled downe euen from such a window? That you may see how many primacies were in *Peter*, as it were stories in a building, though no such monarchicall preheminence ensue: which primacies the *Bishop* neuer denied. And if *Peters* gentlenes, which he learned by his fall, reach no further, then to assoile offenders vpon their repentance, as I see not what other you here ayme at, you know that office belongs to all *Priests* in generall, as well as to the head of *Priests*, and therefore no *Popedome* followes from hence any way at all.

§ 9. To your place of S. *Gregory*, hom. 22. in Euang. that our Lord intended *Petrum* *preferre* *cuncta* *Ecclesia*, we returne S. *Greg.* l. 4. in 1. Reg. cap. ultimum, that Paul was made *caput nationum*, where *caput* is more then *preferri ecclesie*, sith euery minister is set ouer the Church, as we haue often told you, *Qui vocatur ad Episcopatum, vocatur ad seruizium totius ecclesie*, saies *Origen*, hom. 6. in *Esaiam*, each *Bishop* is seruant to the whole Church: as otherwhere, *Ad imperium vocantur totius ecclesie, qui Episcopi creantur*. *Goffrid. Trakt. de Ordin. &c.* for the sense is all one, and euery where you see the latitude of their bounds; and in a word, they are nothing but circūlocutions of their Apostleships both *Pauls* and *Peters*. Lastly, you abuse the *Bishop* intolerably,
in

As the seruice
of God is the
truest libertie,
so the ministers
regiment is but
seruice.

in saying he taunts at *Peters* fall, who is of another spirit, and knowes that Saints can, *pugnare de genu*, or as *S. Chryso-* Seneca.
stome saies, ἀμύπητα τὰ ἐπὶ ἀγίων πλῆματα, *The Saints are glori-*
rious euen in their falls : but he refutes *Peters* proud vaunt,
Etsi omnes non tamen ego, by his owne experience, which is
 lawfull to doe, I meane to take downe the confident and
 the ouerweener with a sober gleeke, as euen *Aristotle* can
 teach you, *Eth. 4.* and elsewhere. So much also of his se-
 cond exception.

*Arist. Rhetor.
Cic. de orat. 3.*

§ 10. It is long before he will vnderstand the third, as
 hauing no mind to it, loath to come at it. It stands in this.
 That *S. Austen*, not a counterseit Sermon of *Austens*, but him-
 selfe in person, and sitting in Councell, neither flourishing before
 the people in a bastard homily, about *Peters* prerogatiues (which
 we must tell you again & again, are not straight the Popes,
 though you presume so,) but consulting most aduisedly in an
 assembly of Fathers about the Bishop of Rome, (which is the
 man in controuersie, and against whome our plea lies, not
 against *Peter*.) I say, that *S. Austen* consulting about the
 Pope, and his authority to heare appeals, in a councell of *Afri-*
ca, is not fearefull to censure them with excommunication, as ma-
 ny as shall appeale beyond the sea, that is to Rome, saies *Balsamon*,
 that is to the Pope say we, and you will not denie. Which
 how could *S. Austen* and others haue done, I would faine
 know of you, if they had beene perswaded of his vniuersall
 power over the Christian world !

3

§ 11. Here you cast mysts, and fogs, and raylings. But
 passing by them, as the Moone does by the barking of a
 curre-dogge, let vs take you as you lie. You deduct three
 points from the *Bishops* words, as you say, and you call them
 three lies of his, in little more then three lines. Visuall modestie,
 but let vs view your parts. The first, That the Pope had no
 further authoritie, but ouer the Church of Rome in *S. Austens*
 time. The second, That no man might appeale to Rome, out of
Africk, in those daies. The third, That *S. Austen* neuer acknow-
 ledged those three Popes, *Zozimus*, *Bonifacius*, and *Celestinus*, to
 be

be heads of the Church, and yet cured S. Peters disease in them. The first, say you, will be cleare by the discussing of the second and the third. But how if the Bishop neuer affirmed the first? neither is any such thing to be gathered out of his wordes? What needes your second and third to refute this? Why rather doe you not bend against the second, and third, for their owne sakes, to shew that all Appeales were not cut off, by the Fathers, out of Africk to Rome, or that S. Austen cured the swelling disease in the Popes aforesaid? Does not this shew, that you neither want impudence, and yet want matter? since the Bishops words, that may sound that way to your first proposition, are only these, *If neuer he be healed (viz. the Pope) let him be head of the Church of Rome, as he was in S. Austens time, but let no man appeale, &c.* And is this as much as that the Pope had no authoritie ouer more then Rome? whereas the Bishop neither denies his Westerne Patriarkship, nor otherwise the great sway that he might iustly carrie throughout the rest of Christendome, out of the eminencie of his place, especially if ioyned with vertues answerable, though still his Diocesse were but particular. But as for Appeales, what more plaine, for the proouing that S. Austen censured all such Appellants out of Africk to the sea of Rome, with excommunication, then that which we read in the Council of Milevum, *Can. 22.* enacted both by him, and diuers other Bishops there? *Whosoener shall think fit to appeale beyond the Sea, let no person within Africk receiue him to fellowship, or to communion.* First therefore you turne away, and will not vnderstand, till diuers sections after, any such Canon or Councell, but tell vs of a letter written to Pope Celestine by the African Bishops, which, you say, was petitorie, but containing no Decree nor demand, as altogether resting in Celestines pleasure, whether he would graunt it, or no. I will set downe the words, that the truth may be seene. Though this I must premise, that it was nothing vnbecoming the holy Fathers, to vse reuerēt termes, euen of petition and request to Pope Celestine, when they sued

Cic. saies of one,
*Quod nondū potest
teplate poterat ob
tinuit authoritate.* So as power &
authority go not
alway together,
though the Ie-
suit confound
them.

sued for no more then their owne right, as the Apostle S. Peter, and diuers others in the like cases, *I beseech you brethren, abstaine &c. Sapientem omnia prius quam armis experiri decet*; it is the old saying: and, *Responsio mollis frangit iram*. So here, *Stricte exigo, & stricte precipio*, is for the Pope to his Catholiques, whome he makes conies. But the words are these: Our due salutations remembred, and done: We entreat, and earnestly pray you, that hereafter you will not lightly giue audience to those that come from hence to you, neither any more receiue such to the communion, as we excommunicate: because your Reuerence shall easily perceiue that order taken by the Nicene Councell. For if there appeare a prouiso for inferiour Clerkes and lay-men, how much more would the Synode haue the same obserued in Bishops, that beeing excommunicated in their owne Prouince, they should not be suddenly, hastily, or vnduly restored to the communion by your holinesse? And likewise your holines must repell these wicked refuges of Priests, and other Clergie men [to Rome,] as becommeth you: for that by no determination of the Fathers, this is derogated from the Church of Africa: and the Nicene Canons doe most evidently commit both inferiour Clergie-men, and the Bishops themselues, to their owne Metropolitans. No doubt they most wisely and rightly provide, that all matters should be ended in the places where they first arose: neither shall the grace of the holy Ghost be wanting to any Prouince, by the which equitie may be grauely weighed, and stouly followed, by the Priests of Christ, especially whereas euery man hath libertie, if he mislike the iudgement of those that heare his cause, to appeale to the Councells of his owne Prouince, or to a generall Councell. Or how shall the iudgement ouer the Seas [at Rome] be good, whereto the necessarie persons of the witnesses, either for sexe, or for age, or sundrie other impediments, cannot be brought? FOR THAT ANY SHOULD BE SENT [as Legares] FROM YOUR HOLINES SIDE, VVEE FINDE DECREED BY NO SYNOD OF THE FATHERS.

§ 12. And be here no words, but supplicatorie, wil you say? When they vrge so vehemently, that the Nicene

Council tooke order to the same purpose, that causes should not be remooued from place to place, alluding to the 5. Canon of that Councell, and to the latter end of the fourth, doe these men thinke it is a matter of meere graunt, or wholly depending of the Popes pleasure? when they call such a refuge, a *wicked refuge* of them that runne to Rome, doe they not shew what opinion they conceiue of it? Is it in the Popes power to license *wickednesse*, or if it bee *nowe*, was it so *then*? Nay, when they say hee *must* repulse such stragling clients, is *must* a word for suters and suppliants? when they tell him in the same passage, that *it becomes him* to stop such holes, that wretched men would creepe out at, doe they not plainly declare, that they haue more confidence in it, then in a meere sute or petition onely? yea, when they vrge againe, that the *Nicene Councell* so ordered, and *no derogation was ever made to that Canon*, by any contrary constitution, doe they leaue it free to the Pope to yeeld to, yea or no? *No doubt*, say they, *they most wisely and rightly provided, that all matters should bee ended in the places where they first arose*. And would these men haue confest, that the Pope might with iustice doe to the contrarie? When they tell him, *That the grace of the holy Ghost is not so fastened to Rome, but that it is to be found in other Proninces too, by the which equitie may be grauely waighed, and stoutly followed by the Priests of Christ*; doe they not priuily taxe him for fondly overweening his owne sea, if he thinke matters cannot bee ended at home, without his interposing? When they alledge, that *witnesses cannot bee present at Rome*, whom either age, or sexe, or diuerse other infirmities and casualties hinder, and yet so necessarie many times, as that the causes cannot bee tryed without them, doe they not rather shew, what is meet in reason, and iust in conscience, then leaue it wholly in the Popes hands, to graunt or no? Lastly, what opinion had they of the Popes agents in forraine countries, that sticke not to auouch this to his head, *That any from his Holinesse should be sent as Legates, we finde decreed by no Synode of the Fathers?*

The holy Ghost
is in other pro-
uinces as well
as in Rome.

thers? Where, because you dare talke of the Nicene copies, as allowing appeales, which were pretended then with shame enough, but none such found vpon most diligent enquiry, take you in that also which followeth, in Gods name. That which you sent vs hither by Faustinus, as a part of the Nicene Councell, in the truer copies which wee haue receiued from holy Cyrill Bishop of Alexandria, and reuerend Atticus Bishop of Constantinople, taken out of the originals themselves (which also we sent to Bonifacius your predecessor) in them, we say, we could finde no such thing. Let Baronius, or Bellarmine, saue this now, as well as they can. Finally thus. And as for your agents or messengers, send them not, graunt them not at euerie mans request (doe you see how faintly these men speake, as remembring they sued onely to the Pope for that which was in his power to graunt or no; and which if he did grant, he did but depart with his owne right?) To which, this that followes, may be a notable confirmation: *Least wee seeme to bring the smokie pride of the world, into the Church of Christ, which proposeth the light of simplicitie and humilitie to those that desire to see God, &c.* This of the Epistle of the African Fathers to Pope Celestine.

§ 13. But now what saies he to the *Militant Canon*? Sith that was it, which the Bishop aymed at; as at last he awakes, and acknowledges himselfe. *It excludes not all from appealing (quoth he) but Priests and Deacons onely, and such inferiour Clergie men. So as still the Bishops might appeale to Rome. And, transmarinus nemo, is of the Bishops forging, too too generall. Is it euen so? Whose forging then is that, Ad transmarina autem qui putauerit appellandum, whosoever shall thinke good to appeale beyond the sea, let him be renounced from the communion of all in Africa, the very words of the Canon? Is not, nemo transmarinus appelles, all one with quicunq; transmarinus appellandum putauerit, or, quicunq; appellauerit ad transmarina, puniatur, &c?* What difference is here, but that the one is *comminatory*, the other *prohibitive*, both *universall* and *peremptory*? Yea, but Bishops are excepted, because

not named. How if Bishops most of all included? As not onely reason leads vs to thinke, because Bishops might not so well be spared out of the prouince, as Priests might, they few to these many, (see *Euseb. l. 6. hist.*) and therefore no such detriment in the Priests absence, as in the Bishops: but the Fathers of the afore said African councill, in their epistle to *Cælestine*, intimate as much, not onely that Bishops are comprehended as well as Priests, but euen much more. For if (say they) there appeare a promise for inferiour Clerks and laymen, how much more would the Synode haue the same to be obserued in Bishops, that beeing excommunicated in their owne prouince, they should not be suddenly, hastily, or vnduly, restored to the Communion, no not by your holines? And as the Councell of Nice, meaning to forbid both Clerks and Lay, to forsake the iudgement of their owne prouince, and betake themselves to another, named not the Bishops, and yet in the generall comprehended them too, quoting an auncient Canon for their purpose, τὸς ὑπ' ἐτέρων ἀποβανδίστας, ὑπ' ἐτέρων μὴ προσέειδαι, that whome one casts out (whosoever he be) another should not receiue: so here the Fathers: for whome it was enough to instance in certaine inferiour degrees of Clergie, though their intent was doubtlesse to comprehend all: either as ayming at the Nicene Canon it selfe, and so labouring to come as neere it as possibly they could, or because Canons are applied to the present vse, (as the saying is) and the rashnes of a Priest, one *Apianus* by name, gaue occasion to Africk thus to decree. I might further aske, whether lay-men might appeale, notwithstanding this Canon, yea or no? Sith onely Clerks are mentioned in it, and F. T. will haue none but those to be prohibited, who are directly named. If he say they might, what a wide gate is left open to tumult and disorder, notwithstanding the Canon, for lay-men to doe that which Clerks might not? Nay how does the Clerke auoid committing himselfe to forreine tribunals, sith a lay-man, in case of controuerfie with a Clerke, complaining to a forreiner, drawes the

Cornel. apud Euseb lib 6. histor. c. 33. dicit Romanum fuisse Episcopum, presbyteros autem 16. Vide Bellar. de Rom Pontif. lib. 2. c. 7.

Can. 5. καὶ ἵκανὴ ἢ γυνὰ μὴ κατὰ τὸν κανόνα.

Cornel. apud Euseb lib 6. histor. c. 33.

the Clerke happily after him, to his no small molestation? If he say, he might not, but that he is forbidden, though he be not specified, so might the Bishops likewise, which is our question. Lastly, if those Fathers might forbid Clergimen to appeale to Rome, though Clergimen onely of the inferiour sort, it shewes that the Popes iurisdiction is not vniuersall, and in the ende Bishops might be forbid and all.

§ 14. As for your *justie* Epistle to *Antonie of Fussula*, it is out of the number of *S. Austens* Epistles, which *Possidius* recounts, a faithfull witness of *S. Austens* desks and papers. One *Granum*, a Dutchman, brought it first from Rome, and set it out as a neweltie, which your selues durst not auow, from whome it sprang. And though nothing is in the Epistle preiudiciall to our cause, which may not easily be answered, yet this shall suffice in this place.

§ 15. *Innocentius*, you say, allowed the Canon of the *Milevitan Councell*. Therefore it makes not against the Pope. Nay, therefore *Innocentius* was content with that proportion, which the later Popes are not satisfied with. As *Boniface* himselfe in his Epistle to *Eulalius* Bishop of Carthage, is so impatient of this restraint, that he makes the deuill to be the author of that, which *S. Austen* and the rest deuised, for the barring of Appeales to Rome. Behold, what kin the deuill is to *S. Austen*, as *Boniface* would perswade. And yet others succeeding, lesse moderate then he. You tell vs that the *Sardican Councell* allowed these appeales. What then? Therefore this in all likelihoode contradicts them not. As if that which was lawfully ordained at first, might not afterward be changed vpon apparant inconuenience, as your selfe here insinuate of the Popes Legates, and their outrages: of whome you know what * one said, that they were as *Satanas emissus à facie Domini ad vexandum orbem terrarum*, like the deuill let loose to scourge the world. Yet, you like a good fellow, would prooue the lawfulnessse of appeales, by their pranks and practises, though neuer so irre-

* *Salisb. Polyrat.*
Vide & *Bernard.*
de consid. ad
Eugen. l. 4. The
words of *Charles*
Brandon Earle
of *Sussex*, that
England neuer
receiued any
good by the
Popes Legates.
Vide & *Sadler.*
Epist.

Cap. 7. p. 168.

Can. 7. Sard.
Concil.ἀγάπη τῆς
σώμεν, non
res ἁγίων
ergo.

Rom. 12. 13.

Leo Epist. 87. ad
Episcop. Mau-
ritanie.Greg. Registr. l.
c. 18. 2.

gular, as he that would iustifie false titles by possession. Albeit neither was the *Sardican* Councell generall, and so of no force to bind all in all places: and if it had so beene, yet you may remember, how many Sanctions euen of the *Nicene* Councell, are out of vse with you, cancel'd, abrogate, as the *Bishop* shewes in one part of that booke of his, which you now fumble about the refuting of. To omit that the constitution runnes but thus, though it were neuer so authentically, euen by *Placet vobis*? May you please to allow; and rather for *Iulius* his vertue, then the seats priuiledge, and so to last no longer then men endued with the like integritie that *Iulius* was, should occupie the roome, but no way descending of such originall right, as you pretend. Else what neede the Canon either the Fathers consent, or the scrutiner to begin with *placet vobis*? As for *Petri memoriam*, that they would vouchsafe to honour *Peter's* memorie, euen that shewes it was arbitrarie, and rather not to be denied to his blessed memorie, then due to his successor by right of inheritance. Though *Optatus* leads vs to more memories then one, as there were more Apostles and Saints then one: of whome he construes that, euen in the *Sardican* sense, *memorijs Sanctorū cōmunicantes* (μεμῶναι for ἁγίων) lib. 2. contra *Parmenianum*, and againe, *memorijs Apostolorum*, lib. 4.

§ 16. Now to backe your fancie, that appeales were not forbid by the *Mileuitan* Canon, in *S. Austens* time, you descend to *Leos* time, short of *S. Austens*, so as you refute not the *Bishop*, nor say nothing to the purpose, but that you long to be vntrusting your pedlerly fardles. As if *Leo* were not like enough to encroach vpon the Canon, to gaine advantage to his *Sea*; a sea indeed, which eates out the earth though neuer so well fenced: and the distressed estate of the Churches of *Africa*, encreasing with the times, might driue them to admit of more then was reason, but that they were glad to make their peace, at any hand, though with hard conditions. Concerning *Gregories* times, you fall a great

great deale lower, though you are cleane besides the cushion there too. For whereas you granted before, that the Canon forbade the appeales of Deacons, though not of Bishops; now you bring vs an instance of two Deacons appealing, so as the Canon is trampled downe by your owne confession, and yet the *Bishops* allegation was of the Canon onely. Shall law, or practise be our Iudge? And yet when *Gregory* refers the plaintiue Deacons ouer to a Synode, hee does but as the Canons had enacted before in that behalfe, namely, *Nicen. can. 3. Antioch. can. 9. Constantinop. can. 2.* What prooffe then is this of *Gregories* authoritie to heare appeales, which rather he commits to the triall of Synods, as equitie would?

*Felicissimus de
Vincentius.*

§ 17. And the same fault is in your next example. *Certaine Priests of Africa complained against Paulinus, Donadens a Deacon against Victor his Bishop.* Yet you graunted euen now, that Priests and Deacons were barred Appeales, by the Canon, most euidently. What is this then to the matter, but that you want worke, and are faine to sucke occasion out of your fingers ends, that you may be doing? And in one word, when *Gregorie* so orders the matter vpon these fellowes complaints, that he refers the hearing to an assembly of Bishops, with the primate of the Prouince, as you alleadge, either *Victor*, or *Columbus*, or whome you will, he shewes no authority, but onely does as the Canons had appointed to be done, whether he would or no. Indeed *Gregorie* professes his respect to the Canons in diuerse places, and herein he keeps it.

§ 18. It followes, of certaine Popes, *who exercised* (he saith) *uniuersall authoritie in S. Austens dayes.* Though I shewed that this neede not, because no way thwarting the *Bishops* words, yet briefly to his obiections, that he seeme not ouer wise in his owne conceit. *S. Austen* saies of *Zozim.* Ep. 157. *ad Opt. Iniuncta nobis à venerabili Papà Zozimo Apostolica sedis Episcopo Ecclesiastica necessitas nos Casaream traxerat.* The necessarie occasions of the Church imposed vpon me by
Pope

Contra Pelag.
lib. vii.

Pope Zozimus drew me to Casaren. And out of Possidius, *Littera sedis Apostolica compulerunt*. This may prooue violence, as well as authority, because of *trahere* and *compellere*: Which surely Zozimus vsed not to S. Austen. He lackt a learned man, and cald for S. Austen, vsing his best interest to perswade him. What is this to the Popedome? How many such compellers could I shew you out of S. Austen? Marcellinus for one, a temporall Earle, but an exceeding good man, and afterward Martyr, as we are told by S. Hierome. *Sic me compulit vel ipsa charitas tui Marcelline Comes, sic inquam me compulit, sic duxit, & traxit, &c. De peccat. meritis & remiss. l. i. c. i.* Iust as the Apostle acknowledges of himselfe, and all Christians, *Charitas Christi cogit nos*, the love of Christ constraines vs. So here the necessities of the Church did S. Austen, recommended to him by Pope Zozimus; yet with no more iurisdiction perhaps, then Marcellinus had ouer him, which I thinke was but small. The examples of this kind of phrase, are rife euery where. We read in the booke of Samuel, that the witch constrained king Saul to eate meate. 1. Sam. 28. And Luk. 24. *coegerunt eum*, the two Disciples that went into Emmaus, constrained our Sauour to tarry with them. Howbeit doubtlesse not superiour to him, specially after his resurrection, Abraham and Lot constrained their guests, as we may read in Genesis, yet not giuing lawes I suppose to strangers, which is condemned in another place of that booke, *Peregrinus est, & vult dare leges*, but to teach vs to enforce our liberalities and our courtesies, where modesty reiects them, though neede craue them. And these guests were Angels. Which it were fine if you could bring vnder the Popes compulsion, as some of your men haue seriously laboured, to make the Pope paramount to the Angels themselves; once, Abraham and Lot though no spirituall men, here constrained them for certaine. What speake I of Scriptures? Euen Tully de Amicitia, *Cogitis cerè, quidenim refert quà ratione cogatis? Non constraine me* (quoth Lelius) *no matter how*. And againe S. Austen, *Pref. librorum ad Simplicianum*.

Chrys. in locum.

plicianum, Quæstiuiculas quas mihi enodandas inbere dignatus es. He sayes, *Simplician* commanded him to dissolve questions. And yet, I take it, *Simplician* had no such regular power ouer *S. Austen*, as to command him. This *inbere* would haue troubled Pope *Nicholas* wonderfully. I neuer reade his Epistle ad *Michaelem Imperatorem*, but I pittie his passions, to see him so stormed with a poore *inbere* of the Emperour. Whereas the Emperour writing in all likelihood in Greek, *καλῶς* might be construed, *wishing* or *exhorting*, if either he or his interpretour had not been afraid of a blew spider, a dread where none was. But againe *S. Austen* in the forenamed place, *Cum tibi placet quod scribo, noni cui placeat, quoniam qui te inhabitet noni.* Hee meanes, that the holy Ghost dwels in *Simplicianus*, which would haue made a faire shew in a Popes style. *Largitor enim omnium munerum per suam sententiam confirmavit obedientiam meam, &c.* He speaks of obedience yeelded to *Simplician*, who yet was not his superiour. Againe, *In meo ministerio, dixit Deus fiat & factum est.* (Hee calls it his *ministerie*, or his *seruice*, and sets him almost in the place of God.) *In tua verò approbatione, vidit deus quia bonum est.* At least, there he makes him his God, or his superiour directly. Generally of all Bishops, thus wee read in *S. Austen*, Epist. 168. *In alijs ciuitatibus tantum agimus, quod ad ecclesiam dei pertinet, quantum vel nos permittunt, vel NOBIS IMPONUNT earundem ciuitatum Episcopi, fratres & consacerdotes nostri.* What is lesse in imponunt, then in the iniungunt that you vrge? *Iniuncta nobis à Zoïmo necessitas.* Yet here you see, *imponunt* is an act that any Bishop might exercise towards *S. Austen*, euen his brothers and fellow-priests, [*fratres & consacerdotes,*] not onely *Zoïmus*. So *Ruffinus* in *exposit. symbol. ad Laurent.* which *Laurence* was no Pope, though he be called *Papa* there, .i. a reuerent personage. One *Laurentius* stood with *Symmachus* for the Popedom, I graunt, but hee lost it, as you knowe. Well, what saies *Ruffinus*? He calls it, *pondus præcepti*, because *Laurentius* desired him to put his exposition which he

See the same phrase, *Cura scripturarum in epistola, Epist. 110.* of the Bishops of Carth. & *Numidia*: that enioyned him to write a booke, Which he did.

had preach't vpon the *Creede*, in writing; the weight of his charge, or the charge of his commandement. Again, *Astringis me ut aliquid tibi de fide, &c.* Yet *Lawrence* had no power, that I know, of binding *Ruffinus*. Lastly, *expositionis à remissione necessitatem*, sayes he, which answers word for word almost to that which you bring out of *S. Austen*, *Iniuncta nobis à Zozimo necessitas*. But of *Zozimus* (saith hee) hereafter, wherein we will attend him.

Basil. epist. 74.
&c. 82.

§ 19. First therefore of *Liberius*, a most wretched prooffe. Certaine *Arian* hereticks obtained his letters for their restitution, to the assemblie of *Tyana*, and by vertue of them they were restored, though they did but dissemble, in that they feigned their conformitie with the Church of God, inwardly remaining deepe *Arians*. Is not this fit to be brought in behalfe of the Pope, to shew how wel he stands vpon his watch, how meete a man he is to inherit the trust of all Christian soules, that suffers such knaues to beguile him in this sort? As for that, that *Liberius* letters were of force; so should any other graue and worthie Prelates haue been, vpon whose testimonie the *Synod* might relie; especially when, if there had beene no doubt of their repentance, they should haue needed no other mediatour happily then themselves. But because he hath quoted *S. Basil* in the margin, let vs heare his words, and see what confidence he puts in Rome, or in the Bishop thereof. *Epist. 74.* thus he saies of *Liberius*, and his restoring of *Eustathius* that *Arian* heretick, which suspicion, to say truth, *Liberius* was not free from, enclining thither himselfe when time was. The rather might he write in the behalfe of an *Arian*. Επειδὴ αὐτὸς διὰ τὸν γέγονεν αὐτῷ ἡ δύναμις οὗ ἀδελφεῖ τὰς ἐκκλησίας, &c. Since therefore from thence (he meanes from Rome, and from the Westerne Churches, this Epistle bearing inscription to the Δυτικαὶ ἐκκλησίαι, the Bishops of the West) since from thence he hath receiued power to hurt the Churches, and the libertie that you gaue him (*Liberius* with the rest) he to the subuersion of many hath abused, it is necessarie that reformation should spring from the

the same place, and that you should send word to the Churches, for what cause he was received, and how being changed since in his opinion, he makes void the grace that was then given him (not by Liberius so much as by the Fathers, that is, they of the Councell of Tyana) of which before. And in the same Epistle, a little afore this place, S. Basil giues two reasons, why he implores the aide of the Italian Bishops, in these words, ὁ μὲν γὰρ ἡμῶν λόγος ὑποκρίσκει τοῖς πολλοῖς, ὡς ταχὺ διὰ τινος ἰδιωτικῆς φιλονεικίας, &c. The first is, because if onely the Easterne Bishops appeare against *Eusebium*, it may be thought to come of emulation and partialitie, one Bishop of the same countrey opposing another. ὑμεῖς δὲ ὅσον μέγαν ἀντὶ τοῦ ἀπαρισμῆναι τοῦ χαριστε, τοσούτον πλέον παρὰ τοῖς λαοῖς τὸ ἀξιόπιστον ἔχετε. But you the farther off, the better beleueed. Which, to say truth, hath alwaies bin the Popes felicitie. But you see he flies not to them for any vniuersal authoritie or prerogative (as they imagin) frō *Peter* deriued, but for the distāce of the place, which makes them seeme to be more incorrupt. The second reason is, from the consenting of many Bishops together, and the power of that to preuaile with peoples minds, when there shall be a concurrence, Εὐὰν δὲ καὶ συμφάνως πλείονες ὁμῶς τὰ αὐτὰ δογματίσῃσι, δῆλον ὅτι τὸ πλῆθος καὶ δογματισάντων ἀναντιρρήτον πᾶσι πῶς παραδοχὴν κατασκευάσῃ τὸ δόγμα. That is; But if with ioynt consent many shall auerre the same thing, the very multitude of them that are of one minde, will make it to be enterained without contradiction. By which, you see, the Pope can doe little alone. And so speakes *Basil* in his greatest extremitie, euen when he needes the Pope most. Else we know, how sharply he can taxe Rome, and giue the Popes their owne, when occasion serues. Δύλιον ὄψους, the Westerne pride, saith he, & heresies propagant, they spread heresies, or, multiplie heresies. Epist. 8. ad *Euseb. Samosar*.

§ 20. Of *Inlinus* and *Athanasius* I spake before. The same was the cause of *Marcellus*, and *Asclepias*, *Paulus*, and *Lucian* and the rest, restored, as you say, by *Iulius* Pope, tanquam omnium curam gerentem, as bearing care of all. Tri-

* Yet *Sozomenus* l. 3. hist. c. 23. *Paulus*, *Marcellus*, *Asclepias*, & *Lucianus*, suas sedes recuperarunt, quoadmodum ex literis Imperatoris facta est his potestas ad sua redeundi. The Emperour (saith he) restored them.

part. 1. 4. c. 15. As if euery Bishop were not obliged to doe his seruice to the whole Church, as farre as he can, which were easie to demonstrate, but that I haue done it before, and quoted *Origen* very lately for the same; yet *Iulius* the rather, because the prime Bishop, but prime in order onely, and in a certaine excellencie, *propter sedis dignitatem*, as the Tripartite here speakes, in the very words that this man quotes, not *propter auctoritatem*. S. *Austen* calls it *Speculam*, his watchtower. Besides that this same *Iulius* is many yeeres before S. *Austen*, and yet he professes to reekon vp onely such as liued in S. *Austens* time. Doe you not see how he labours to viter his prouision? Finally in *Sozomene*, who reports the same matter, and is quoted by this man, to that very purpose, *cap. 2. num. 8*. In *Sozomene* I say, *lib. 3. c. 7*. thus we read. That the persons, to whome *Iulius* wrote, in behalfe of the aforesaid catholicke Bishops, though they acknowledged the Church of Rome, *primas ferre apud omnes*, to be the chiefe Church in euerie bodies estimation, as *ἡ πρώτη προσηγορία*, and *ἡ ἐκείνη μητρόπολις*, the schoole of the Apostles, and the mother city of piety, (not for any succession into the authoritie of S. Peter in particular) and yet deny (they say) they cannot, but the first authors of Christian religion sprang from the East (not from Rome) neuertheles *indignati sunt se posteriores idē ferre, quod magnitudine ecclesie superarentur, idē cū virtute, & pio viuendi instituto, longē superiores essent*: they thought much that they should be set any whit behind the others, because their Church was not so great or so ample as theirs, specially when in vertue, and godly life, they farre excelled them. Thus they. I compare not now the opinions of *Arians* with *Catholiques*, in that point of their dissention, which the Scripture hath determined, and right faith compounded, but as for East and West, you see what estimation one had of the other, and how little our Grecians thought themselues short of Rome. Therefore they are so confident a little after, as to challenge *Iulius* for doing against the Councell, and their owne definition; *In similia-*

ruunt Iulium cen transgredientem ecclesia leges. And whereas *Iulius* a little before had threatned them, they threaten him againe: and *Sozomene* calls the letter that they sent to *Iulius*, *plenam minarum atq; ironia*, full not onely of threats, but mocks and taunts, vnlesse you will otherwise construe it; So miserably were they afraid of the Popes authoritie in those daies, diuided from equity. *Pollicentur pacē & communionem Iulio, si approbaret abdicationem factam, sin resisteret decretis eorum, &c.* They promise *Iulius* to be of his communion, if he will doe as they would haue him, if not, to leaue [that is, to disclaime] him, you would say to excommunicate him, if it made for you. And indeede in the 10. Chap. of *Sozomene*, soone after, they doe so in good earnest.

§ 21. The next is *Damasus*. In whom I must bee short. What tell you vs. of titles, and tearmes, and styles? what though they called him most blessed Lord, raised to the height of Apostolique dignitie, holy father of fathers, *Damasus Pope, &c.* Thinke you, that the boyes would forbear laughter, hearing this argument? That the Bishops of *Africa* call him *Damasum Papam*, *Pope Damasus*, &c. therefore *Damasus Pope* might receiue appeales out of *Africa*. If that be not in their stile, the rest is vulgar, and nothing to the matter. Who was not *Papa* in those dayes? which you engrossing, bewray your selues. Yea, but nothing might goe for currant concerning important affaires, as depofition of Bishops, say you, *nisi ad noticiam vestra sedis delatum fuerit, vnlesse your See knew of it.* To which, I answer, *noticia* is one thing, *consensus* another. Men may seek for resolution, and yet not be subiect to authoritie, vnlesse themselues please. Τὰ αὐτῶν καὶ τῶν ὑπομένων καὶ ἐκείνων ἐπαρχία τῶν μητροπολιτῶν ἀσπάζεται, that the soueraigne stroke in euery businesse should be the Metropolitanues of the Province, the Councell of *Nice* determined verie cleerely, Can. 4. of more authoritie then your *Damasus* his epistles, or to *Damasus*.

Belarm. de Rom. Pont. l. 3. c. 6. Affertur Rex non erat subiectus sapientibus illis viris, quorum faciebat cuncta consilio: Heli. 1. And yet that was consilium statum, or permanentia; this lesse then so. Nay there was to be consensus (cuncta faciebat de illorum consilio), here relatio at the most, or notitia, but iurisdiction.

§ 22. But is not that a braue confuting of the *Milentan* Canon, alleadged by the *Bishop* against appeales beyond the sea, that *S. Hierome* sought to *Damasus* for his indgement about *Hypostasis*? This also may prooue an appeale in time, when appeales grow scant. It hath been answered by our Diuines, ouer and ouer: it is nothing to our question, therefore I insist not vpon it. Neither yet that of *Ambrose* (if it be *Ambrose*) who liuing within Italy, that is *Damasus* his prouince, saies, *Damasus* gouerned the house of God, the house no doubt, wherein hee liued, and wrote at that day. But how if he had called it, as it followes in *S. Paul*, *columnam & firmamentum veritatis*, which *S. Paul* does *Ephesus*, wherein *Timothy* liued? yet neither *Ephesus* that infallible one, that you imagine Rome to be, for truth of doctrine, nor *Timothy* a monarch or vniuersall Bishop.

§ 23. That *Peter* of *Alexandria* was restored to his Bishopricke vpon *Damasus* his letters: you shewe not they were mandatorie, we thinke rather commendatorie. *Damasus* certified good things of *Peter*, and the people receiued him, *illis confisus*, trusting they might be true; or, they did what they desired and longed to doe, vpon so good a hint. The Pope gaue not Patriarkships in* those dayes: yea had any so challenged, the *Alexandrines* would haue torne him in peices, they were so violent.

* And long after that time, *Fulbert*, *Carnoten*.

(I thought good to note it) calls himselfe, *Dei gratia Episcopum, & Regi sui Roberti, i. Bishop by the grace of God and the King*. Epist. 4. quæ ad ipsum.

§ 24. *Vitalis* an heretique, and an *Antiochian*, was examined, and censured by Pope *Damasus*. But you dissemble not that *Paulinus* their Bishop permitted it. The wonder had beene, if *Damasus* had intermedled against his consent. One Bishop may referre his Priest, to be examined by another whome he will. Things were not so well settled with *Paulinus* at this time in *Antioch*, as it should seeme, through intestine discords, which long continued. So *Damasus* might prescribe a forme of abiuration to *Vitalis* the heretique, though otherwife prescribe is but an imperious word of your

your owne deuising, and to draw him a forme, which he meant should be vsed by him vpon his returne to Antioch, had beene enough. Your author whome you quote, in Ep. *Elias Cretens.*
 2. ad Cledon. saies onely thus; *Damaso postulante edidit*, or, *litteris consignauit fidem*: at *Damasus* his instāce he pen'd a forme of his beleife: not *Damasus* for him, but he to *Damasus*. Which *Athanasus* also did at the Emp. *Ionians* request, not to purge suspicion, but to instruct him in the truth. Of prescribing to *Paulinus*, I read nothing in that place. In *Damasus* his Epistle I finde this qualification, both that *ina voluntati & suo* *Theod. histor. lib. 4. cap. 2.*
iudicio omnia derelinquimus, we leaue all to your will, and your iudgement: and in the ende this, *Non quod hac ipsa qua scribimus, non poteris conuertentium susceptioni proponere, sed quod noster consensus liberum in suscipiendo tibi tribuat exemplū*: Not that you could not of your owne selfe haue propounded these things to conuerts, ere they were receined, but that our concurrence might yeeld you freedom of example to receine them. And if freedom, how prescription?

§ 25. It is a wonder, how you dare mention the name of *Flavianus*, who by the Emperors fauour kept his seat against so many Popes one after another, struing to vn-horse him, and all in vaine. The paines that *Chrysostome* and *Theophilus* tooke, to make a peace betweene him and *Damasus*, shewed their good care of the Churches vnitie, and worthily entitles them to the blessing of peacemakers. But that which you call pardoning *Flavianus* offence, and restoring him to the communion of the Church againe, was no more then was vsuall in those dayes, between Bishop and Bishop, if they misliked one another, to forbear communicating mutually; if satisfaction were given, to returne to fellowship and communion againe, which you perhaps, to amplifie the Popes power, would haue vs think to be excommunication and absolution. Where you say, that the people of *Antioch*, were IN TIME REDVCED to concord and vnitie, with *Flavianus* their Bishop, through this act of *Damasus*, it shewes it was rather the relenting of their mindes,

minde, and appealing their stomacks, out of *Flavianus* good demeanure, and other such considerations, then the Popes sentence, or bare definition. For then what neede long time to worke it? Neither was that a signe of *Damasus* his supremacie, that *Flavianus* sent his embassage to Rome. For when two are to meete, why should not the inferiour come to the superiour, rather then otherwise? I meane inferiour in order, as *Flavianus* here to *Damasus*; *Antioch* to *Rome*, but not in authoritie. Though the embassage was not intended so much to *Damasus*, as to cleere the scandall that went of *Flavian*, and to satisfie the whole Church of God in those parts, that East and West might no longer continue in iealousie and alienation.

§ 26. And now to come to his successor *Syricius*, as your owne words are, how doe you prooue his vniuersall iurisdiction? I know it wrings you to be held to this point, but there is no remedy, to that you must speake. Forsooth the Councell of *Capua*, committed the hearing of *Flavianus* his cause to the Bishop of *Alexandria* and the Bishop of *Egypt*, with this limitation, as *S. Ambrose* witnesses (I report your owne words) that the approbation and confirmation of their sentence should be referred to the Roman see, and the Bishop thereof, who was then *Syricius*. Suppose this were so, how farre is it from arguing vniuersall iurisdiction? For as the Councell might make choice of the Bishop of *Alexandria*, and the Bishops of *Egypt*, to take the first knowledge of *Flavianus* his cause into their hands, so, out of the same authoritie, might it reserve the after iudgement, and the vpshot of all, to the Bishop of *Rome*: it might doe this, I say, out of it owne libertie, and for the personall worth of *Syricius* Pope, not for any prerogative of his See. And rather it shewes the preeminence of the Councell, that might depute the Pope to such a busines, as likewise the Bishop of *Alexandria* and *Egypt*. The *Eusebians* made an offer (witness *Athanasius* in his Apologie) to *Iulius* Pope of *Rome*, to be their iudge, if he thought good; *Iulio si vellet arbitrium causa detulerunt*. But
if

if *Iulius* had no other hold, it was a poore suprethacie that might content him. Yet *Ambrose*, in the Epistle 78. which you quote, saies not so much. Rather of *Theophilus* somewhat magnificently, *Vt duobus istis tua sanctitatis examen impartiretur, confidentibus Aegyptijs*, that your Holines might haue the scanning of these mens cause, while the Bishops of Egypt were your assessors. And againe, *Sancta Synodus, cognitionis tuae unanimitati tuae, ceterisque, ex Aegypto sacerdotibus nostris commisit*. The holy Synod (of Capua) committed the power of iudging this matter to your agreement, and the Egyptian Bishops. What then of the Pope? *Sanè referendum arbitramur ad sanctum fratrem nostrum Romanæ sacerdotem Ecclesiæ*. Sure, we are of the minde, that it were good it were referred to our holy brother the Priest of Rome. First brother, then Priest of Rome, lastly arbitramur. The Synod belike not ordering so, but *Ambrose* giuing his opinion thus. And, *Quoniam præsumimus te iudicaturum quæ etiam illi displicere nequeant*, because we presume you will resolve in such manner, as shall not be displeasing to him. See you, how one of them is as free from error, as the other, in *S. Ambrose* minde? And he is content, that *Syricius* should haue the cognisance of the cause after *Theophilus*, not that *Theophilus* error might be corrected by *Syricius*, but that ones concurrence might strengthen the other.

§ 27. Doe you looke I should answer to *Syricius* Decretall sent to *Himerius*? or does the conueying of it, to France and Portugall, prooue vniuersall iurisdiction, exercised by the Popes in *S. Austens* time? But with such baggage you make vp your measure. *Himerius* askt, and *Syricius* answers. What then? And *Himerius* was within the Romane Patriarchship, *caput corporis tui*, not *caput corporis vniuersalis*, saies *Syricius* himselfe, in the ende of his Rescript. But proceede. *Opratus* (say you) calls *Peter principem nostrum*, our Prince. Now he could not meane *Peter* to be that Prince, for he was dead and gone, and so nothing worth. Therefore *Siricius* who then liued, and was his successor in the Popedome. Brauely shott, and like a Sadducee. Yet in the same booke, *Opratus* calls *Syr-*

cins in plaine tearmes, not *principes noster*, but *socius noster*, our friend and fellow, as *S. Ambrose* a little before, his brother and priest.

§ 28. That, in the *African Councell*, *Can. 35.* the *Fathers* decreed, that letters should be sent to their brethren and fellow-Bishops abroad, but especially to *Anastasius*, to informe them, how necessary their latter decree was, in favour of the *Donatists*, contradicting a former Canon made against them, what is that to *Anastasius* his vniuersall iurisdiction? Doe you see how you are choaked, if you be but held to the point? yet they sent to others, no lesse then to *Anastasius*. But to him especially, you say. It might be so: for the eminencie of his See, as we haue often told you. And the *Donatists* beeing too strong for them, as appeares by that decree, which troubles the former, they were glad to take any aduantage, I warrant you, to countenance their proceedings. *Durum telum, necessitas est.*

§ 29. That, the *Bishops of Africa* requested *Innocentius* to use his authoritie, to the confirmation of their statutes against the *Pelagian heretiques*; it was not because the ordinances of prouinciall Synods, are not good in their precincts, without the Pope, as I thinke your selues will not denie, but that the *Pelagian* heresie beeing farre spread throughout the world, might be curbed within the places that *Innocentius* had to doe in, as well as in *Africk*, where the Councell was held. Which taking so good effect, as it seems

* So likewise, *Alexander* Bishop of *Alexandria*, wrote to all Bishops wherefoeuer dispersed, warning them to refrain from the communion of *Arius*. *Sorom lib. 1. c. 14.* which is more then to define dogmatically. Yet they will not allow him vniuersall iurisdiction.

it did, *S. Austen* cries out that they were "*totò Christiano orbe damnati, condemned ouer all the Christian world*: not that *Innocentius* authoritie was irrefragable, but the concurrence of so many Pastors in

the cause of Gods truth, was of force at that time to rectifie the consciences of such as wauered before. In this sense *Possidius* might well call it, *iudicium catholicae dei Ecclesie*, the iudgement of the *Catholic Church of God*, when *Innocentius* & *Zozimus* accursed the *Pelagians*, because it sprang from the

the consent of so many godly Fathers, as incited those Popes to that act of iustice, and lead them the way in this daunce of zeale, as I may so call it. Not that the Church stood in them two, or as if they had the vniuersall iurisdiction that he talkes of, or rather dares not talke of, but capitiouly and crookedly inuolues onely in impertinent allegations.

§ 30. I might spend time, about S. *Austens* authoritie, *Epist. 92.* writing thus to *Innocentius*; *That the Lord hath placed thee* in sede Apostolica.* And doth this prooue vniuersall iurisdiction? or is there no *Apostolique* sea but the *Romane*? By which reason wee shall haue many vniuersall iurdictions. Or, *that it were negligence to cōceale ought from his Reuerence, which concerned the Church?* But if it were, as they pretend, it were more then negligence, euen flat rebellion, not to communicate with him about all such affaires. But making it but negligence, he shewes they sought for aduice onely, or countenance, not for leaue and grace, when they referred to him. Whereas S. *Austen* had spoke, *of the Popes applying his pastoral diligence, to prevent the dangers of Christs weak members,* F.T. interprets it, *his power and authoritie, ouer all the members of Christ;* which if the Bishop had so done, to put in A.L.L. where it was not in S. *Austen*, to enforce an argument, had been cheating, and coosenage, and to be proclaimed in markets. See chap. 2.

§ 31. *Innocentius* his testimonie of his owne precedence, carries small force with it, and * *Erasmus* hath found some cause to suspect this Epistle for counterfeit, or at least

by perusal of more, that this Epistle, bad though it be, yet is like all the rest of *Innocentius*, as to the style, to *Aurelius*, to *Iohannes Hierosolym.* &c. Neuer worse Secretarie, I thinke, or that kept worse.

* *Sergio. l. i. c. 2. Episcopi Niceni dignum iudicauerunt Eustathium, qui capesseret sedem Apostolicam.* Et vult dicere, Antiocheni ex *Berensio.* Idem *Sergio. l. i. c. 16. Alexandrinam quoque & Hierosolymitanam Ecclesiam Apostolicas accepit, sub Macro & Alexandro.* Iterum apud eundem *Sergio. lib. 4. c. 14. Cyrillus Apostolica sedis antecessor, quia scilicet Episcopus Hierosolymorum Sidon Episcopus. l. 6. de Lupo. Post nouem decem sa quinquennia in Sede Apostolica.* Et paulo ante de eodem, *Tota Ecclesia dei membra super Iussu.* Et, *Dignus quia ab omnibus consulari.* Howbeit Bishop onely of *Louie* in France. Yet *Bellar.* most impudently l. 4. c. 8. de *Not. Eccl.* wil haue the whol Church of God to be called *Apostolique*, onely because the succession from the Apostles neuer failed in the Church of Rome, as he idly doates, whereas in other (he thinks) hath, and to onely that *Apostolique* forsooth. But besides that already brought out of *Sergione* and others, *Baronius* checks him, acknowledging more Churches then the *Romane* to be *Apostolique.* See *Tertull.* de *Præscript.* c. 26. *Percurre Ecclesias Apostolicas, apud quas ipse adhuc Cathedra Apostolorum &c.* Lastly *Iuseb.* l. 1. lib. 1.

* I confess, it was once of *Erasmus* his mind; but since I find

*Bellar. de Pont
Rom. lib. 1. c. 17.
§ Quod autem.

censured it for one not worthie of *Innocentius*. Whereas the Apostle *Paul* had said of himselfe, *Prater ea qua extrinsecus sunt, cura omnium Ecclesiarum*, this man imitating him (*for you hold of *Paul* too as well as *Peter*) reads it cleane contrarie, *Prater ea qua intrinsecus sunt*, &c. that you may see his Clerkship. And yet you make him worse, then in truth he is. For whereas he more modestly, *Arbitramur referri debere &c.* you leauing out *arbitramur*, auouch it *peremptorily*, that about matters of faith, all Bishops ought to referre, &c. Is this good dealing? Lastly, if *S. Austen* and *Alipius* say of him, concerning his rescript, *Rescripsit ad omnia eo modo quas erat, &c.* he hath written backe to all, as meete was; they meane for matter, and for the points in controuersie, betweene *Pelagius* and the Church, not for ought that he enterlaces of the ambition of his owne Sea. And of these things hitherto.

Ad omnia, and
per omnia, differ.



To his fifth Chapter :
Of Origen, Hilarie, and Maximus,
their authorities.

S. I.



S I haue often complained of the tediousnes of this mate, the onely inuincible armour that he fights with, as certaine beasts make their parts good against the hunter, by the euill fauour and sent they cast forth to annoy him, beeing otherwise vnable to resist him in the encounter: So he shewes it in this chapter more then any where els, referring vs (besides his prattle) to former places of his booke, for confutation of such points, as he mislikes in the *Bishops* Answer. As if no bodie had confuted his confutation of those Answers, which the Reader of himselfe is able to doe, I dare say, if he haue perused but the former part of this booke, without any further paines to be taken in that behalfe. And yet euery where he remits vs to what hee hath done, and said, as altogether vnconquerable. Now for that which is so firme in the *Bishops* Answer, as not to be remooued by any meanes, that he railes at and calls *stale*: else why cannot he iterate his refutation againe, as well as the *Bishop* repeat his Answer? but it shames him, that so many Arguments should stumble at one stone, like the sonnes of *Gedon*, beheaded by *Abimelech* all at one blocke: and therefore he falls to carping and deprauing. *Etiame antidotum contra Casarem?* said he. So here, the *Bishops* fault is to haue

*Cic 2. de nat.
Deorum.*

*S. Hilarie professes of himselfe to doe so, ut recens lectio & colata responsio inuictu etiam & contradicentibus sensum veritatis eliciat. De Trin. lib 6.
b Iudg. 9.*

shewed the errour, and not let the *Cardinals* fallacies to passe for currant.

§ 2. That *Origen* and *S. Hilarie*, in allowing the Church to be built vpon *Peter*, with certaine other preheminences which they affoord him, *denie not but the rest had their fellow-*

a *Adioynd. num. 3 He steth to his common and stile shuff. All which I haue fully confuted to his shame in the 1. Chap. where I haue declared how he abuseth SS. August. Ambrose, Cyrill, &c.*

shippe in the same, this is a stale to *F. T.* and for that onely reason deserues to be misprized. As if the fault were, not so much in the weakenes of the answer,

as in the frequencie of repeating it, to which his *Battismes* neuerthelesse, and his abhominable *Crambes*, giue the only occasion. Whereas, I thinke, a bad answer is to bee accounted bad, though but b once giuen;

b As *Menander* saying is, That *Homer* is short to him, though his tale be neuer so long, because he telles it well; *Cherilus* tedious in three words speaking.

and a good, the oftner it serues the purpose, the more it bewrayes its owne

strength, and the aduersaries exigent, that hath but one kind of way to assault the truth, and therefore is still beat backe at the same doore. Where, what meruaile if the *Bi-*

c Num. 3. [Card.] *Origen* in 6 ad *Rom. Petrus cum summa rerum de pascendo oribus traditur, &c.* To which the *Bish* answer, *Summa rerum*, The chiefe pastorall charge was giue to *Peter*, but it was giuen others also. Ex *Origene* ipso in *Marth. 16. Tract 1.*

shop rest not satisfied with this inference, that those *Fa-* there c when they ascribe certaine excellencies to *S. Peter*, and yet perhaps, short of the supposed *Monarchy*, by that meanes, debarre the rest of the *Apo-*

stles from their part therein, whereas the *Cardinall* himselfe saies as much of *S. Peter*, as you would thinke a man could possibly say, to aduance his dignitie, and yet meanes not but the *Twelue* were equall with him, in the same? Which were hard to alleadge now, for the proouing of *Peters* excellencie aboute the other *Apostles*, though we would argue for the *Cardinall* out of the *Cardinals* owne workes. For example, what can be more for *Peters* *Monarchy* ouer the Church, then to say, that he onely was made choise *Regent* thereof? And yet *summa potestas*, is by the *Cardinall* made common to all the *Apostles*, not once, but twice, within fewe lines, cap. 9. l. 1. de *Rom. Pont.* and againe in the same chapter, *Vnusquisq; Apostolorum ita curam gerebat totius Ecclesie.*

ac si ad SE SOLVM ea cura pertineret. Every one of the Apostles so managed the Church, as if that care had onely belonged to him. And, cap. 11. *Summa atq; amplissima potestas*, is given to them all. Shall we not ponder these words then, henceforth in Authors, if at any time they giue as much as this to Peter, and be readie to acknowledge by the Cardinall his owne confession, that Peter had no more then the rest of the Apostles in all this prerogatiue, and therefore no Monarch?

§ 3. Now that Origen follows an Allegoricall sense like to a Preacher, as you say, (whereas the Preacher, if any bodie should tell the plaine truth) leaving the literall altogether, it may shew his modesty, and check your rashnesse, that build so boldly vpon the literall sense, if it bee true which the Cardinall in another place obserueth, that the literal sense of things spoken to Peter, is obscurer then the allegorical, though that be hard to be beleueed too, and is commonly found contrary, by his leaue. Yet thus he writes, lib. 1. de Pont. Rom. cap. 12. *Non negat Augustinus ad literam posse & debere intelligi quæ dicuntur de Iudâ, Petro, & Iohanne: Sed tantum dicit literalem sensum sapere esse obscurum, & non facile inueniri, sensum autem mysticum esse multo illustriorem & clariorem, & propterea se omisso literali figuratè ea exponere loca voluisse.* That is, S. Augustine denieth not, (so as hee would bring S. August. too within the compasse of this dotage) that things said of Peter, Iudas, and Iohn, both may and ought to be literally vnderstood, but onely he saies, that the literall sense is oftentimes obscure, and hard to finde out (where I wonder saies S. August. so?) but that the mysticall sense is farre more cleere and euident, and therefore that he omitting the literall exposition, would expound those places figuratiue.

Adioynd. It is to be obserued, that Origen in that Hamble followeth altogether an Allegoricall sense, & seeking to draw from thence some morall doctrine, (as Preachers use to doe) applieth the same, not onely to all the Apostles, as well as to Peter, but also to all perfect Christians, teaching, that whosoever doth confesse Christ as Peter did, he shall haue the same beatitude that Peter had, and be a Rocke as he was, &c. So also (Num. 1.) he applies the giuing of the Keyes as well to every faithful Christian as Peter, or the rest of the Apostles. But then (Num. 5.) every iust man and woman, should haue as much Ecclesiasticall power and iurisdiction as Peter, to bind, loose, &c. excommunicate, &c. Then (Num. 6.) every Priest as much as his Bishop, Bishop as Metropolitan, &c. ouerthrowing thereby all subordination in the Church, and confounding the Ecclesiast. all with the Secular, the Laitie with the Clergie, head with members, shepheard with sheepe, &c.

He quotes Tract. ult. in Iohann. but all too wide.

figuratiue.

guratiuely, forsooth. This is the constancie of these men, that as *Benhadad* for feare and guilty conscience, ran from chamber to chamber, so they to avoide what makes against them, change sense for sense, sometime *literall* for *allegoricall*, then *allegoricall* for the *literall*, about the words spoken to *Peter* by our Sauour. The former they thinke they may doe with *S. August.* and avouch him for it; there the *allegory* is the cleerer; As for the latter, they will not endure that *Origen* should doe so, by any meanes. Here all is spoild, vnlesse you stick to the *Letter*: And a *Chaos*, a confusion is brought in by vs, *Lay folk and Clerks*, *Men and Women*, promiscuously inuading both the keyes and the office, no difference left, nor signe of difference, if we allowe of this. Thus he. But howsoever you rowle and ruffle in your Rhetorique, declaiming against the supposed *Anarchy* of our Church, and not discerning (which euen *Balaam* did) the beauty of those tents, to which you are a professed enemy, (so thicke is the fogge of your malicious ignorance, that stufes vp your senses;) I belecue Sir, the keyes are conueighed to the commonalty rather by you then vs, and to the worser sexe too (not so to be honoured) as in your *Abbes* to be gouernours, in your gossips to be dippers and baptisers, and I knowe not what. And doubtles you would

Catholique Diuine in Answer to the Reports,
 Rec c 8 l c 2. 16. quotes out of *Baldus*, that the
 Pope in some case may commit spirituall things
 to a meere lay-man And that de facto he gaue
 a noble Ladie leaue to take the communion
 out of her owne hands, Vide *Florim. Re-*
mond. de ortu hares. huius seculi. lib 6. c. 19.
 l c 2. 3.

haue admitted them to be Preachers too by this time, if you had not thought it fitter to discharge your men, then to licence your Women. Neither if *Origen* extend this to more then *Peter*, must it therefore presently be communicated to all; There are Apostles besides *Peter*, there are Pastors besides the Apostles, there are the iust and faithfull of all sorts, besides diuers that belong to the bodie of the Church in shew. It is not necessary we should open so great a gappe as you thinke, though wee take *Origen* literally. Though this I must tell you, that *Origen* in all likelihood would not haue applied it so by *allegory*, vnlesse he had stretched it beyond

beyond *Peter*, in the very property. For assurance whereof consider his words, *Si super unum illum Petrum existimas a-* in Math. 16. Tra 2. 1.
dicari totam ecclesiam, quid dicturus es de Iohanne filio tonitru,
& Apostolorum unoquoque? If thou thinkest the whole Church
 is built onely vpon *Peter*, what wilt thou say of *Iohn* the
 sonne of thunder, what of euerie one of the Apostles be-
 sides? It seemes incredible first to *Origen*, that the whole
 Church should bee built vpon one man onely, though it
 were *Peter* himselfe. Therefore he insists vpon *totam Eccle-*
siam, and considerately opposeth *unum illum*. And makes
 the one but *existimas*, or *si existimas*. If thou thinkest so (saith
 he) by *Peter*, but the other is, *quid dicturus es*, how wilt thou
 answer it, how wilt thou defend it, against *Iohn*, and against
 the rest? And sure as *Origen* was of the minde, that no A-
 postle of the *Twelve*, sate out from beeing a foundation of
 the Church, in the sense that *Peter* was, so hee names *Iohn*
 you see in particular, of whome afterwards you shall see
 how great opinion he conceiued, and how full of reuerence,
 not inferiour to *Peter*. In the meane while it is euident how
 he pleades for the Apostles all in generall, whom he cannot
 digest to be denied this priuiledge, of supporting the frame
 equally with *Peter*. For which cause he deales so peremp-
 torily, and takes vp his aduersarie, as we noted before, *Si*
existimas Petrum, quid dicturus es de ceteris, &c. Which dif-
 fers from his *moral* collection, as you call it, which is a great
 deale more mawdlen, where he affirms by *fortasse*, *Fortasse*
autem quod Petrus respondens dixit, &c. Perhaps if we say the
 same that *Peter* said, wee shall be priuiledged like him: this is but
 perhaps. Yea, the practise of the Church implyes no lesse,
 then we now stand for, which *Origen* there declares to-
 wards the ende of his discourse. *Quoniam ij qui Episcoporum*
locum sibi vindicant, utuntur eo dicto sicut Petrus, & claves reg-
ni celorum acceperunt, &c. Because they that are *Bishops*,
 take this to themselves, even as *Peter*, and haue receiued the
 keies of the kingdome of heauen. Heare you? not euerie
 Christian now, nor predestinate man, which is his *moral*

Hieron. ad Euag.
Omnes Episcopi
Apostolo una suc-
cessores sunt.

doctrine, and offends you so mainly, but the Bishops, good Sir, the Bishops in speciall take this to belong to them, and claime the keyes. Is not this a signe the keyes were committed to all the Apostles? For the communitie of Bishops descendes from all the Apostles; If the Keyes had been *Peters* onely, onely the Pope should claime them, pretending to come of him, as now he doth. But *Origen* saith, the Bishops doe this in plural, *Episcopi videntur eo dicto sicut Petrus. The Bishops make use of this saying, even as Peter did. And they haue receiued the Keyes, &c.*

S. Cyprian puts them both in one, speaking thus, *De habitu Vrg. Petrus etiam cui ues suas dominus pascendas tuendasq; commendat, super quos posuit & fundauit ecclesiam.*

§ 4. Now when you tell vs, that *Origen* neuer mentions in this place the commission of feeding, *pasce oues meas*, (though the Bishop brings this place to answer the other by, about *Summa rerum de ouibus pascendis*, out of his Commentary vpon Rom. 6.) and so the Bishops answer fits not with the obiection: You are to know, that as the one, so the other is to be construed, either of *Peter* or of all. If, *Tibi dabo clauis*, belong to them all, and specially, if, *Super te edificabo ecclesiam meam*, so doth *Pasce oues* too, by proportion, either equall, or *maioris virtutis*, as they call it. For what so singular and so individuate, as *Super te edificabo*? Sure, *pasce oues*, is not so much. The one a promise, the other a precept, and precept is not broken, if it extend to many, promise either is, or is the weaker for it, without all doubt. And yet *Origen* himselfe teacheth you as much in this tractate, as it were preuenting your obiection, when thus he saith towards the middle of it: *Si dictum hoc commune est ceteris, cur non simul omnia velut dicta ad Petrum tamē sunt oranium communia?* That is, If this belong to all, though spoken to *Peter*, (as he doubts not but it does) why not all the rest then, though directed to him, yet are to be meant of all?

§ 5. Another place you quote out of the same *Origen*, vnuquoted by the *Cardinall*, but belike to help him, *post aciem inclinatam*, out of *Hom. 2. in diuersa Euang.* namely that *Peter*

ter was *Vertex*, which is no more then κορυφή, of which before, given by S. Basil to the great Athanasius. Yea, ἡ δὲ ὀλίαν κορυφή, no bare toppe, nor no bald *vertex*, as your Popes is, at this day. *Martial* hath an Epigram, against one that had three skulls, and when almes were distributed came for three mens parts. *Si te uiderit Hercules, peristi*. We are not they that make more κορυφάς, or more *Coryphaos*, then needs we must in the senate Apostolike. The number of such worthies, whereof euery one was so sufficient as to be a κορυφή (as they say of the *Argosy*, that euery mariner in it might haue beene a pilot) commends the wisdome of *Christ* the choofer, and makes much for the Churches safety and prosperity, to whome they were appointed guardians. But as for the man of three skulls, or the τρικέφαλος, in *Martial*, let your Pope in good earnest take heed of *Hercules*, wearing three Crownes, and not content with more then three mens parts. Of *vertex* too much, whether in iest or earnest, vnlesse the argument were better. We are speaking of *Origen*, and his second *Hom. in diuersa*. Are ye aduised therefore what priuiledges he heapes vpon S. *Iohn* there, not inferiour to *Peter*, not to any? for it is not for nothing, that *Iohn* still crosses *Peter*, though the one set out former, yet the other arriuing first at his iournies end, Ioh. 20. *Cui donatum est* (saies *Origen*) *quod tibi donatum est, & beate*? To whome was it euer giuen, that which to thee hath been giuen, O thou blessed creature? *Dic quaso, cui talis ac tanta donata est gratia*? I pray thee tell me; To whom euer was such and so great grace conferred? Feare you not least hee deface the *Virgins* garland, not onely *Peters*? And as *Peter* is a *rocke*, by interpretation, as you tell vs, so *Iohn* (if wee beleue *Origen*) *Latine, quod donatum est*, as if a packe of gifts were couched in him, and the speciallest gift, that euer befell a man, (either the *Monarchy* then belike, or about the *Monarchy*,) another one in degree, to whom that may befit, ἐν τῷ πρώτῳ θρόνῳ, you know the place. And indeed no writer speakes of *Peter*, as if he had all gifts in him. S. Am-

brose diuides them between *Peter* and *Paul*, *serm.* 66. One had one key, another another. *Ille scientia, iste potentia.* And *iste erudit ad salutem, ille suscipit ad quietem.* *Paul* in this life, *Peter* in the next. Neither doth this much make for the Popes preheminencies, who is not so simple, as to reserue himselfe for Paradise, rather all for the world present, which was made (they say) for the presumptuous. Yea, most plainly in the same Sermon, *Quis cui prapronatur incertum est.* *S. Ambrose* knowes not which to preferre. Wherein

De Rom. Pont.
l. i. c. 27. verius
finem.

The Pope a Po-
ly-Stephen for
his triple crown
take.

Cuius maxime ve-
stigia sequerentur.
Therefore they
went to his
Church potissi-
mum, and there
fulgere volum
religionis sue,
professione solenni:
iayes *Massaeus*
ibid.

*Adde *Euchymi-*
us com in Ep al
Rom c. 1. Ne vel
ipso *Coryphes* Pe-
tro inferior vide-
retur *Paulus*, aut
cuius aliquid ha-
bere. Not minus
habem in grace
and in gifts; not
inferior in go-
uernment, and
such like prehe-
minence. By
which we see
what a *Cory-*
phæus *Peter*.

Peter. As *Stephen* a Deacon is more honoured in his memo-
rie, (saith hee) then *S. Iames* an Apostle (why should hee
strike at *Iames* aboute all the rest?) *Lawrence* then *Sixtus*, &c.
Neither is this peculiar to *Bellarmino*, but all the Iesuites
ought to be of this mind. For they propounded *S. Paul* of
all other the Apostles, whome they would most willingly
imitate, witness *Massæus*, *de vitâ Ignatii*, l. 2. c. 13. And yet
the Iesuites, men archicall enough, or giuen to sway. Which
is an argument, that may make for *Pauls* supremacie in
time, aboute *Peter*; not onely for preaching, but for gouerne-
ment too, vnlesse they abate. And the other Fathers are of
the same iudgement. *S. Leo* *serm.* 1. *de Natali Apostolorum.*
In the bodie of the Church, whose Head is Christ (not *Peter* nor
the Pope) *the two Apostles Peter and Paul* are set like *geminum*
lumen oculorum, like the two eyes in a mans head. Therefore no
such difference. *S. Gregorie*, l. 1. dial. c. vii. "*Paulus Apostolus*
Petro [*etsi*] *Apostolorum primo, in principatu Apostolico frater*
est. What is this but equalitie, in principatu, in the cheife-
dom it selfe? *Eucler* in *Natal. Apost. Petri & Pauli*, calls them
equali per terram luce fulgentes, shining all ouer the world
with equall brightnes. Lastly, all the solution that *S. Ambr.*
can finde of his doubt, is this; by reducing it to their ti-
tles; that one is *Petra*, the other *Vasculum*, both of them ne-
cessaria domui saluatoris, each necessarie to our Lords house.

Paul

Paul feeds and releuees the household, whiles *Peters* vertue is buried vnder ground, like the foundation of an house, & as it were least in sight. Though for my part, I confesse, I can hardly conceiue how this holds, or how *Peter* stands the Church in such stead, to lie vnder it, as you would say, to this very time. In a house, I graunt, the foundation is of most vse. But such a Foundation, *who can lay but Christ*? 1. Cor. 3. 11. *S. Pauls* benefit of feeding vs, that is of instructing vs, is daily, and obuius, and intelligible. Therefore by my consent, the prerogatiue shall rest with him still. But leauing *Am- brose*, to whom we haue digressed, returne we to *Origen*, and conclude of him in a word. Concerning *Iohn* he addes; *Fortasse quis dicet, tantundem Petro collatum.* Happily a man may say, *S. Peter* had as much bestowed on him; but he denies it in the next words, and more plainly soone after; *Sed non temerè quis dixerit, &c.* yea, how high he rises? *Non ergò Iohannes erat homo, sed plusquam homo.* Therefore *Iohn* was no man, but more then a man. How would this serue the Popes turne, had it been said of *Peter*, and if the Canonists had the handling of it? Who not onely salute him with *Dominus Deus Papa*, euen in their late editions of such flattering Glosses, as they haue deckt their Law with, which perhaps might be excused, either by *Dij sunt multi, Dominiq, multi*, 1. Cor. 8. 5. or the style of Rome vnder *Domitian*, full of basenesse; but euen in their studies, and closets, and most retired contemplations, define him to be, * *Ens consti- tum ex Deo & homine*, a certaine medley of God and man. But beeing affirmed of *Iohn*, as it is by *Origen*, I hope here Mr. F. T. will giue way to allegories, to quench the fire, which else these words might kindle verie dangerous, and not vrge him to maintaine the *lessor* too precisely. Lastly, thus: Whiles *Iohn* was leaning vpon our Sauours breast,

S. Gregor. sayes, l. 28. in Iob c. 6. that, In sacri- logio, &c. he neuer finds the word *founda- tio* put in the singular, throughout al Scrip- ture, but onely for Christ. Yet the Papiists make *Peter* a singular foundation, and by himselfe. See *Haymo com. in Eph. 2.* where he will not to much as construe that, *Fun- datus super fund.* *Proph. & Apost.* otherwile the thus, *That Christ alone is the foundation of Pro- phets, of Apostles, and all;* and he addes out of *Matth. 16. Super hanc petram, &c. super me adifi- cabo Ecclesiam.*

Though *Augu- stus* himselfe re- fused the title *Dominus*; which *Orosius* construes to haue beene done in honour of Christ then borne. l. 6. c. 33. * *Ioh. Capistranus.*

and so safe, and well appaid, *Peter* often tripped, *sape titubabat, quasi trepida actionis symbolum*, sayes *Origen*; not the rocke of faith nowe, immoouable, impregnable, but the picture of the actiue part of our life, weake, and fraile, and faint, and tottering. This of *Origen*.

Of S. Hilary. testimony.

§ 6. In *S. Hilaries* words, and your exception to the Bishops answer to them, there remaines onely these two points to be cleared. One, that you say *S. Hilary* so ascribes it to the faith of *Peter*, to be *petra digna adificatione Christi, a rock worthis of Christs building upon*, as yet withall he denyes it not to his very person. Another, that you affirme in plaine termes, *it was the merit of his faith which purchased him this*. Which is first very insolent (for I beginne with your later) that faith should be a meritour at Gods hands, or a merittresse, if you will haue it so (I pray correct me; if I speake amisse, for you see whether your absurdities lead me) whereas *Charity* not *faith* is the *sons meriti*, the actuall deseruer, by condignity at least, as your selues hold; for *ex longinquo* is another thing, and *ex praua dispositione*, &c. Where in truth you are so dazeled about this merit of *Peters*, that you say you know not what, ascribing that to his *charity* which is more proper to his *faith*, and againe that to his *faith* which belongs to his *charitie*. To be cheife in feeding you ascribe to his *Loue*, to *Amas me plus his*? Which is true in our Sauiours sense, for exciting his *care*, not in yours to inuest him in the supream *irisdiction*, which rather requires the priuiledge of *freedome from errour*. And here, his deseruing to be the *rock*, or the *principall*, for *bearing sway*, you impute it to his *faith*, which is too yong to be a deseruer, if it be not otherwise accommodated, euen by your own doctrine. This is one absurdity therefore. Secondly, that *he should merit to be the rocke of the Church*, whereas a man canot merit, that is not first in the Church, (as your selues will not deny) and so presupposeth the foundation is laid. But in no sort, can one merit to be the foundation thereof himselfe.

Ioh. 21.

Absolute Pelagianisme. See S. Aug. &c.

selfe. As *S. August.* often shewes, that
 the Redeemer of the world, did not *me-*
rit the coniunction of his flesh with the
 deity, but beeing inuested once there-
 with, then *merited* for vs, and wrought saluation. Whom,
 although we should grant, to haue *merited* to be the foun-
 dation of the Church, the Iudge of the world, &c. yet you
 are not ignorant, how it is held by your owne diuines,
 namely *per titulum secundarium*, hauing right to it before,
 out of the worth of his hypostasis, which in *S. Peter* is no-
 thing so. But especially, if you will take to that of *Maxi-*
mus, whom you quote a little after, that *S. Peter* for rowing
 in a frigot or small boate, was made Master and gouernour of the
 Vniuersall Church. For what *merit* could there be, of that in
 this? And suppose that there is an orderly promotion a-
 mong shipmen, from the Lower roomes to the higher, till
 they be Pilots, and Admiralls, &c. or in like sort, that the
 good Deacon gets himself a faire degree, (as *S. Paul* speaks,) *vide*
 to be made Priest, Priest a Bishop, Bishop a metropolitan,
 &c. yet you speake of a promotion in diuersissimo genere;
 which is too too vncouth, that *S. Peter* for steering his ma-
 teriall vessell at the sea, should be preferred to sit in the
 highest place of the Church, and congregation of God.
 Thirdly, if this were true that you auouch of his *merits*, *S. Pe-*
ter should not only haue *merited* for himselfe, but for as ma-
 ny monsters & miscreants, as euer sate after him in that sea;
 Which you doe well to shroud vnder the merits of *S. Peter*;
 least they appeare too too vgly naked in themselves; sauing
 that pallium breue as the Prophet *Esay* speaks, their couering
 is too short, and non est satis nobis & vobis: Matth. 25. What?
 For them that beleue not, for them that apprehend not,
 that concurre not in the least sort, yea for them that were
 not borne when *S. Peter* liued, could *S. Peter* merit? As for
 * *Hildebrands dictates*, they are no gospel. His words are nei-
 ther *slanders*, whē they are directed against vs, nor *testimonies*
 of any force, when they are produced for you, And will you
 allowe

* De prædestin. Sanct. ad Prosper. & Hilar. lib.
 1. Cap. 15. Est etiam præclarissimum lumen præ-
 destinationis & gratiæ, ipse saluator, ipse medi-
 ator. Respondetur quæso, unde hæc meruit?
 Quod eius bonum qualescunq; præcessit, &c.

Vide Epist. A.
 naclet. 1. & ait
 Clement ad Iacob.
 fratrem domini.
 unde requæritur.
 1. Tim. 3. 13.

* Hild. Did. Sent.
 21. Pontifex Ro-
 manus, si canoni-
 cè modo ordinatus
 fuerit, meritis B.
 Petri indubitan-
 ter efficitur san-
 ctus.

Lib. 6. de trin.

Si quidem gloria
est permagata, &c.

2

Adioynd. num. 2. Thus saith the Bishop seeing by a lying glosse of his owne to make his Reader beleue, that S. Hilarie doth so admit S. Peters faith to be the foundation of the Church that he excludeth his person, &c. Neuerthelesse I would not haue him to thinke, that in affirming with S. Hilarie, that Peter was the foundation of the Church, I doe exclude his faith frō his person, as though S. Hilarie should say, or any Catholike man meanes, that the Church was built vpon Peters person, and not vpon his faith, &c. Fearing least another should depraue him as he hath done the Bishop.

Hec fides Ecclesie
fundamentum est.
per hanc fidē infir-
mæ sunt aduersu-
m portæ infero-
rum. Hec fides
Regni celestis, &c.
Hilar. vbi prius.

allowe no qualification of S. Hilaries word? Whereas they that haue but tasted the auncient writers, know that to *merite*, is to obtaine and procure, though by grace and fauour, and no further to be vrged. He attained then (saith S. Hilary) a *supereminent glory*. Which glory may be in many things, beside his primacie, as the Bishop answered you of *μαρτυρία* and *μακαρισμός*, in S. Basils authority; and calling it *gloriam*, it seemes he rather points to our Sauours *approbation*, then to any reall preferment collated vpon Peter. *Gloria* is in fame, in predication, and report, as euen Tully will teach you, *Orat. pro Marcello*, which is nothing to of-
fice, and to installment.

§ 7. As for the coupling of S. Peters person with his

faith, & his faith with his person, which is the second point of the twaine, about which you sweat, and trauell sore, casting vp mole-hills, and mustering your *Metaphysicks* long vnskoured, the Bishop neuer dreamt, as you fantastically imagine, that S. Hilary should giue this to a fleeting shadow, or to faith without a subiect, like your Accidents in the

Eucharist, which you welcome as well, as S. Iames his hoste doth his guests, that biddes them warme themselves without a fire, feede without victualls, and so you them to sit down without a chaire, or a stoole: Not so: But if faith be the proper foundation of the Church, as S. Hilary implies by his five-fold repetition, *Hec fides, hæc fides, &c.* then was Peter, in behalfe of his faith onely, pronounced by our Sauour the foundation of the Church. Which is another thing then to be preferred, for the merit of his faith, to be the Churches foundation, as you fondly dreame. For so it might fall out, that he should still remaine the foundation of the Church, though he had cast of his faith, where-with he beganne, which will not stand with S. Hilaries conceit of it, and accordingly, none other are at any time

to bee reckoned the foundations of the Church, but they that shall tread in the steps of *faithfull Peter*, howsoever otherwise they may come neere him in *calling*. For where is more promised to *Peters* successors, by vertue of meere succession, then to *Abrahams* children? Rom. 4. Nay, the *adoption* branch may not challenge so much to it selfe, as the *naturall*, Rom. 11. Succession (saith *Greg. Nazianzen*) is oftentimes between contraries. Sicknesse succeeds health, night succeeds day, so an unworthy Bishop succeeds a worthy, as *Nazianzen* instanteth. So your Popes may *Peter. Irenaeus* saith warily, that we must obey those Priests in the Church of God, which deriuing their succession from the Apostles, together with their succession in Office, haue received the certain gift of truth, lib. 4. cap. 43.

Paneg. in Achanaf.

§ 8. By this also the other places of *S. Hilary* are declared, where he proceeds to call *Peter* the foundation of the Church, as you expound them; his person, I graunt, if ought at all, as the *Bishop* also meant, (not a qualitie without a subiect, which is your *chimara*) but in respect of his *vertue*, not of his *authoritie* singular. And as all the faithfull may come more or lesse, neere to *Peters* faith, so they haue all more or lesse a part in this prerogatiue; as you heard lately out of *Origen*, yet still without disturbing the Churches array. Neither perhaps should *Peter* haue been the rocke, καὶ ἑξ ὧν, if so precise regard had been had to his faith, as to value it with his primacie, so much for so much, by way of *meed* and *merit*, as you pretend (and yet no *Simonists*) but either all the Christians, οἱ ὁσὶν ἡμῶν λα-
χάρτες αἰσιν, 1. Pet. 2. 1. which are dignified with a faith nothing inferior to ours, euen to *Peters* selfe, or the poore woman in the Gospel, of whome our Sauour affirmed, O woman, great is thy faith: or lastly the Centurion, Verily, I haue not found so great faith in Israel.

Beatus Simon (ubi-
iacens edificationi
ecclesiae (scilicet)
post sacramenti
confessionem.

Idem Hilary. eo-
dem libro, tres
columnas eccle-
siarum facit, Pe-
trum, Iohannem,
& Iacobum.

In the same place *S. Hilary* thus bespeaks the Apostles (not *Peter* alone) Vos O sancti & beati viri, ob FIDEM VESTRAM MERITUM, clausis regni caelorum fortiti, & ligandi atq; soluendi in caelo & in terra sui, &c.

§ 9. But in *silentio reliquorum*, while others held their peace, and primum cognoscere, & eloqui illud quod nondum

Hilary. ubi prius.

Vide Bellar. de
Rom. Pont. lib.
1. cap. 12. et an-
tem globum testis
in hac sentent.
Leo serm. 11. de
pass. Do n. Omi-
um ceteris ora
preueniens.
Chrysost. hom. 55.
in Mat. Confes-
sionis propositum, ac pre-
ueniens aut.
Of S. Maxim.
testimonie.

The Adioynd.
proofes, that S.
Maximus made
certain sermons
of this kind.

See afore cap.
4. huius. Item
cap. 4. Adioyn.

vox humana protulerat, that was it that made S. Peters con-
fession so glorious, and so remarkeable, witnes *Hilary*,
witnes diuers more, whome I forbear to name. And in
that sense, he might iustly be tearmed a *foundation*, or a
prime workman; not but that others followed or consented
with him, and so *foundations* too, Apocal. 21. but his zeale
was such, he spake first, for which hast it is not like he was
made cheife governour.

§ 10. There remaines S. *Maximus*, and first, whether he
were that same Bishop of *Turin*, or no. Which the *Bishop*
denied not, as not hasty that way (although the case were
plainer) to be so peremptory, (it is enough for you to de-
termine *magisratus*) but lest vnder doubt, the rather be-
cause the Sermons that are attributed to *Maximus*, haue
beene printed with S. *Ambroses* in times past, and so vn-
certaine to whom to be adiudged, as in many other fathers
it fareth at this day. And if your obseruatiō be good, which
you bring out of *Gennadius*, you see what profit the *Bishops*
doubting hath brought with it, I would say praise and com-
mendation to you, if it were thought to be your owne,
which you will hardly perswade them that know you here,
not to haue dropt out of the Note-booke of some of your
good Matters. As for the Sermons *de tempore*, not made as
the *Bishop* said in S. *August.* time, which you call a *scape* or
a notable oversight of his, and you thinke you might call it a
flat tie, according to the rest of your maydenly modesty;
you are answered before; yea your selfe haue answered
your selfe in that point, as *Siseraes* mother did, that at least
S. *August.* gaue no such titles to his sermons, whatsoeuer
they did that came after. Yet in producing Witnesses, is it
not reason that you should call them by their proper and
right names, or else they loose the force of their credite for
deposition? And this was all, that the *Bishop* made sticke at,
concerning that point.

§ 11. Now to the authority it selfe, & the *Bishops* answer
thereto; *Quanti igitur meriti apud Deum sum Petrus*, which
you

you persist to construe, *Of how great merit was Peter with his God,* (so hardly are you driven with the dogge from his licourment) as if *Peter's* merit had beene to rowe the boat, and his *reward* to be made the gouernour of the world, whereas the indifferent translator would rather haue construed it thus, *Of how great interest, or how great account, therefore, was Peter with his God,* (*antecedens pro consequente*, which your Rhetorique cannot be ignorant of, that quote *Quintilian* afterward, about the trope (*Catachresis*) who after the rowing of a little boate, had the gouernement of the whole Church committed to him? Thus *Maximus*. And the more to blame you then, as the *Bishop* well answers you, to assigne him the gouernment of a particular Church (*Peter* I meane) & so in effect to rob him of the *Uniuersall*. For we deny not, but that both he, and his fellow Apostles, had the whole Church committed to their care, ioyntly and severally, without any limitation. And surely *Maximus* his words import no more. As for that the *Bishop* saies, that *you* haue giuen him the gouernment of a particular Church, after the gouernment of the whole, haue not *You*, I pray, giuen it him, in that *You* allow it him, & that *You* stand for it to be his, against them that make question of it? Will you neuer leaue this dissembling of your skill, to take all things in so wrong a sense, and by the left handle, as *Epiphanius* calls it? If say, *You* haue giuen it him. *Not wee but Christ*, you will say. You meane perhaps of his *Uniuersall gouernment* of the whole Church, which in a sense we grant you, as common to the rest, and not to be transmitted to posterity. In your sense you are as farre from euicting any such thing, for ought I see, as if you had neuer gone about it, that he should be the ordinary pastor onely, and the rest the *extraordinaries*. But to the particular Church of *Rome*, you will not say your selues that *Christ* designed him, no more then to *Antioch* which he abandoned after possession, but rather his owne choice, if not your *fiction*. For you haue giuen him leaue to flee, and to chop, and to fixe his

Numb. 14. Ille supponit here, that not Christ but we haue giue it him, and that S. Peter was not Bishop of Rome, others use this in our conceit, and by our gift.

Eudæm. Paral. p. 137 Non dubium quin totum ex seculo banarum pendat, et liberum Petrus fuerit, sed ante figuræ.

Bellar. de Pont.
Rom. lib. 4. c. 4.

seate else where then at Rome, when so seemes good. Only, *pie* wee must belecue, *that hee will not doe so in hast.* Howbeit if wee should deny that he was euer at Rome, as some haue bin mooued by no weak grounds to do, as both collections out of Scripture, and supputations of the time when he should arriue there, yet your argument is strange whereby you would approoue it here, in your num. 15. where you say, *it is demonstrated, and as it were proclaimed, by the continuall successions of Bishops in that Sea, to this very day.* Call you this a demonstration of Peters being at Rome, that Bishops neuer failed in that Sea, to this day, ergo S. Peter was the first that sate there?

By schismes, by simonies, by transmigration, sometime also by pluralitie of incumbents. As Felix and Liberius, *Sermon. 14. c. 14.* But chiefly whereas the Papists challenge other Seas to haue sayled in their succession of Bishops, we may truly answer them, that it had bene more for their credit to haue had none at all, then diuerse such as they are faine to shew to vphold theirs, of late times.

Though againe it were no hard matter, to disprooue the continuance of your Bishops in that Sea, euen at sundry seasons, if it were pertinent to this place. But howsoeuer that be, you ought to bring a more colourable argument of Peters sitting there as I take it. For of many that I haue heard, this is simply

the simplest. Neither is that much better, which you vaunt farre more in, if it be possible, writing thus in the same numb. *And withall he addes a strange Parenthesis [quasi ea totius pars non esset] as though the same particular Church of Rome were not a part of the whole.* As who would say, that S. Peter could not be gouernour, both of the whole Church, and of a particular Church. Wherein, he argueth as wisely, as if he should say, that a Bishop of Ely could not be gouernour of the particular Church of Ely, and of the whole Diocese; or that a Bishop of Canterbury could not be gouernour of that Bishopricke, and primate of England; or that a generall of an army could not gouerne a particular company, and yet be generall of the whole army. And here, though you would seeme to haue triumphed ouer the Bishop, in your impregnable instances, yet you shew, it wrings you at the very heart, to bee so met with about *Maximus* his authoritie, when in your numb. following you set him downe both in Text, and Margent, for a man whose head.

head should be confounded with blowes, rather then confuted with arguments. So notable a champion you are at your *Ismails Logicke*, whose fist was against every body, and euerie bodies against his, which *Philo* interprets to be the image of a disputer, but like none so much as the *Popish disputants* (you may say they dispute in *Schola Tyranni*, Act. 19.) from whose butcherly hands, I pray God deliuer vs, that euen thus declare their fingers to be itching, till they may deale with vs.

§ 12. As for the Bishoprick of Rome, ioyned or adioyned to the Bishopricke of the whole Church, which you would patterne with the Diocesse and Church of *Ely*, recommended to the gouernment of one man, or the gouernment of a whole army, and one company in that army, entrusted to the care of the same generall, and such like; how vnlike are these comparifons, I report me to your conscience! For the gouernment of that company, which is a limbe of the maine army, while it remaines so, is impossible to be diuided from the gouernment of the whole, and so *Ely Church* from *Ely Diocesse* is not so easily separated, in ordine currente, as now things goe; but he that hath the one must needes haue the other. But your selues hold, that the Bishopricke of the whole world, hath beene actually diuided from the Bishopricke of Rome, as namely while *Peter* sate at *Antioch*, before he came to Rome, to say nothing of your later Popes, that lay soaking at *Auenion* seuentie yeares together: wherupon *Bellarmino* graunts, as you heard euen now, that they may be diuided againe, if occasion so require, and yet hopes that *God will not easily permit it*; by which you see, your comparison halts of one foote. But the maine point lyes in this: That the Bishop of *Ely*, hath no new induction to his Church of *Ely*, more then was giuen him at first entrance vpon the entire Bishopricke, and so

Idem *Bellarmino*. alibi. nimirum de Roman. Pont. l. 2. c. 12. Si transferatur etiamnum sedes, Romani Episcopi non erunt arripuius totius ecclesie Episcopi. And, *Franciscus Vellefilius*, Bishop of Luca, in *Aduertentijs*. in q. totum. B. *Chrysost.* Quasi. 17. prooues this conclusion of his, by diuerse reasons. Qu. d. constitutione ecclesie fieri posset, ut Episcopus urbis non modo sedem suam ab urbe demitteret (as he speaks) sed ut nullam omnino particularem ecclesiam sibi applicaret, &c.

the generall of an army, hath no newe constitution ouer a part of his army, after hee is admitted Generall ouer the whole. Whereas you giuing to *S. Peter* the whole Church for his Bishopricke, if afterwards he take vp his seate in Rome, by a more peculiar title, what doth he but extinguish his former cleane? which, I thinke, will hold euen in *Fitzherberts Law*.

§ 13. Neither say that *S. Iames* was Bishop of Hierusalem, and yet gouernour of the whole Church, with the rest of his colleagues: for *Iames* was *extraordinarie* as you also confesse: but shew that one man may be *ordinarie* Pastor of the whole Church, and yet *ordinarie* Pastor of a part too, by a second title distinct from the former; or else you say nothing, but palter about the *Bishops* answer to *Maximus*, and bewray a manifest contradiction in your doctrine.

§ 14. I labour to be briefe, and I need not to adde any thing to the *Bishops* answers, which you see how pregnant they are against all reproofe. Onely, because the *Bishop* is so exceedingly compendious, in his Answer to the Apologie, and occasion hath beene giuen me to peruse the Sermons newly quoted of *S. Maximus*, I will set downe, in a word or two, mine owne obseruations, out of the said Sermons lately set forth, for *F. T.* to consider, if they make not more for *S. Paul*, then that doth for *Peter*, which the *Cardinall* alleadged. In his second Sermon therefore, *de eodem festo*, viz. *Natali B. B. Petri & Pauli*, speaking of *Paul*, after he had commended *Peter* for his great faith, *Quis tanta est nihilominus plenitudo fidei: Whose fulnesse of faith is so great notwithstanding*. First, *fulnesse of faith*, like *plenitudo spiritus*, which they attribute to the Pope. And, *notwithstanding Peters*, as deseruing a reward no lesse thē his, if there were place for *deserts*, vnlesse you will say, that *Peter* had engrossed all before, and nothing was left for *Paul* though deseruing. Yea he addes, that our Sauour in his prouidence chose him, *peculiarem quodam modo ducem, a captaine* (of his Church) in a manner singular, and without fellow. *Erat enim tam praeceps,*

¶

Ann. 1614. Paris.

Nothing left
for *Asaph*, be-
cause his fel-
lows professed
to know all
things first.
Platodus.

&c. *ut ad ecclesia solatium, & ad firmamentum omnium credentium*, Christus eum vocaret è calo. Hee was so singular (in his gift) that to the comfort of his Church, and the support of all the faithfull, (*firmamentum credentium* not inferiour to *petra*) our Lord directly called him from heauen. Lastly, *Ut aduerteret princeps futurus nominis Christiani*, that he which was to bee the prince of the name Christian, that is, the most eminent in all the Christian congregation, might marke, &c. As for the third Sermon of that argument, which is that from whence the words, *Quanti meriti*, are quoted, whereunto the Bishop answers: it followes immediately after them in the praise of Peter, thus of Paul: That Paul in his Apostleship, how highly did he please Christ? (where you see *meritum* is counterpoized by *placere*, indeed all one) who is his owne witnesse, *fidelissimus sibi testis*: who shunning to reueale his owne praise, and yet seeking to make knowne the power of his Christ, wraps up in modestie, &c. Alluding, no doubt, to those places of his Epistles, wherein hee euidently challengeth equalitie with the best, and reporteth such things as is wonderfull by himselfe, though not tickled thereto by any priuate vain-glorie, but meere enforced by his aduersaries importunitie. In the first Sermon of that argument, they are ioynly called, both Paul and Peter, *Ecclesiarum omnium principes*, Princes of all the Churches: and againe, *reuerendissimi Principes omnium Ecclesiarum*, the most reuerend Princes of all the Churches.

viz. 2. Cor. 11.
33. & c.

S. Hieron Praef. comm. in epist. ad Gal. calls them twice, principes, within a few lines, once Apostolorum, againe Ecclesiarum.

§ 15. I omit your railing in your num. 18. where you say the Bishop hath beene puzzled with places, and saine to trifle, wrangle, cogge, and lye, &c. I account it my ill happe, to be matcht with such a rakefame, that obserues no reuerence, and is onely good at proouing our patience. Onely my comfort is, as Demosthenes is said, to haue said in the like, that I shall ouercome in beeing put downe, and you loose in conquering, in so damned an encounter. The Bishop had said of the Cardinalls testimonies, cited out of the fathers, *unum hoc peccant omnia*. All the places brought for Peters primacie, tripe in this, that they haue nothing, in truth, which may

not straight be granted, except some petty word, about which I meane not to iangle. And what more excellent *νερασπισις* could there be then this? a *premunition*, or an *amulet*, against the errors, that might arise in vnstable minds, by mistaking the fathers, while they vse such speeches. For as *Epiphanius* saies, that such cautions must be vsed sometimes, even towards the writings of holy Scripture, least the Reader be peruerterd, rather then edified; so, in the fathers much more, who neither write so plaine for vnderstanding as the Scriptures, nor yet so currant for beleife. It followes in the Bishop; *Nam nec primatum negamus Petri &c.* for wee deny not the primacy of Peter, nor the names which doe signifie it, but wee demand the thing, or the matter it selfe now in question, to wit, his earthly Monarchy. Thus he. And to this what say you? You say, he grants the primacy of Peter, and yet labours to overthrow it, when it is prooued out of the fathers. As how, trow you? When they teach that Peter had the primacie, because he was the foundation of the Church, and that he had a speciall commission giuen him to feede Christs sheepe, he goeth about to prooue that Peter was no more the foundation of the Church, then the rest of the Apostles were, nor otherwise Pastor thereof, then they. And what of that? Wherein then consisted this primacy, which the fathers teach, and deduce, from the power giuen him by the keyes, and by his pastorall commission, which doe import authority, power, iurisdiction, and government? This you. It hath bin told you, Sir, sufficiently, ouer and ouer, wherein the primacy of Peter consisted, though it draw no souerainty or Iurisdiction with it, and much lesse so great, as you are in loue with, I meane the temporal and the terrible; *qua & spiritum concutit secularis rei gratia*, as *Tertullian* saies, or *saeculum concutit praetextu Spiritus*, as yours apparantly doth. It is * neither keyes nor crooke, that will content you, but onely a glauiue, and a staffe, the armour of the foolish shepheard, whereof *Zacharie* speakes, describing your Pope, that idoll in sede mea, as Christ from heauen bespake him long agoe, if the stories say true. And yet why should we tell you, wherein this

De patientia.

* The ancients
Papists were
not so immoderate.
Ioh. Sotanus
contr. *V. l. sum*, &c.
after he had allowed
the Pope
saeculum, as well
as *peram*, one for

this *primacie* consists, that the Fathers deduce out of the words of Scripture, rather then you conclude it out of the words themselves, or the Fathers words vpon those words, and so force it vpon our consciences, that we may haue nothing to answer, but by yeelding to your desire? Nowe you are faine to raue, and chase, and cry, after all is done, what is it, if it be not this? What is *pasce oues*, and *super hanc petram*, but onely the making *Peter* cheife Magistrate of the Church, so as all *Iurisdiction* may flow from him? Whereas we may say more truely, and aske of you, what so vnlikely foundation hath this exorbitant power, as either *the keyes of the Church*, or *the feeding of Christs sheepe*? And doth the *Bishop*, good Sir, only goe about to prooue that other Apostles are ioyned with *Peter*, either in the feeding of Christs flocke, or in the receiuing of the keyes? Which hee hath evidently conuincd, and demonstrated to your eye, both by the sequele of the text, and the authorities of the *Fathers*. The *Fathers argument* then, (say you) is nothing worth, whereby they would establish the *primacie of Peter*, from such places. As though *Peters primacy* might not be prooued from the places, and yet that *primacie* bee no such *primacie* as you conceit. For the verie promising of the keyes, though with intention to them all, yet to him onely *formally*, & the feeding of Christs lambes, which was the charge of them all, yet *three severall times* enioyned to him, because of his threefold deniall of his Lord, giues him a kind of prerogative or *primacie*, if you call it so, which and yet still falls short of your monstrous Monarchie. S. Au-

doctrina, the other for discipline, expounds himselfe in this manner. *Habet summus ecclesie Antistes super omnes potentiorum potestatem coactionem; quia etiam Principes sibi subicere potest. SINE CAUDE TAMEN.* Hic est autem spiritualis gladius ille, per quem interdicens potest ingressu ecclesie, & eandem claudere, &c. Thus he limits the Popes coactive power. And *Essencius Digressi in Epist. ad Titum, c. 1. p. 173.* En Episcopalem duriciem, in Verbis tamen, non in Verberibus sitam. Nam carceres, & huiusmodi corporum coerciones, cum dominij, temporalibus, BENEFICIO I DEVOTIONE PRINCIPUM accessisse puto. Gravissima tamen pena erat excommunicatio, non MORTALIS tamen, sed medicinalis. Allo, Card. Pole, lib. de summ. Pont. c. 49. praising the Popes forme of government, None to that (saith he) que violenti Per populum dat iura. And, c. 44. The Pope, if he will bee good, must neuer descendere de Cruce, i. interpose in worldly affaires.

The Papisst device is othrowne by then selves; so farre are the Fathers from abetting it. For *Maldonate* vpon Ioh. 21. notes it for a principall circumstance, that *Pasce oues* meat was said to Peter, post prandium, after dinner: and yet the rule of their law is, that *Ordines non dantur post prandium*. Sa. ex Syluest. v. Ordines. § 14 How much lesse the Popedom, which so infinitely surmounteth all orders Though *Mald.* most absurdly note in the aforesaid place, that our Saviour Christ did almost all his extraordinarie works, either after dinner, or after supper. These are the grauities and godlines of our Iesuites. To our Saviour, no doubt, all times were one.

Bellarmine himselfe confesse, that *Pasce oves meas*, feed my sheep, is said *omnibus pastoribus*, to all ministers & pastors. De Rom. Pont. l. 1. c. 12, resp. ad 5, and moreover, whatsoever is said to him, *ratione officij pastoralis*, in regard of his ministerie, is common to all

gnst. hath told you, and *S. Ambrose* hath told you, the first two that *Pasce oves*, belongs to all, yea to all vs, not only to all them; but the last, that not those

words onely, but whatsoever else was said to *Peter*, (by way of such honour no doubt) is *commune omnium*, common to all, at least common to all the *Apostles*. Neither pittie the fathers, as most idly you would seeme to doe; in your 19. numb. for inferring the primacie from such places as those; but rather condemne your owne foolish fancie, for misinterpreting so grossely, both the Fathers and the places. When you say, *The Bishop is miserably troubled with certaine petty words, with vocula quadam, as Caput, and Primatus, and sometimes hee graunts them, sometimes denies them*: What more iust, or more reasonable course can bee held, then both to graunt them, and denie them, the one in the Fathers sense, that they alledge them in; the other in yours, as you peruert them? As for troubling the *Bishop*, they are so farre frō that, those *small words*, & as you say, *petty vocula*; that by his accurate explaining them, I verily beleue, he hath provided so well, as they shall neuer trouble any man more hereafter.

§ 16. In fine you carp him, for calling the Popes supremacy, *an earthly Monarchy, or temporall primacy*; of which before. Yet you repeat it againe. And wherefore then did you, in reporting *Origens* words, numb. 2. of this Chap. concerning the founding of the Church vpon *Peter*, *veluti super terram*, as vpon the earth, breake off the English, to print those words aswell in Latine as in English, *veluti super terram*, which is more then you afforded to certaine other of the same sentence, to expresse them twice? Was it not to perswade vs, that his primacie was earthly, or his *Monarchy* temporall, which here you abhorre? But let vs heare you in good earnest. *The place, say you, is temporall, or earthly, where it is exercised, that is this present world, the power heauenly, both by institution from above, and because he is guided,*

by

Vide supra in hoc cap.

Super terram.

Monarchia terrestris.

Adiuv. Num. 22. cap. 5.

by Gods spirit, in the use of it. Which, I pray you, may we not say, of the power of Kings, as well? Vnles either you haue forgotten Rom. 13. That, *there is no power but of God, or the Emperours stile, which the Fathers giue them, Non ex hominibus neq; per homines, or in the Councell of Calchedon, Desuper regni sceptra suscipiens Imperator, &c. Or, Per me reges regnant, Pro. 8. 15. Or, Inde potestas, unde spiritus, Tertullian in Apologet. Or Gregory Nazianzene in orat. ad Præsidentem irascentem, ἡμεῖς σου βασίλειον, ab illo sceptrum habes, &c. Thou reignest with Christ, thou hast thy scepter from him. Or that happily yee are perswaded, that the Pope is better assisted, then the King, by God, in his Consultations. What meanes that then, Prov. 16. 10? Oraculum in labijs: and, In iudicio non errabit os eius. What that, Prou. 21. 1? The heart of the King is in the hand of God, & quocunq; uollet flectet illud. Which S. August. so stands vpon, that he doubts not to say, per cor Regis ipsa ueritas inest, Truth it selfe commands by the heart of the King; and againe, Emperours commaund the selfe same that Christ, for when they commaund what good is, no man commaundeth by them, but Christ. Epist. 166. To make short, what thinke you of that, Rom. 13. Rulers are no terror to good works, but to the euill. No nor to workers neither. Doe what is good, and he will praise thee not punish thee. The ruler is the Minister of God, for thy good, but if thou doe that which is euill, be afraid, for he is the Minister of God, a reuenger to execute wrath vpon all them, that doe euill. Yea, they are all Gods Ministers, attending vpon this very thing continually. Doth not this rather shew, that the King is assisted by God, then the Pope, to preserue him as well from scandall of action, as from error in iudgment? Though for the Pope, you are not wont to deny your selues, that he may erre in action, and that very fowly: all your care is to vphold the credite of his Iudgement, wherein you see the King enioyes Gods directions, no lesse then hee. But why should you bee so loath, to admit of the terme of temporall Monarchy, or earthly pri-*

Theodor. de Constantino Magno, in principio historiz: Sc. Counc. Tribunens. de Arnulpho, anno Dom. 895. vide edit. Vener. Rom. 4. p. 27. Ag. affect. Epist.

Praise comprehends all the means that Kings haue to reward, though they are many. Because it is fit, that humane creatures, as Aristot. saues, are αὐτὸ τὸ τοῦ θεοῦ.

macy? May we not say with the Poet, as he doth of *Dido*? — *hoc prætexit nomine culpā, cladem* rather: or with the same author elsewhere, — *Quid si quod voce negatis, Mente datis, or vendicatis?* What is this, but to cut the throat with a woodē knife, pretending gentlenes to the acts of fiercenes, *Iacobs* voice, and *Esaus* hands? Or like the Axe, in *Æsops* fables, which Bishop *Fisher* could of, that came a begging vpon a time to a certaine goodly wood, or tuft of trees, for a helue or a handle, promising to trim it, and prune it, and keepe it neat, but ended in felling, quelling, and destroying. So the Pope challengeth nothing, but a *spirituall primacie*, to keep Kings in order and in awe, who else would be extrauagant, he saies; which if once you graunt him, you shall see what feats of mischeife he will worke you, as *Balaam* said, *I would kill the outright, if I had but a sword*, or as *Dauid* of *Goliath* his, so he of the spirituall, *Giue me but that, there is none to that*. Let him alone, if once he can get but to graspe the sword, be it what it will be, *sword*, or *swithe*; *Monarchy*, or *Primacie*, and of what kinde soeuer.

Numb 22. 19.
1. Sa. 11. 21. 22.

Adioyn Nam. 23

§ 17. Why, but *S. Peter* exercised a corporall power, and *S. Paul* likewise, for so much as they both ended in corporall effects, as in striking *Elymas* the sorcerer blinde, as in punishing *Ananias*, and *Sapphira*, with bodily death. As if this were the power, either of *Peter* or *Paul*, beeing miraculous in them both; whereas Miracles come from no inherent power, as your Schoolmen teach, from a *circumstant* rather, or an *attendant*; almighty God, by meanes vnknowne, being ready to execute the determinations of his seruants. But wee speake of a power inherent in the magistrate, which is denominated by the effects, as the effects are sorted and qualified by their obiects, goods, bodies, limmes, and liberty. For about them are conuersant the acts of magistracy, deprivations, imprisonments, maymes, or deaths. Which the doer of miracles hath no hand in the inflicting of, but at his request Omnipotencie effecteth. Euen as you read of *Iosua* commanding the sunne, *Obediuit Dyni voci hominis*, but *voci onely*, &c. *S.*

Ambr.

Ambr. confutes this argument of yours, *lib. 3. Offic. cap. 14.* speaking of *Elizeus* & the *Syrians* whom he took prisoners, that, *Non erant manu percutiendi, quos supernaturali virtute subingasset.* They might not be stricken with hand, whom God had extraordinarily put into his hands. So as *S. Peter* himself might not exercise any bodily force vpon those, whom the holy Ghost by miracle had subiected to him. Much lesse then may we, by his example.

*Expellit dictu.
non armis, laies
Lucret. lib. 5.*

§ 18. Neither is it to be wondred, that the primitiue Church might haue temporall power, or corporall power in defect of Christian Magistrates, to punish offenders, which since hath ceased in the ordinary gouernment, the Church hauing returned to her Channells, as I may say, and the Magistrate being at hand to take her part. To omit that as I noted to you before, the *denill* was appointed to be the executioner, rather then once the Apostles should defile themselues, with that worke, or handle the sword; to which now the Popes hand euen cleaues for eagernesse, as did that Captaines, 2. *Sam. 23. 10.*

Cap. 3. huius.

showing that this argument of yours, A. G. G. is
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THE
DEFENCE OF
the Bishop of ELIE his Answer
to CARD. BELLARMINES Apologie,
against the slanderous Adjoynder
of F. T.

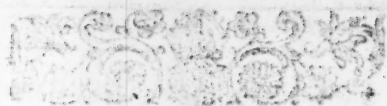
The second Part.

EPHREM.

*¶ To thee, and but to thee to none, I make
my prayer.*



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Printer to the Vniuersitie of Cambridge.
1617.



THE
DEFENCE OF

the Bishop of Exeter in his Appeal
to the Court of Arches and
the Court of the King's Bench
in the Cause of the Bishop of Exeter
vs. the Dean and Chapter of Exeter
in the Year of our Lord 1844

The Second Part

By

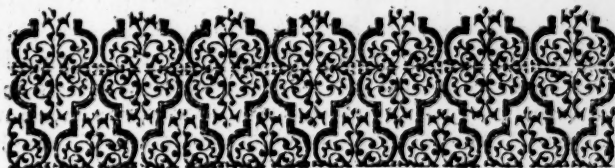
JOHN R. B. B. B.

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JOHN R. B. B. B.

JOHN R. B. B. B.

1844



To the sixth Chapter of the *Ad-*
ioynder, about Inuocation of Saints.

The authorities of the Fathers, of the
first and second ranke (according to the BISHOPS
most accurate diuision of the confused huddle
brought by the Cardinal) are re-exa-
mined in this Chapter;

AND HIS ANSWERS TO THEM
found to be such, as maintaine themselves
against all exception.

§. 1.



*T*he would not vouchsafe to ac-
cuse *Uatinus*, but onely presseth
him with certaine questions, to
disgrace him the more. I haue hi-
therto done nothing, vnbesee-
ming the reputation of a far grea-
ter aduersarie, and indeede as-
foarded him somewhat too large answers, making bold
with the Reader, and his gentle patience, rather then I
would come behind in any sort of satisfaction. Henceforth I
I must craue leaue to bee a great deale rounder and stricter
with him, as drawing towards the Center. *Ita feriendus est*
homo, vt ne sentiat quidam perire se: for his comfort.

FF 1

§ 2. *Nun.*

§ 2. Num. 3. then. He acknowledgeth inuocation of Saints (though not of God) to be possible without faith in them. This is first against the generality of the Apostles text, *Quomodo inuocabunt in quem*, that is, in *quēcūq;* non crediderūt? Rom. 10. How shal they call vpon him, in whō [soeuer] they haue not beleueed? And at least a man might inuocate God, though

^a Aquin. part. 2. summa, quest. 35. Artic. 3. in resp. citans glossam, *Deum per creationem, cui debetur Latria. Dominus per potentiam, cui Dulia.* Such are their fooleries, that in one respect now, God and the Saint shall bee worshipp'd alike, yea with equall worship, with *Dulia* both. Whereas, in *Deo nihil minus est*, or els, *Non esset omne Deus quod in Deo est*, contrarie to the Axiome. See S. Leo sweetly pronouncing of this point, serm. 8. in Nat. Domini. ^b Contra Iul. lib. 1. cap. 3.

not as the ^acreator of heauen and earth, yet *ἐν μέγεθι ἁγίων*, as some Saint, or demygod, by this distinction; not *ex asse* but *ex semenciā*, (as ^b Iulian the Pelagian cauilled with S. Austen de senis vncijs) albeit wee did not put affiance in him.

Which were against the Apostles, *Quomodo inuocabunt? How shall they call?* As

who would say, *Nullo pacto*, not at all. Therefore, num. 9. he eates his word, and allowes faith in Saints themselves, as necessary for the inuocation of them too. In some sort, saies hee. An egregious blasphemy, and by which one Chosroes onely, a Persian, is knowne, none els that euer I read of, ^c (Nicephorus reporting it,) to allow faith in Saints, or in creatures, to be lawfull, ^d *You beleue in God, beleue also in mee.* Who might say this, but he that was more then a bare creature? *Quis dicat Sanctorum, Crede in me, nisi Sanctus Sanctorum*, saith S. Austen, *de peccatorum meritis & remiss.* lib. 1. cap. 14. And Origen to the same purpose, ^e *Non est dictum, Qui credit in vos, credit in me; etsi dictum est, Qui recipit vos, recipit me.* It is not said, *He that beleueth in you, beleueth in me*, though it be said, *He that receiueth you receiueth mee.* And the one of these, is for the *Sermo*, in Origen's declaration of it, the other for them *qui à sermone*, that is for the Apostles. The very same hath S. Austen, almost *totidem verbis*, vpon the same place of S. Iohn, *Tract.* 44. that you may know one Father borrowed of another, specially the *Latine* of the *Greeke*. Each of them shewing this, that the Saints though they are to be receiued by vs, yet not receiued by faith, but Christ onely, who is *the word of his father.*

And

^e Niceph. Callist. lib. 18. cap. 22. Hist Ecclesiast. d Ioh 14.

^e In Ruang. Tonnann, Tom. 32.

And againe Origen more pithily, *Hom. 4. in Ezech. Ad eos qui in Sanctis fiduciam habent, non incongrue proferimus exemplum, Maledictus homo qui spem habet in homine.* Against them that put their trust in Saints, wee alleadge that Scripture not without good cause, *Cursed is the man that makes man his trust.* And a little after, *Si necesse est in aliquo sperare, omnibus derelictis speremus in Domino.* If wee must needs hope in some bodie, leauing all let vs hope in the Lord. Like those godly Burgundions, whome Socrates reports of, *lib. 7. hist. cap. 30.* that weary of seeking ayde any more of man, they determined to commit themselues henceforth wholly to God, and guided by the prouidence that neuer forsakes, chose the Christians God, who was then worshipped throughout the Romane Empire; And their reason was, because he was neuer knowne to faile any such as trusted in him. A most true *Elogium*, and a worthy ground of comming to God, *accedendi ad Deum*, that I may speake with the Apostle, *Heb. 11.* Which soone after was veriefyed vpon them, by a most ioyfull experience; and a Bishop of France (no neede of the Pope to such worke, I wisse, whatsoeuer you dreame) baptised them, and incorporated them, after he had humbled them with fasting (a most worthie practise) seuen dayes together, & instructed them in the faith. But this by the way. Returne we to putting confidence in God onely. How often doth the Scripture particularly so appropriate it? *Faith in God, Aēt. 20. Hebr. 6. Ierem. 17. Psal. 117. Psal. 146. &c.* As who would say, It is the priuiledge wherin God and the creature communicate not, (like *gloria mea* not to be giuen to another, like *Achilles* & his speare, which onely himselfe could brandish) no more then *Ioseph* and *Phar*, or *Ioseph* and *Pharaoh*, the one in the gouernment of his priuate house, the other of his Kingdome, might bee consorted. Yet nothing reserued from *Ioseph* by either of them, but onely the one his wife, and the other his crowne. So is faith in God, one of Gods *peculiaris*. Yea *S. Chrysostome* obserues, *Hom. 3. in Aēt.* that the Apostles durst not

In hac huius.

say when time was, *Fides in eum*, that is, in *Christum*, but onely, *fides per nomen eius*, faith by his name. So tender a point this is. Which he repeates elsewhere, *S. Cyrill* also; of whom anone. In the meane while proceed.

§ 3. Numb. 4. He belyes *S. Hieromes* Commentary

g Among *S. Hieromes* workes, the Com. vpon this Epistle is twofold: In one, hee extends *charitatem* to the *Sancti*, but not *fidem*, saying, *Qui enim diligit caput, diligit oportet et membra*, not so, *Qui credit*; In the other, thus he explains himselfe. *Quod autem dico, tale est. Credit quisquam in conditorem Deum? Non potest credere, nisi prius crediderit de Sancto eius vera esse que scripta sunt: Adam à Deo plasmatum, Euan, &c.* Where is conscience now, *Mr. F. T?*

must be refreshed, which are neither fit to be praied to, because they stand in want; how much lesse to be the objects of our Christian faith, if it be but because they are the subjects of our sight? According as to the *Coloss. 1. 4.* he vters the same more distinctly, thus; *faith in Christ, and love to the Saints*, though here he deliuer it *ἐν ἑκείνῳ*, or vpon a heape. So likewise againe *2. Thessal. 1. 3.* albeit when he saies, *ἐν δὲ χάριτι εἰς ἀλλήλους*, of every one of you towards another, he shewes plainly enough, that love goes further then faith may, vnles every Christian may beleue in every one, and then where

Epist. in Ep. ad Phil. Fidem habuit Phil. a Sancto, imitator fidei illorum exstendo. Or, fides in sancto, pro communionem fidei, as the next words are, explaining theles, that is, deeds of mercie, to which he was now to exhort him; not to beleue in Saints.

shall we stay? *Gregory Nazianzen: orat. 5. de Theolog.* saies well, *ἐ ταύτῃ ἐν πιστεύειν εἰς τὸ, ὡς πρὸς αὐτὸ πιστεύειν*, It is one thing to beleue in a thing; another to be-

leue what is reported of it. Which *S. Hierome* onely meant of the Saints in that place, that the histories that went of them in Scripture, were to be beleueed, and credited. *Nazianzene* adds, *τὸ γὰρ ἐνὶ Θεοῦ*, for this belongs to God [onely,] namely to be beleueed in. And againe, *εἰ ἄλλω, πὺς εἰς αὐτὸ πιστεύομεν*; If he be a creature, how doe we beleue in him? making it an euident argument of the diuinity of the holy Ghost, that we beleue in him. Also the Creed knowes no faith in Saints, yet a compleat forme of our beleueing no

doubt.

The Council of Calched in Allox. ad Marium. pag. 213. Sur. call this, a manifest inference.

doubt. As for *Credo in ecclesiam*, if some haue read it so, though there are other answers, yet it is enough that the Church consists of farre more then they will allow vs to put our trust in. And indeede it is a strange huddle and confusion of things, when the Church which was wont to coneyne the faithfull, shall haue them in it now, vpon whome we must relye by faith.

§ 4. *Numb. 3.* A most senceles shift. *As there is, Soli Deo gloria*, saies he, and yet, *honor & gloria omni operanti bonum. Rom. 2.* so there is a double inuocation, one of Saints, another of God. As if glory in the first place, bee not glory which we ascribe to God, in the second that which God vouchsafes to vs. Is inuocation so? Dorth God inuocate? And why does our Sauour conclude his prayer, the exemplary platforme of all praying, with *Quia tua est gloria, &c.* but that Saints haue no such glory; and yet pray wee must not, but onely to them, to whome wee may ascribe the like glory. As the causall particle in that prayer implyes, *Quia tuum est regnum, & potentia, & gloria, &c.* For thine is the kingdome, the power, and the glory. Here they are gone in the *Pater noster*, as before they were confuted by the Creed, for *Primacy. Passus est sub Pontio Pilato, &c.* pag. 94. huius.

§ 5. Out of *Gen. 48.* *Inuocetur nomen meum super pueros*, he is not ashamed to renew such motheaten stalenesses. For what does that meane? *Let them be called by my name*, or let it be their title and style to haue *Abraham*, and *Isaac*, and *Jacob*, to their Fathers. For it is no small prerogatiue, *Quorum sunt patres, Rom. 9.* Did they giue commaundement to be inuocated as Gods, when they lay a dying (as he belike would haue it) like *Cyrus* in *Xenophon*, *Sic me colite vt Deum*? And in *Limbo* this? See *Psal. 48.* as the seuenthy read it. *Επικαλέσαντο τὰ ὀνόματα αὐτῶν ἐπὶ τῆς γαίῃ αὐτῆς.* That is, *vpon their houses and lands.* Which we in English read thus, *They call their lands after their owne names*, an vsuall

Jacob is made to Canonize himselfe, yet alhue.

phrase throughout the scripture. So Iam. 2. 7. *They slander the worthy name which is called upon you*, τὸ ἱκανθὲν ἐφ' ὑμᾶς, that is, as our late English excellently well hath it, *by which you are called*. And Esay. 4. *Seven women shall say to one man, let thy name be called upon vs*; in the very same sense: that is, let vs be reckoned and accounted thine. *Salomon* a little otherwise, in the dedication of his temple, desires that *Gods name may be called upon it*, yet not as if the temple should pray to God, &c. But the rather did the Patriarch here desire this, concerning *Ephraim* and *Manasseh*, least the disparity of their birth hauing an Egyptian to their mother, might quaille their confidence in Gods promises to their Fathers, and that they might know they had as good interest in them, as the rest of their kindred.

§ 6. As for *S. Austens* place, *Locutionum de Genesi*, num. 200. Hee determines not whether the Patriarks were inuocated by their children, as *F. T.* would beare vs in hand, or vpon them rather as we say, but onely biddes vs note, that the word *innocation* is sometime verified vpon men, aswell as vpon God, and so *exaudition* likewise. What of that?

§ 7. *Numb. 7.* Let him prooue and not say, or not say till he prooue, that intercession to Saints by our seeking to them, and intercession of Saints to God for vs, is all one. *Negamus & pernegamus.* In all *Chrysostomes* Liturgy, (* I meane that which beares his name) where there is mention of the intercession of Saints for vs so many and so sundry times, there is not the least praying on the b faithfulls part, so much as once, to the greatest Saint.

* Our Church seemes to reckon it for *Chrysostomes*, calling one of the prayers in it *Chrysostomes* prayer, a *Nothing*

but κυρία δὲ δεῖξάντων. And as for *Marie*, μαρία μὲν πάντων ἡμῶν πρῶτος, τὴν ζῶν ἡμῶν χειρὶ τῷ θεῷ ἡμῶν παραδόμεθα. Not to her, not to them, but to Christ onely. b Vnderstand this of the originall Greeke, not of *Leo Tuscus* his translation.

§ 8. To the. 9. *Numb.* It will neuer be disprooued what the Bishop answers to *S. Basils* authority, that aliud est facere

facere, aliud statuere; and Legibus non exemplis vivendum est.

Gregory Nazianz. saying is, as I remember, *Privilegia paucorum non faciunt legem Ecclesie. Seneca* himselfe, *Permittis si- bi quadam, & contra bonum morem, magna pietas.* And what though *S. Basil* should draw an argument from thence, which he doth not? Does not *S. Paul* so from a corrupt fashion of baptising over the dead, in some Writers opinions? *1. Cor. 15.* See *Bellar. de Purgat. lib. 1. cap. 6.* confessing as much. Likewise *Chrysostome* giues folke leave to sweare by themselves, that the name of God might be lesse dishonoured by them in their daily mention. Is it lawful therefore to sweare by ones selfe? Himselfe denyes it in the same place.

§ 9. *Numb. 25.* He saies there is no ordinance, or no decree, but in Councils. Let him bring them hardly then, let him cite the Councils. Are not they Fathers, and multiplied Fathers? Will his MAJESTIE refuse the Councils, wherein so many speake as one man, that is content to be ordered by the Fathers in singular, if the authority be pregnant, and the antiquity sufficient? But how shamefully does he belye the Council of *Gangra*? Neither is any such thing in the *Proeme* there, nor yet in the *Canons*. Onely a corruption is crept into the *Proeme*, which is nothing materiall neither, though it were graunted. See the Greeke at *Paris*, of *Tilium* his edition, see other Greeke copies. And, is to meet at Churches, or not to shun assemblies in *Basilicis martyrum*, all one with the inuocation of Saints now become? Why rather should we not thinke their private masse condemned vnder a Priest and his boy, in the 6. Canon of that Council, *contra ecclesiasticas idola contra quam ecclesiam, against them that assemble without a lawful assembly?* as likewise their Gossip-baptizers taxed in that which follows, *ἐν μὲν συνόλῳ πρεσβυτέρῳ τὰ τῆς ἐκκλησίας πράττοντας*, that is, against the performers of Churchbusineses, without Priestly assistance, &c. On the other side, how mainely are the Popish practises in that

Consolat. ad Mar-
cian.

Hom. 10. in Acta Apost. Non tamen (inquit) ἀντινομοθελοῦν χεῖρῳ, ἀλλὰ συγκαταβαίνων ὑμῖν, ἵνα συνθεῖας ἀπαγάγῃ τῆς τυραννικῆς.

Our demand
of a decree for
prayer to Saints.

- a Can. 1. that Preface confuted? About^a the honour of the married
- b Can. 4. life, the b indifference of celebrating with Priests married
- c Can. 14. or unmarried, c against women leauing their proper husbands, to obserue the profession of I know not what continencie, but like theirs certainly. Against a affectation of apparell, as in the Nuns and Fryars now of all colours. Yea,
- d Can. 12. & 13. c for the authority of Masters ouer their seruants (the very case of Supremacy this day in question) though the one be Christian, the other an infidell : of which point *Epiphanius* most sweetly in a certaine place, *Nauis ecclesia non recipit fugitivum, neq. qui à proprijs Dominis discedit. The Ship of God, or of his Church, admits no run-away nor forsaker of his owne masters.* Against departing with riches vnder hope of more holynes, which is their vow of poverty, so magnified at this day. I might adde, out of comparison of the 19. Canon with the second in that Councell, that although fastings, such as the Church appoints, are to be kept, which we deny not, yet without preferring of fish before flesh, as the more holy, which is their error. And doe they tell vs of the Councell of *Gangra*? In which there is not one syllable, neither in preface nor bulke, of praying to Saints. Yea, in the 20. Canon, *συνάξεις μαρτύρων*, and *μνημαί μαρτύρων*, beeing distinctly so mentioned, and attributed to the Martyrs, *ἀν-ίσχυται* are put absolutely as onely *θεῶ*, as Gods onely. Yet we haue Councells against them, euen auncient Councells, prayer to Angells beeing condemned in the *Laodicean* Councell, and called a close Idolatry, of which hereafter.
- e Can. 3. Now if to Angels, how much more to Saints, as *Epiphanius* his argument is, *Ne Angeli quidem, nedum filia Anna*; No not the Angels, much lesse the daughter of Anna, which is their highest Saint. See the Councell of Nice, Can. 20. *τὰς εὐχὰς τῷ θεῷ*, prayers to God, and to God onely: as *S. Paul* in the *Acts. 26. 29. ἐνχαίμην αὐτῷ θεῷ*, and, *2. Cor. 13. 7. ἐυχουαί δὲ πρὸς τὸν θεόν*, which is not *Pauls* speech more then *vox ipsius nature*, the voice of Nature; Men praying still to God, and to God onely, by the instinct of nature. As *Tertullian* ob-
- scruer

lib. 2. Tom. 1. hær.
61. quæ. Aposto-
licorum est.

Vide Præfat.
Concil.

Martyrs memo-
ries, but Gods
service.

Hæref. Collyrid.

ferues somewhat not vnlike in his *Apologet. O testimonium anima naturaliter Christiana*. Nature her selfe teacheth men this point of religion. But passe wee to more.

§ 10. *S. Hierome* against *Vigilantius*, neuer patronizes in one word praying to Saints. Yet *F. T.* is not ashamed to confound the questions still, of their praying for vs, with ours to them. Whereas if they pray for vs, they pray to God, and all our question tends onely to the end, that God be not intermedled with, in his right to heare prayers. For so in the *Psalm. 64.* I ween, *Thou that hearest the prayer*; and, *To thee shall all flesh come*. Well may they goe together; *The hearer of the prayer is the receiuer of all, to him*. But no particular Saint receiues all flesh to him. *Ergo*. Againe, *Psalm. 5. v. 1, 2, 3, 4, 5.* many reasons are giuen of his praying to God (*unto thee doe I pray*, saith he) which vtterly abolish all praying to Saints. As namely, the absolute puritie of the diuine essence: *For thou art a God with whom dwells no wickednes*: whereas, in his *Angels themselves hee hath found folly*, as *Iob* saies. And many the like. But returning to our *Adioynder*, how grosse is his ignorance numb. 19. that *απολέγειν*, is to pray, or to runne to pray, as if there were no other running? Does not *S. Austen* speake of the fashions of his time, *curritur cum infantulis*, for baptisme, no doubt, to be had of the Priest, not for praiers to the Priest; and so for many other causes, besides intercession? Likewise *Denys of Mars-street*, in his Epistle ad *Demophilum*, not vnfit to be rung into a Iesuites eare, to expell the deuill of rebellion that is in them (as they hold opinion of bells, that they are to be dis-enchaunted:) *Si famulum in Dominum, si adolescentem in Seniore, si filium in Patrem dicere videremus, &c. flagitiosè facere videremur, nisi CURRENTES superioribus opem ferremus, etiamsi forsitan illi priores iniuriam acceperint*. Here is *CURRENTES*, and yet in no such sense. But I will English the whole, for the good that may come of it.

Idem scilicet Cyprinus l. de vanitat. idol Nam & vulgus in multis Deum naturaliter confitetur. Item, Que hæc summa delicti est, nolle agnoscere que ignorare non possit? Yet the Papists to,

Adioynd. Numb. 19. The Latine Translator doubted not to translate, in' auro's in' siphysa, his oret. (the more wretch he) expressing also the Indicative moode in the Greeke by an Imperative in the Latine: (so prates the parrot, and to he writes it) how boldly both?

Doctrine of peace & good order out of Mars-street.

Would this stand with Card. Allen's proiect against Q. Elizabeth

Superiours must be holpen against their Subjects with all speed, euen RVNNING, though abused but in tongue onely, yea though themselves haue done the wrong.

If we should see ones seruant giue his Master bad words, the yonger to his elder, the sonne to the father, we might seeme to be

guiltie of no lesse then villanie, if we did not RVN and succour them, yea & that though the iniurie sprang first from them (viz.) the superiours. RVN saith Denys, and succour the Magistrate. Yet with this man, *currere* is nothing but *innocare*; *torunne* is to pray vnto. I might aske him here, whom hee went to *innocate*, which of all the Saints, that same *aliquem Sanctorum*, as most fondly they construe, Iob. 5. that he could not come to in England, when he ranne beyond Sea. Besides that, *ἐν αὐτῇ*, is, to the monuments of the Martyrs, not to the Martyrs themselves, whom we need not to runne vnto, if it bee as they say, that they heare our prayers, but may speake vnto them in euery place, and from euerie place, as shut vp no where. Let them remember their owne principles, *Non iniicimus Christo compedes*: We doe not fetter Christ. And surely, where the Lambe is, there are they. Apoc. 14. 4. & Euang. Ioh. 17. 24.

§ 11. In his 16. numb. (for I goe ouer them thus cursorily, not curious of a method) when he thinkes hee hath greatest aduantage against the Bishop, and talkes so like a noddie, of a new Grammar; what sayes he? *ἔτοι* (sayes he) cannot signifie *memorias martyrum*, or *ἱνάς*, or *μνήματα*, because that is masculine, and these are feminine, or neuter. I might tell him of *νάς*, *ἰνάς*, *τάπας*, or the like; which in effect are all one with *μνήματα* or *memoriae*. But let them stand aside. Euripides in *Medeâ*,

speaking of the children newly returned from play, *εἰχναῖον ἐν τῷ ὄρει παπαιμένοι*, that is, *ex gymnasio ad eum vsus*: not frō the τῷ ὄρει themselves, though the one be masculine and the other neuter. So here. *Ἀῦλοι*, per metonymiam, is put for the place to which they belong, of what gender soeuer they are, that resort to the place. See Casaubone of this in *Theophrasti*.

Bellarmino de Eucharistia.

Truly he must either make a new Grammar to use it in his construction, or els retract his exposition, &c. and, Num. 15. But will you further yet heare him confute his own gloss, & see him tript, as I may say, in his own play? The word *ἑτα* (saith the Bishop) cannot be referred to reliques. For the gender doth not suffer it. Why doth he then in the former place, make hos to signifie *memorias martyrum*? Doth the gender troue you suffer it, either in the Latine or the Greeke? Can he make hi or hos to agree with *memorias* & monuments, &c. Adioynd.

ophrafti characteres. And withall heare, what the oracle of our parts, for Greeke and all good learning, Mr. *Andrew Downes*, (whome I name by way of reuerence, and singular honour) hath taught vs of this matter, euen *Iudibundus*, sometimes. *In orat. Demosthen. contr. Androtionem.* Ἐν δῆμῳ, *pro, in comitio, vbi congregatur δῆμος.* Ἐν βελῇ, in the same oration, *pro ἐν τῷ βελυληγῷ. Theophrast. in Charact.* ἐν τοῖς θάσμασι. .i. *in loco vbi praestigia spectantur.* I suppose, this is the place that giues occasion to Mr. *Casaubone*, whom I lately named, to make the like obseruation; but remembering the generall, I had forgotten the particular, I confesse. At *Athens* in the *Piraum*, not farre from the hauen, there was a place called the *δαιγμα*, viz. where prooffe was made of wares and merchandize. *Homer. Odysf. θ.* (in answer to your quotations out of *Homer* about *Thetis* and the rest)

Apud Iu-
cian. ἐν ἱερ-
τικοῖς. Σαί-
ρην τὸ συμ-
πόσιον, pro
loco habendi
symposii.

Λείψαν δὲ χόρον, κάλον δ' ἐνύσαν ἀγωνία :
there is *χόρος*, for *locus saltandi*, and *ἀγων* for *locus certandi*. *Plautus* himselfe, if his mention offend you not, (though why should it, when you can front vs with your *Ouid*?) *In iure, pro eo quod est, ἐν τῷ δικαστηρίῳ, vbi ius dicitur.* So, *in ius vocare, in ius ambulare, pergere, &c.* that is, *eis τὸ δικαστήριον*. In one of the *Apocryphaes*, ἐν παραβολαῖς, *pro, in loco vbi discuntur & docentur parabole.* Ἐν ἵχθυσι, *apud Aristoph. pro, ἐν ἵχθυο-πωλείῳ. Sexcenta sunt eiusmodi.* I must bring you home. How often in *S. Leo*, or *S. Gregorie*, *crastino apud sanctum Petrum*, for, *in Basilica S. Petri*, or the like? Your owne *Maldonate* in 4. *Matth. v. 23.* hath the like obseruation, of the word *ecclesia*, both from the Hebrews and the Greeks, as he saies. *The persons giue name to the place that they vse. Chrysost. orat. 1.* διὰ τὸ ξύλον γνώσκον καλῶ καὶ πορνῆ καλεῖται, to the same purpose. Ἐθ' ἔτι τῇ γραφῇ ἐπιστάλιν πρᾶγμα γυνήται ἐν τόποις, ἢ ἐν καιροῖς, ἀπὸ τῶν πραγμάτων καλεῖν καὶ τὸς τόπους καὶ τὸς καιροὺς. It is the Scriptures fashion, when a thing is done at such a place, or at such a time, to call both time and place by the name of the thing. So also of the persons. Why not? And yet μετ' αὐτῶν γινώσκω, shall not be *cum memorijs*, but *cum Sanctis ipsis*. For αὐτοὶ is

the place, I say, when words of moouing to it, or remoouing from it, are vsed, as ἀπολέχει before. But μὴ ἀνίστα γένεσθαι, implies no such thing, and may therefore be vnderstood of the *Martyrs* themselues. Do you now see the reason, good Sir, to varie the construction, without any inconstancie in the *Bishop* as you imagine?

§ 12. Likewise once againe, I must tell you, to your num. 17. the Cardinals argument is most ridiculously miserable, from *veneration* of *reliques*, to *intercession* of *Saints*. *Quo ferrumine tandem ista?* What sother hath he to make these hold? Though we deny *reliques* to haue been euer venerated in the primitiue Church with your manner of *venerations*. S. *Austen* indeede sayes, *veneramur baptismum* Epist. 145. and, *Hortatio hac qua ubiq; iam predicatur, qua ubiq; veneratur, de Agon: Christ. cap. 11. Baptisme*, and the word preached, are *venerable* to S. *Austen*. So happily *re-*

a S. *Austen* would haue *Baptisme* and the word preached to bee had in worship of vs. Which the Papiſts making ſlight of, diuert their veneration now to the Sacrament of the Altar, as if none but that. S. *Chrysostome* hom. 8. in epist. ad Ephes. *Angeli venerantur catenas Pauli*, which were too much for an Angel, to worship Paul himſelfe, much more his chaines. But, *Estimationis vi* b *reuerence*, is called *worship*, if F. T. would vnderſtand this.

liques. They were *venerabiliter habita*, respectfully kept, or regardfully preferred, not worshipped, nor adored. You may read S. *Gregory* about this point, *Epist. ad Constant. August.* where he mislikes the taking vp of dead bodies, to make *reliques* of them; the worshipping much more. They neither

fought the living among the dead, which the *Angell* condemnes, nor *à viuentibus ad mortuos*, which *Eſay* forbids, and hee purged as you know by an *Angell*, and a coale. But what neede wee more words, when your selfe say, that the *Bishop* graunts as much as you desire in this point? Doe then as he.

Cap. 10. Numb.
19. of the Ad-
moynd.

§ 13. Now to your num. 17. and 18. Not *he*, but *hi*, *Adioynd*. Although the Cardinall citeth those words of S. *Basil*, for the *veneration* of *reliques*, [Hi martyres, &c.] yet the *intercession* of *Saints* is also CLEARLY proued thereby, and againe the use and *veneration* of holy *reliques*, by the helpe & protection which we receive from *Saints* and *Martyrs*.

protect Countries without all doubt. Not the *reliques* of *Martyrs*, but the *Martyrs* themselues (if ought at all) vnder God. S. *Basil* meant no otherwise. Therefore *Belarmine* is most idle, when

when he drawes such consequences, from the vertue of *Martyrs*, to the veneration of their reliques. Are not reliques subiect to diuers casualties? to warres, to fires, to consumption, &c. And shall they keepe Countries, that not themselves? *S. Chrysost.* in *Lazarum*, saies, that the very houfes wherein Bibles are, are the more defenced against Deuills and sundry calamities. Yet the Bible is not worshipped, by you especially. But for their loue to the Bibles, God doth this. So for them that honour his Saints without idolatry.

§ 14. To Numb. 29. *Mamas* was but *vocatus*, not *in-uocatus*, nor *aduocatus* neither, as you translate it. Οὐβουλι κληθεῖς, saith *S. Basil*. And that might bee by Apostrophe. Or, as if we should say, *Daniels God*, not inuoking *Daniel*; so *Mamas his god*; wee name his name, but wee doe not inuocate him as our patrone. Onely we shew we consent in religion with him, and in our ioynt seruice to the common Lord. As he that commaunded all men to worship *Daniels God*. Dan. 6. 26. Does *S. Basil* say that *Mamas* euer helpt him? I warrant you not. What then does he els, but euen take aduantage of the honest peoples affection, towards the deceased champion, to establish them in the zeale of the true God, whome he serued and suffered for? In this sense it may be true, what you say out of *Theodoret*, cap. 8. num. 45. That, prayer to Saints (such praier as I haue now described) confirms *Christs Diuinity*. Which els it disables rather, but surely dishonours. And so I answer to your 22. and 23. numb. of this Chap. that by this meanes they might know the same God to haue holpen them, whose Martyr *Mamas* was, though they made no petitions to the Martyr himselfe.

Vocatus is not straight *in-uocatus*, or *aduocatus*.

Deus Christianorum, often in the Church-historians. Does that inferre praying to Christians? or not rather to the God of Christians onely

§ 15. The defence of your translation of *S. Basils* text, against so cleare a light as is the originall greeke, is more then impudent. Therefore I passe by that, and come to *Eusebius*, the Cardinalls next author, in your Numb. 29.

De prap. Euang. l. 13. cap. 7.

§ 16. Though that also about *Eusebius*, is of the same

The Bishop chargeth the Cardinall with fraud in perverting the Greeke text, because the words in the Greeke are somewhat otherwise, making no expresse mention of praying to Martyrs, but onely at their tombes. Whereto I answer, that the Latine translator followed the sense of Eusebius, gathering the same out of the circumstance of the place. For Eusebius shewing the conformance of Platoes doctrine to our Christian religion, etc: Numb. 39. ad diogen.

straine, for matter of translation. *Quid tandem?* You defend *Christophorsons* false glosse against *Eusebius* his originall greeke text. Whom shal we belecue in this case? Neither say, it is gathered out of the circumstances of the text.

His MAIESTIE lookes for Fathers, in *suo puro & nativo*, without your dashings, or interlacings. Nay verily it is an argument, that no such service of Saints was ever vsed in the primitiue Church, because *Eusebius* here hath no such words. Who els would haue beene forward, you may be, sure to haue paralleled herein the Christian fashion with *Platoes* deuices. But he mentions not praying to them in the least word; the Translator onely. Therefore as I said.

§ 17. You plead, that the Cardinall is guiltles of this fraud, and deales uprightly, though the Translator lead him aside into error. It is hard to belecue you, when the Greek was at his hand. But in the meane time, you see his proofes are answered, which is all we stand vpon.

§ 18. Numb. 31. Out of *Chrysostomes Orat. in Inuentum & Maximinum*. I would I had the leisure to compare your religion, with the religion of those two. They complained of sinoake, of sacrifice, &c. while *Julian* domineered. Vnder you the sunne is darkened with such vapours, with your censuring, perfuming, and the like. They offered to die in obedience to the Emperour, and so they did, though martiall men and well able to resist. With you, against the King, if the Pope proscribe him, *Omnis homo miles est*, as *Tertullian* speakes, euen Church-men and all. But to the purpose. *Adoremus* for *adornemus*. How can you defend this? Are you not ashamed to reiterate it? What though your *Venetian* Editions haue it? the *Santa*, and the *Sessa*, and such like? Is that enough to make it authentical, because it came from *Venice*? So you read *angulos* for *angelos*, in the *Laodicean* Councell, as if that were the way to decline

cline it. But it is well, that the Councell is so forcible against you, that it driues you into corners. As for ἀπαιδαι, which is to touch, that it should signifie to worship, as you beare vs in hand, who beleeueth it? Yet it is maruaile you inferre not faith in reliques, because S. Chrysostome sayes, *Let vs imbrace them, μὴ ἀπαιδαι, with faith.* Which rather, I should thinke, checks your vse of reliques, as now adayes they are vsed, and lifts vp the mind à mortuis ad viuientem, or à spolijs mortuorum, from shirts and hand-kercheffs, to the liuing God.

§ 19. You quote *Plutarch, Othone, ἱκεσίας χερῶν ἡπλοῦτο*. If your quotation be right (for I promise you I cannot find it) it prooues not, that touching is worshipping, with *Plutarch*, but that hands supplicate, or make request, which they performed then, of whome *Plutarch* speaks, ἡπλοῦτο ἱκεσίας, viz. ἱκεσίας χερῶν, aggressi sunt, they set forward to supplicate and make prayer by hands, as I construe it. Else I knowe not what the meaning of your quotation is, and whence you had it, see you. You quote *Crispinus* his Dictionary, compiled out of another of *Budeus* his, as you imply. But in *Crispins* Dictionary of 1595. which is said to bee recens restitutum & auctum, I finde not one word sounding that way. Therefore I thinke it is not in *Budeus* neither, yet hee reckons vp many significations (I meane *Crispine* doth) as. *capessere Rempubicam, ladere, harere & conglutinari, gustare, comedere, perstringere etiam & taxare.* Maruaile, how hee should leaue out onely this, if any such were. Sure you neuer turned the booke, but either beleeued your Monitors, or thought it was so, because you wished and strongly imagined it to be so indeed. *Hesychius*, and *Suidas*, are as dumb the same way about the sense of the word ἀπαιδαι. *Stephen* and *Scapula*, who both quote *Budeus* for the senses of ἀπαιδαι, yet haue none such neither. In the end of *Plutarchs Otho*, I finde onely this, speaking of the loue which the souldiers bare to *Otho* euen dead, οἱ δὲ ἡπλοῦτο τῷ χερῶν, that is, some touched his hands, Which, I pray,

Some thinke it should bee ἱκεσίας χερῶν ἡπλοῦτο, i. per modum supplicationis tetigere manus. But in *Plut. Otho* I find neither, and both come to one ende.

pray you, may not a man doe towards a dead bodie, for the loue he bore to the person in his life time, vnles hee worshipping it? Remember the story of *Artemisia* and *Mausolus*. That was more then touching, when shee eate and dranke the ashes of her dead husband, for very loue. *Some kissed* (saies *Plutarch*) *the wound of the dead bodie*, *some touched his hands*, *some made obeysance a farre off*. What is this to the matter? And one of the *Dictionarists* aforementioned, quotes the place of the Gospel, of many that *touched* the hemme of our Sauours garment. Yet of *worshipping* it, not a word. I should thinke that were a fine place to ground worshipping of relliques vpon, (if touching be worshipping) our Sauour beeing as sacred and soueraigne in his life time, as any Saint is after his death. But the story of his interring by *Ioseph* and *Nicodemus*, (where there is no mention to this purpose) confutes relliques more then this can possibly helpe them. And yet least you thinke it holds onely in Christ, who was to rise againe the third day; heare how

Mark. 15. 46.

Com. In 21. Ioh.

Nemo distrabat
Martyre, etiam
bo: sensu. Vide
August. de oper.
Monach. c. 28.
Alij membra

Martyrum (s: tamen Martirum) venditant, &c. In Greg. Tiron. lib. 9. c. 6. A sachel of mice-bones, moales-teeth, beares-clawes, &c. were found with a Mounibanke, in steade of true Relliques.

§ 20. As for *tangere genna*, a circumstance which they were wont to vse that prayed, it shewes not that *tangere* signifies to pray, nor yet to worship, vnles *genna* bee put to it, or some such rite expressed, which in Relliques holds not. *S. Chrysostome* does not say, Let vs touch *their knees*, but *them* howsoeuer. Which some body perhappes would construe without any great anagogy, of not abhorring either the death of Gods Saints, which is precious in his
cies

eyes, as *David* witnesseth (in his, what-soeuer it be in the worlds) or the memorialls of the deceased, lately temples of the holy Ghost. But vpon that I stand not. So *λέβη γύνων*, in *Homer*; so *Thetis* elsewhere; so *Hecuba* in *Euripides*. What is this to touching in an absolute sense, to signifie worshipping? Is it not one thing what touching simply signifies, another what touching with such particular circumstance, as the beard, the knee, the hand? &c. Our Sauour himselfe touched the leper, and cured him, *Mat. 8. 3.* And, *Mar. 10. 13.* for the like cause they brought young children to him, *ἵνα ἅψεται αὐτῶν*, that he should touch them, .i. blesse them, not worship them. You say, *Iob* professeth that hee kissed not his hand at the *Sunne* rising, which with you imports, that he worshipped not the *Sunne*. If you would persist in your first principle, that touching is worshipping, *Iob* should rather haue said, that he touched not the *Sun* with his hand, when it rises, which who doth? And *S. Chrysostom* does not bid vs touch our hands, or kisse our hands, at the sight of the Reliques, but touch them. Let *Chrysostome* expound himselfe in another place. In his Comment, vpon 2. *Cor.* the last chapter, *Hon. 30.* he mentions not onely touching, but kissing one another (and that expressly in osculo sancto, with the holy kisse, or the religious kisse;) yea he saies, they kissed the Church so, and the Church-porch so. Which, I suppose, your selues would not admit, that we should worship one another, or worship the Church, and much lesse the Church-porch, with religious adoration. Therefore touching is no adoring; no nor kissing neither, which is a touching in specie, as your *Martiall*, no doubt, hath told you long ere this time. And now to Mr. *Marshall* therefore.

§ 21. Roma salutauit voce manūq; Ducem.

What is this to worshipping, and not rather to saluting, but that with you, to salute the *Virgine*, is to pray to her? We

H h 1

WOR-

Sure in *S. Gregorius* time it was impious and sacrilegious but euen to touch the bodies of Saints dead in the Westerne part; with whom we haue now to deale. *Intolerabile est atq; sacrilegium.* Vide *Epist. 3c. lib. 3. Regist. indic. 12.*

S. Chrysost. conlutes those words of *Iob*, *Iob 31.* (the *Adioynder*, notes no place) of the frailtie of all things, which appears euen in the *sunne* and *moones* decayes; nothing to Adoration. *Orat. de Auarit. Latin. Tom. 7. Edit. Eton.*

Touching & kissing of holy things, is from a reuerent affection, not a religious adoration.

Mar. lib. 8.

worship the God, whom we confesse we cannot touch. But, *Otho pretendens manum, adoravit vulgum*, in Tacitus. By that reason, S. Paul adored the assembly when he stretched out his hand, speaking to them, Act. 26. 2. Which *Athanasius* sayes of himselfe, that he does too, as much as he may in absence, to the Emperour *Constantinus*. See *Apolog. ad Constant.* in the beginning. Did he worship him in so doing, trowe you? or rather make audience? Neither did *Otho* touch the people whome he worshippt, and yet you bring this, to prooue, that touching is worshipping. *Venerantes Deum tangimus frontem*, saies *Servius*; but *nostram*, not *deorum*. What is this to *tangamus reliquias*, for *adoremus*? So the rest that you produce out of *Paynim-idolatry*, as your selfe confesse to your great glorie. And lastly, out of *Ouid* his good stuffe, *Tange manu mensam*, as we doe the booke when wee take an oath. What of that? Or would you euer reason so, if you had either conscience, or reason in you? *We touch the booke when we sweare upon it*: Ergo, the touching of reliquies is the worshipping of them. Well, *Basil* saies, that *reliques helpe by contact*, and so *Nazianzen*. And, 4. Reg. 13. the touch of *Elizeus* bones, reuiued the dead. Belike, the dead bodie worshippt *Elizeus*, whome it touched; for that you must say, or els you say nothing. We will soone grant, that God may dispençe blessings by dead bones, but not to the worshippers, no not of the liuing Prophets, but of God onely. *Him worship*, Apoc. 19. and 22. Yea, S. *Ambrose* would not say, *Tactu ipso medicabiles esse reliquias*, if *Tactus ipse* were adoration. For why should he extenuate adoration so? I touch a wholesome hearbe, and it abates anguish; I worshippe it not. Nay, the woman that found health by touching our Sauours hemme of his garment, though he was the proper object of worship, which Saints are not, yet her touching was no *symbolum* of her adoration of him, albeit by Gods blessing a meanes of health to her. Therefore we denie your conclusion, numb. 42. *that touching includes veneration of the thing touched*. Yea, sometime the

Comin Plar.
Orat. 1 in Iulia.
The bodies of
Saints departed
profit vs no lesse
then their soules.

the healer touched the party grieved, (whom he worshipped not you may be sure) as 2. Kin. 5. 11. *Naaman* lookt for it. But in the 4. of the same booke, v. 34. *Elizab* practiseth it farre more strangely, vpon the *Sunamites* dead child, who he raiseth to life. Of our Sauour before, who toucht the leper, another time the beere that carried the dead, Luk. 7. ἐλάβετο τὸ σῶμα
14. but worshipt neither.

§ 22. *Numb.* 46. you say, a fewe sermons of *Ephrem* cannot deserue the name of a *Tome*. Yet τὰ μὲν ἑκτὰ, and *resoluit tomum*, or *scidit tomum*, often in the Councils, not for a huge volumè, but what scrowle soeuer. Why may not the *Bishop* speake after that manner? Though you cannot deny, that *Ephrems* edition is distinguished by *Tomes*, as they are properly so called, vnlesse you bee verie stranger to the matter. And giue vs leaue to suspect your *Crypticke* authors of your owne editions, and but late editions, when we call for Fathers, that is no bastard Fathers, to determine controuersies. The *Bishope* was not onely true in quoting *Ephrem*, but quoted him out of the originall Arabique, that he wrote in. Not in *coggerie* therefore, as you call it, but so much the more to bee respected and credited, afore your *grotta*, or your *Crypta*. As for *Vossius* the Translator and Prefacer, and setter forth, with whose authoritie, poore man, you are so much delighted, as his name in Dutch, which was his naturall language, signifies a *Foxe*, so you are but the *Goose* for your labour, if you credit him too far. And this as I was wisht from him that vnderstands these things best, so I tell it you.

Cone. Constan.
tinop. Cap. 5. &
Calched. Cone.
in AG.

§ 23. Now *Numb.* 46. *Wee may pray to God alone*, you say, and yet to *Saints* too. Fine phoolosophyes. *Tibi soli peccauit*, and yet he sinned against men. Let S. *Ambrose* teach you, or S. *Hierome* either, the meaning of those words, to establish in you at once, as well *loyaltie* to Princes, as *pietie* to God: that he sinned against God onely, as his competent Iudge, beeing vtterly exempt from *flagella hominum*, from humane punishments. And in that sense hee sinned

Ambro in Plaz.
Hierom ad Euseb.
lib. b.

not againſt any man.

- § 24. Numb. 47. S. Pauls ſtirring vp the Theſſalonians to pray for him, is compared with prayers made to Saints deceaſed. *Quam nihil ſimile?* Did S. Paul deſire them to pray to Saints for him, or to Angels? &c. That were ſome-what. In the meane while, our requeſting of good men to pray for vs, that yet liue, is no *cultus*, no Church-ſeruiſe, or els we might haue a lyturgie in the Church to liuing Saints, to mediate for vs to God.^a But that were very abſurd. Therefore your *compariſon* is not fit, and your conſequence does not hold. Fraternal and lyturgicall, or brotherly and Churchly, officious and relligious mediations, I ſay, are diuerſe. To the Saint it is worſhip, to one another of vs it is not. As appeares by the example which your ſelfe bring, of S. Pauls requeſting the Theſſalonians for him, who doubtles he worſhipped not, beeing ſo much his inferiours, though the Theſſalonians like the Lyſtrians might ſeeme to doe ſo to him, (in your madde fancie at leaſt) if they had requeſted the like charity of him.

§ 25. You aſke the Biſhop, who publiſhed Ephrem, how many Tomes of him, &c. In which matter we are not ſcrupulous to ſhape you anſwer to the full, though it were more that you aſked. Of Tomes before. The words are theſe, which willingly I would ſet downe, both in the Arabique and the Hebrew, as I haue receiued them of the Biſhop, if we had ſuch characters at hand, But in the Latine thus, both for forme & meaning, *Illicaue ſhaueca lam atlabu. ii. Ad te & praterquam ad te, non facio orationem.* In Engliſh thus, for the ſatisfaction of euery Reader, your ſelfe and all, good Mr. F. T. To thee, and but to thee to none, I make my prayer. The Biſhop cited them out of a manuſcript which hee keepeth yet to be ſeene, vpon any occaſion, called the Diurnall of the Maronites, a certaine kinde of Monks, in a Monastery on Mount Sinab. Which booke was printed at Rome, anno 1584. at the commaundement of Gregory 13. by Dominicus Baſa in Syriaque characters, though it be the Arabique tongue,

^a And not onely to the nowe liuing, but to the vntime ſaints in glory. Witnes their owne Cardinal Tolet in Summa Catum l. 1. c. 1. *Qui preces petit à ſacerdote, Deum ſe facere preſumit. viz. Sacerdotaliter. & as a part of Church-ſeruiſe.* Now, if we may offer them to the Saints, the Saints may petition, aſke the n. Why not? So as Tullie Philip. 2. (guided by the light of nature) cryes out againſt Antony. *O hominem detestabilem,* for being Ceſar-Prieſt, aſſect his death; that is, honouring him in publique and Preſtly ſaſhion.

tongue, vnder the name of the prayer of S. Ephrem. The words also before and after, are these; *Accipe deprecationem meam ô Domine, non propter iustitiam meam, sed propter misericordiam tuam, & in multitudine benignitatum tuarum, & miserationum tuarum, salua animam meam, quæ captiuata est à morte. Memor esto mei ô Domine, & etiamsi peccauit & vulneratus sim vulneribus lathalibus, tamen NON PRECOR QVENQVAM PRAETER TE. Sed ad misericordiam tuam & bonitatem me recipio, quoniam tu es ille Dominus Deus omnia cõprehendens, & potestas tua super omne vitam trahens, &c.* That is; Receiue my prayer O Lord, not for my righteousness, but for thy mercys sake, and in the multitude of thy bountyes and of thy compassions, saue my soule which is taken prisoner of death. Remember mee O Lord, and although I haue sinned, and am wounded with deadly wounds, YET DOE I NOT PRAY TO ANY BESIDES THY SELFE. Looke you; The Papists would haue them that are oppressed with the conscience of grievous sinnes, fly to the Saints as fittest to deale with, or to deale by, for desperate offenders; they beeing too vnworthy to appeare immediately before God; Yet S. Ephrem saith, that although hee haue sinned, and be deadly wounded, yet to God, and to God onely, doth he commend himselfe by prayer. It followes. *But to thy mercy and bounty doe I betake my selfe, because thou art that Lord God, which comprisest all things, (or embracest all things) no doubt the most recreant sinners of all) and thy power is ouer all that liueth and breatheth, &c.* Besides this, which yet is pregnant enough to iustify the Bishop from beeing such a falsary, as this man would make him, (who may rather feare the imputation of it himselfe, as if his two letters were as many marks in his forehead to know a False Theefe by) besides this I say, though S. Ephrem (as he is now printed) haue not these words *verbatim*; yet in all the *precatianes* and *orationes* of his (which of purpose haue been perused and read ouer for this ende) in the first Tome (for if any of it bee Ephrems, that is; as for the rest, the Bishop will avouch it,

that they are no more *Ephrems* workes, then his owne) there is neuer any the least mention of praying to any Saint. And so much also of *Ephrem* and his authority bee spoken,

§ 26. Numb. 47. Ambiguously, if not fraudulently, or fraudulently if not falsly, you translate, *ῥαῖται*, prayeth unto them, for standeth in neede of them. Who euer denyed but wee need the Angels, and the heauenly messengers, as *ἀγγέλων πνεύματα* Hebr. 1. yea the Sunne, and the Moone 100, *ἀστέρων σώματα*, and appointed for the common good by God? Yet I pray you, let vs haue no praying to them. And is this the place that you would needes helpe the Cardinall with, out of *S. Chrysostome*, after the *Bishops* answer so pregnant to those authorities which hee brought before? For let me tell you in a word, you dash against that rocke, all your coming waues, *ἐπαφίξω τὴν ἀγκύρην*, the rocke I say of the *Bishops* double caucat. First, *de rebus necessarijs ad salutem*, which *Chrysostome* neuer held prayer to Saints to be. Nay hee sayes that our Saviour yeilded to the poore woman *Matth. 12*. suing for herselfe, and denied her when shee vsed the Apostles for her mediators, and generally, that he respects our prayers for our selues, more then others for vs. Yea *Tom. 1. in Genesin. pag. 345*. he sayes God neuer heares the prayers of the dead for vs, but onely when there are none left aliue to make intercession in our behalfe. And hee whets it with that place *σι' ἐμὲ*, not onely *Δαβὶδ* sayes hee, but if there were none els, *σι' ἐμὲ*, God will doe it for his owne sake. See *ibid. pag. 49*.

Id est in Gen. c. 19. serm. 43. Item in Acta Apost. c. 16. Hom. 36. in Ethic. καθάπερ φίλῳ γνήσιῳ τὸ μέγιστον ἡμῖν ἐγκαλεῖ, ὡς ἂν παρῇσι τῇ αὐτῇ φίλῳ, ὅταν ἐτίθων ἀπὸς αὐτὸν δευδόμενον ὅλ' αἰσίωντων: God takes it unkindly at

of *Iob*, *Daniel*, and *Noe*, who he sayes benefitted others in their life time by praying for them. But euen they being dead shall not be heard, sayes God: To shew, that the most porent for mediation in their life time, are not to bee sought vnto after death. See *pag. 360*. and *361*. to the same purpose. Yet most

ab-

absurdly you prate numb. 55. *that pray- our hands, when we dare not trust
er to Saints is a necessary duty, and may not him so farre, as to speake for our
be spared, nor bated vs at any hand, because selues, but set vp other mediators
the Catholicke Church hath practised it. to him in our roome.*

Does not this bewray your beggarly proofes for prayer to Saints, together with your base conceit of the articles offaith, and things necessary to saluation? I remember *Bonaenture* (and hee not the worst of your schoole-men) In 4. senten.
Dist. 45. art. 3.
quæst. 3. hauing allcaded many reasons against prayer to Saints, and surely not to be despised, howsoever hee thought of them, determines thus in the ende, as in very good earnest, that those reasons are no reasons, because *facit hoc communiter ecclesia, & constat quod non errat, &c.* that is his last resolution. *The Church doth osterwise, and shew for certaine cannot erre.* So you. But what saies the spirit; *Psal. 93. v. 6. Eleuauerunt flumina vocem suam,* the floods O God haue lift vp their voice. That is the noyse and the dinne which your Church makes. But. *v. 8. testimonia tua credibilia nimis, &c.* This drownes the other, not the other this, as *Bonaenture* fancyeth. The Sonne of *Sirach* sayes right well, *cap. 16. v. 3. Better is one that doth the will of God, then a thousand transgressors.* The like sentence is cited out of your owne *Panormitane.* See *Chrysostome* at large following the same point, and quoting that very place of the Son of *Sirach*, *Hom. 8. in Acta Apostolor.* where among other things he thus sayes; That a *multitude not agreeing in the will of God, ὅθεν διενήνοχε ἢ ἢ ἢ ὄντων,* is as good as *no bodie, &c.* And yet when did you bring vs the content of the Church, (vnlesse it be your owne late faction, *πλῆθος*, but not *λόγιμος πλῆθος*, as *S. Chrysostome* there distinguishes) *Chrysost.* adds there, *Multi in gehēna panni in regno.* And, *βίβλιον ἐν τακνία μετὰ ἐλπινοτακνίας, ἢ πολυτακνία μετὰ κακοτακνίας.* As he of children, so we of Fathers and authors themselves; vnlesse they be very approved.

may so call it of the *Bishops* answer, and that impregnable?

§ 27. So Numb. 31. You adde to the authority that the Cardinall cited out of *S. Chrysostome*, certaine words next following, wherein there is not one dram of matter to your purpose, though they were squeezed to the proofe. Howbeit I make hast, yet I will set them downe. Thus he sayes. *Therefore darest thou be so bold to say, that their Lord or Master is dead, whose servants euen when they are dead, are the protectors of the world?* (This may prooue perhaps their intercession for vs, though in strict Logicke it prooues not that neither, but ours to them no way, no colour.) Then hee goes forward. *And this is not onely seen at Rome, but also at Constantinople. For euen here the sonne of Constantine the great, thought his Father to be much honoured, if his bodie were layd before the gates of the Fisherman.* Thus *Chrysostome*. And what is this to the matter? Though I remember the same Father speaking of *Constantinople* in another place, sayes, the common voyce was, that they were a people that would entertayne any religion, euen the *Christians* among them, and *professed*. The rather this perhaps vnder a semblant of deuotion, but the place shewes not so much as that. Vnlesse you please your selfe therein, that *S. Peter* is called the *fisherman*. Of whom I remember what *Arator*, lib. 1.

_____ *Petrus omnia prendens* (the Pope iust,)

Bethsaidâ satis vrbe fuit. Then,

_____ *Qua nomine Hebraeo*

Venatorum est dicta domus, quia verus ab illâ

Ecclesia venator adest, &c.

You haue succeeded the hunter, and *Abac. i. 13.* the *fisher* too. Specially in troubled waters.

§ 28. In the 53. Numb. You say somewhat, if you could prooue it, that they that *oppugne prayer to Saints, oppugne a notable argument of Christs diuinity*. Which is so contrary to all truth, that *Athanasius*, and *Cyrill*, and as many as prooue the diuinity of our Sauour, against the *Atrian* heresie,

Ex Hom. 66. ad
Pop Antioch.
vel 16. Hom. in
1. Cor.

How. 11. in 4. ad
Ephel. If a man
had lost his religi-
on, he might finde
it at Constantino-
ple.

heresie, prooue it by this argument among the first, sometime that he is *prayed to*, sometime *beleecued in*, sometime *worshipped*. So *Domine Iesu suscipe spiritum meum*; Stephen *act. 7. sp.* at his death. And it is *Belarmines* owne argument against the *Translytuanian Arrius*, to maintaine the diuinity of our Sauour Christ by. So *Psal. 72. Prayer shalbe made euer vnto him.*

vocabitur hic quoq; votis.

Aeneid. 1.

And because you quoted *Martiall* euen now, take *Martiall*;

Qui fingit sacros auro vel marmore vultus.

Non facit ille deos, qui ROGAT ille facit.

Doe you see how gods are made, not as *Michael Angelus*, *D. aina manus Mi heels & T. nam Flor. Rem. l. 8. de orig. l. 2. ref. c. 3.* or other Statuaries in your Church are wont, whose *diuine hand* most ridiculously you magnified? Of our Sauours *quia*, I spake before, *quia tuum est regnum potentia & gloria.* As who would say, therefore we pray to him; and but to him that stands inuested with these prerogatiues, wee pray to none, as *Ephrem* said euen now. Yet you will cauill perhaps, as you insinuated before, or rather more then insinuated, in the beginning of this Chapter, that *honour and glory is to euery well doer*, *Rom. 2.* Therefore to the Saints. But it followes in the Lords prayer, in *saeculum saeculi*, for *euer and euer*. Gods eternity confutes you, which the Saints doe not communicate in, neither *ab ante* at all, nor *a retro* in the sense that the Lords prayer hath it. For the Saints continuance hath fluxe and succession, so hath not Gods, but is *tota simul*, as *Boethius* hath explained, and diuers others. Of *Athanasius* see answer to your 8. Chapter. Of *Cyrrill* thus briefly, out of one onely booke of his, *De recta Fide ad Theodosium*. The Angels (saies he) were bidden to worship the Son; *poterant enim, & valde merita humanitatis videntes paruitatem, tardiores ad colendum & adorandum esse, & ad glorificandum eum quem nobis similem cognoscebant; ut quam longissime discedere viderentur, ab errore.* That is: For they might, and that very iustly, considering the splendour of his humane nature; be the Lord to be worshipped, and to adore him, and to

Who onely hath immortality. 1. Tim. 6.

Adorate eum omnes Angeli Dei. Heb. 1.

Abstinere ab omni specie mali.

glorifie one whome they knew to be like vnto our selues, auoiding so, the very shew of committing the error (of idolatry) as carefully as was possible. Doe you see how dangerous it is to worship a man? and how carefully the Angels fled of from that error? Themselues forbid themselues to be worshipped, Reuel. 18. and here they are faine to be commaunded to it, afore they can be brought to worship a Man. Yet what man? *Adoratur quidem ut unigenitus, etsi vocetur primogenitus, id quod manifestissima humanitatis mensuras maxime decet.* As the first begotten he worships, as the onely begotten he is worshipped. For he consists, *ex natura adorabili, & adorante*, saies the same Cyrill there. According as his owne words are, Ioh. 4. *Nos adoramus quod scimus.* Yet playner. *Num igitur tanquam hominem adoramus Immanuelem? Absit. Deliramentum enim hoc esset, & deceptio, ac error.* That is, Do we therefore worship the Immanuel as a man? God forbid. For that were to doate, to erre, and to be deceived. And, *In hoc enim nihil differemus ab his qui creaturam colunt ultra conditorem.* That is, For in so doing we should differ nothing from them that worship the creature aboue the Creator. Not that any worshipt the creature more then the creator, (who so madde?) but euery *iuxta* is *ultra* with S. Paul, when any thing comes to be worshipped besides God, Rom. 1. Many the like clauses are in that booke, but with this I will ende, to shew Cyrills iudgement of faith in Saints, which was the thing that wee beganne with. *Alioqui quomodo in illum credamus? Else how should we beleene in him? namely if Christ bee not God.* Againe, *Non enim tanquam in unum nobis similem* (yet the Saints are like vs, Iam. 5. 17.) *neq; etiam in hominem fides, sed in Deum tendit naturalem & verum* (for we are

ὁμοειδὲς αὐτῷ τοῖς μὴ φύσει ὡς θεός.

ὁμοιοῦμενος too, but not *ὡς θεός*, Gal. 4. 8. whome we must not so much as *ὁμοιοῦμεν*, nor giue *dulia* to, vnlesse it be *naturalis deus* in personā Christi. That is. For our faith is grounded, not upon one like vs, (as the Saints for certaine are; no) nor upon any *Mētē*; but upon the naturall and true God in the Person of Christ. And wot you what he addes yet, for

more

assurance sake? *Hinc quidam curabant, ne fides in Christum reciperetur*, namely, *quia eum simplicem hominem minimeq; deum esse putabant*. That is, For this cause some endeavoured to hinder the entersteyning of faith in Christ, because they were persuaded he was a meere man, and not God. Would the Church at that time allow faith in Saints, thinke you? *Ergo necessario ad periculum & metum illum tollendum, fidem referebat in Deitatis naturam (Christus viz.) & quidem in persona patris; & non nostra humilitate, dicebat, Qui credit in me, non credit in me, sed in eum qui misit me*. That is, Therefore of necessity to prevent that feare, and that daunger, (Christ) reduced our faith in him vnto the nature of his Godhead, and said in the person of his father, and not in our [natures] meannesse, He that beleeueth in mee, beleueth not in mee, but in him that sent mee. This agrees with S. Chrysostome, who, as I told you before, obserues that the Apostle durst not so much as name *fidem in Christum, faith in Christ*, a good while after his resurrection, till the world was better seasoned with the beleefe of his Godhead. But hereof so much.

§ 29. Numb. 58. Certaine bookes of Scripture, you say, are not known by what authors they were penned, and yet they carrie the force of authoritie notwithstanding. Therefore Homilyes falsely or uncertainly attributed to these and these Fathers, are available against the King, in the trying of this controuersie. *Ne gatur consequentia*. There we know the inditer, though we doubt of the penman. Here all rests vpon the credit of the writer. ^a Diuine authoritie goes not with true Fathers, saies *Gelasius, S. Austen*, and your owne ^b *Driedo*, with many more, much lesse with the suspected or questioned. Though suppose it were otherwise, what sayes *Maximus*, or *Ambrorse*, or whosoeuer he is, when you haue done all you can? For I spare to tell you that this Oration is not in *Ambrorse*, where diuers others are of them which are found of late to be *Maximus* his broode. So as this also may seeme

^a See S. Austen of this, lib. 3. de Trinit. in proem. Item lib. 2. ad Vincent. *Vid.* Epist. 19 ad Hieron. Epist. 7. ad Marcel. Epist. 48. ad Vinc. Ep. ad Fort. 111. Item lib. 2. de Baptis. contra Donat cap. 3. S. Hieron. in Ep. ad Theoph. aduerl. Ioh Hierosolym. Quae omnia apud Graec. Dist. Decret. ^b Who also distinguishes between Canonica veritas, & Canonica authoritas.

In natoli D Agneti?

to smell of a *grotte*. I will take the words, as they lie in your booke, and of your owne translating: *We beseech thee, O Vir-*

The very Latine words are these, *Quibus possumus precibus exoramus*. Not as hee falsely translates them, as *feruently as wee may*, (there is no word of *feruencie* there, or any such thing:) but doubting belike that there was cleane out of the hearing of prayers; which we also thinke.

gine, with as feruent prayers as wee may. Which wee our selues are ready to doe, I meane to pray to any that wee may. But hee that sayes so, doubts of the lawfulness of his owne act. How thinke

you? or if this like you not, you may do well next time to set downe *Maximus* his owne words in *Latine*, and sparing yours, to leaue the Reader to his owne interpretation of them, vnlesse you could better. And why I pray you does *Maximus* pray onely to *Agnes* among so many Saints, as he Panegyризeth in those Orations, both men and women? Or how did he say a little before, *Veni iam Virgo ad Thalamum, &c.* Is not your owne note, in the Margent there, this, *IMITATIO*? to shew that it is not reall but figuratiue. And yet you are hee, that will allow no tropes fortho, in the fathers compellation of Saints deceased.

§ 30. Numb. 63. You say, *Nazianzene* exhorted others, to imitate the example of her, that prayed to the blessed *Virgine*. Yet in *Nazianzenes* words, euen as you cite them your selfe, there is no such thing but only that they should reioyce, and giue care, both sorts of them, both married and unmarried: for so both (he sayes) his narration may serue for an ornament. This is all. What shall wee say to him, that so shamefully belyes his owne tale, and corrupts *Nazianzene*? Neither doe you wipe away the staine of inconsequence and contradiction about a double *Cyprian* in that Oration of *Nazianzene*, which the *Bishoppe* had charged you with. In so much as *Billius* your owne man, confesseth, that *Nazianzenus hic cecutijt*, *Nazianzene* was dazled here. Lastly, suppose the damosell made such prayer, as you speake of, it will alway be true, what I told you out of *Seneca*, *Permittit sibi quadam & contra bonum morem magna pietas*. Deuotion transports, if it bee feruent, commonly.

Apud Nazian.
Epitaph. Gorg.

Gorgonia, *Nazianzenes* sister, abandoned her chamber, in her

her fit of sickenes, but a little flaking, & went to the Altar to pray to God, *threatning not to depart* (*ἀπαλῦσα* saith Nazianzene) till she had her desire. Was that well done? And yet her fit cleane left her, and shee came home well. For she prayed to God, not to the Saints. But I speake of the aberrations of mindes, that are otherwise godly, euen in prayer. Therefore when *Abraham* was to doe that great worke (saies *S. Chrysostome*) of sacrificing his son, God called him by his name, *Abraham, Abraham*, and he answered, *Here I am*. Not to shew in what place he was, which God doubted not, but that he knew what he did, and was not transported with any violent pang of passion. Ἐξίστημι θεῷ, saies the famous Apostle, 2. Cor. 5. 13. *Wee are madde to God*. Els *Ignatius* giues to maydens this precept in speciall: That, when they pray, at any time, they should *μόνον τὸν* *χριστὸν πρὸ ὀφθαλμῶν ἔχειν, καὶ τὸν αὐτὸ πατέρα, φωτισόμενα ὑπὸ τοῦ πνεύματος* *Epist. 6. quæ ad Philadelph.* *;* i. haue onely *Christ* and his father before their eyes, being illuminated by the holy Ghost. How sweetly hath he comprehended the blessed Trinity alone, and shut out al others, from communicating with them in prayer? Now breisly to your seuenth Chapter: Of your sixth thus much.



To the seauenth Chapter of the

Adioynder : Chap. 7. of the Defence, &c.

Wherein (answerably to the Title that

he giues to his) the Fathers of the third ranke, their testimonies brought for Innocation of Saints, are shewed to bee most plentifully alloyled by the Bishop, and S. Ambrose by name to haue receiued no iniurie, nor disgust from him, no not the least: (could they as wel iustifie their false printing of him, a most inexpressible abuse:)

As also,

That what he talkes of a generall pra-

ctise of Innocation of Saints in the Primitiue Church, both by the Fathers and the Faithfull, is a meere iest, and a Iesuiticall crake: Epiphanius besides others prophesying euen then, (and in this very matter) that Hæresis est sicut mala mulier, Heresie is like a shrew getting ground vnsensibly by the conuience of people, vnles shee be at first, (which our age hath found true) as also (which F.T. here brings to our mindes, in not resting satisfied with the Bishops answers, though neuer so absolute) that shee will be sure to haue the last word.

§ 1. **N**othing is more accurate then that diuision of the Bishops, of the confused rout of the Cardinals witnesses into three classes. *Some true Fathers, but not truly alleadged: Some truly alleadged, but not true Fathers: Some true and truly alleadged, but nothing to the purpose.* Yet this man derides it, counts it not worth three chips. What should one stand tugging with such a sotterly fellow, *qui neque literas neque nare*, that knowes not art, when

when it is brought before him, and laid on his trencher? To the third of these ranks, belong those Fathers, sayes he, whome we must now intreat of, Nyssen, Nazianzen, Hierome, Maximus, &c. We must see whether Apostrophes, or Rhetoricall compellations may bee discovered in these mens prayers to Saints. Which the Bishop had both answered, and backed with sundry reasons: as that they speake to other things in like phrase of speech, whome neuerthelesse they would neuer speake to; but in a figure of Rhetorique: So Luk. 1. 76. Et tu puer. Yet the child vnderstood not Zacharia prophesying. Vnles we will continue the miracle, as I graunt some of the Fathers do, Origen, Theophrastus, &c. but sure it needs not. And againe, 1. Cor. 15. O death, O hell, where is thy sting, or thy victorie?

Ensebius to Pius, de vita Constant. lib. 5. Ambrose to the water of Baptisme, lib. 10. in Luc. cap. 22. Nazianzen to the feast of Easter, Orat. 2. in Pasch. Of which sort wee haue many in Scripture too, and namely that, Numb. 21. 17. Rise vp well. Cantic. 4. 16. Arise O North, and come O South, and blowe, &c. Besides that they profess, they are vncertain whether they are heard by the parties they speake to, yea or no. Nazianzen of Constantius, or rather of Constantine, in his Adversus, if thou discernest any thing that is here done. So of his sister Gorgonia. So Nyssen of Theodorus, Hierome of Nepotian, &c.

§ 2. We are admonished of 4. things by this man in his third numb. to disprooue the Bishops anſwer in this behalfe.

First, that the doubt of some mens estates, as not deliuered from Purgatorie, nor hauing payd their last farthing (though Tertullian call inferos nouissimi quadrantis exactores, hell (not Purgatory) the exactor of the last farthing) might make them to be vncertaine whether they were heard or no, by such as they spake vnto. Wherefore is this? That one errour may support another, whereas rather each destroyes the other, as Cadmus children, or as they their brethren, whome Moses set on worke to mutuall slaughter, Exod. 32. For if they held them to be in paines, and not in glory, how would they pray to them? were they not afraid of that, Thou which bearest others, help thy

De resurre².
carnis.

S. Cyprian Orat. de lapsis. will not allowe Martyrs to helpe vs afore the day of iudgement: much lesse I should thinke those, whose state is either miserable, or at the best but vncertaine. Credimus quidem posse a seipso.

and iudicem plurimum uolere martyrum, &c. sed cum iudex diu uenerit, post oculum seculi, &c. And loone after, Putemus ne quengquam prius quam vindicetur ipse, alios posse defendere? Shall any helpe another, that is yet vnrueged himselfe? Yee so are all the Saints & Martyrs, Apoc. 6. 10, Howbeit *Eximius Sa in Aphor. v. Oratio*, is for soules in purgatorie to be prayed to and all. *Possumt orari & anime quae sunt in Purgatorio*, sayes he. So crosse he is to *Cyprian*, and in the other extremitie cleane. But to which side fouer of the two you incline, they both confute the Adioyneders fiction here, that the Fathers would pray more confidently to Saints departed, but for feare of purgatorie.

Nunc cognoui, i. siue & ipsam, & alio feci de Abraham. Gen. 22. 12. Therefore Abraham a Saint declared.

2

If thou hast any power to discern and heare things here done.

selfe? Or if they pray vnto them, afore they are certified of their estate, either they are rash in praying (for there must be *no waivering James 1. 6.*) or else it appeares they dreamt not of *Purgatory*. Would you haue them to mammer, as *Elias* said merrily once of *Baal*, Perhaps he is gone to warre, or perhaps in his iourney, so perhaps he is gone to *Purgatory*? You say, they made no question of their bearing, that were Saints declared and acknowledged, and you name *Theodorus in Nyssen* for one: Yet of him, *Nyssenius* in the *Orat.* you quote, *Vbicumq; tandem fueris, wheresoeuer thou art.* Hee doubted therefore. Certainly *Abraham* hath not knowne vs, nor *Israel* acknowledged vs, *Esa. 63. 16.* yet Saints declared. For, *Inuocetur super eos nomen meum* say you, though erroneously, and *Deus Abraham, Deus Isaac*, confirms no lesse by our Sauours exposition. This was your first exception.

§ 3. Another, that when *Nazianzen* saies to *Constantius*, and so others to others, *If thou hearest, or if thou discernest, it is not of doubting, but of adiuuration, as when a friend to a friend, If you loue me: and S. Paul to Philemon, If thou account me as thy partner: that is, because I know thou accountest me.* That *Nazianzenes* meaning may be this, *Because o Constantius I know thou discernest, &c.* Which I list not to refute, but referre to the Readers indifferent iudgement, whether *Nazianzen* in bespeaking *Constantius* so, should meane to adiuure him, and all other soules of Christian Kings, whom there he calls vnto, no lesse then his. The Greeke *Scholastic* saies plainly, vpon that place, *ἰσχυρίσθαι τὸ τοῦτο*, this is taken from *Isocrates*, who perhaps held not that the Saints see all cleerly afore the day of iudgement. And he construes it in other words *ἀλλ' ὅτι, ἐὰν τίς ἀδυνασῇ εἰς τὸ τῆς* (for he was absent) *ἀκούει.* Now, *ἐὰν τίς εἴ,* is no forme of adiuuration, but of doubting still. Else it should be *ἐὰν τῇ ἀδυναμί,* like *S. Pauls*

ἐν τῇ καὶ νῦν. And by the way, you may see how true it is, that the *Bishop* obserues, of the *Fathers* falling into Rhetoricall acclamations, whereof this was one, taken from *Isocrates*, a *Mr.* in that faculty. But more cleerely of *Gorgonia*, *Si Sancta anima hac talia persentiscant.* If the holy soules understand such things as these. This is no aduring of *Gorgonia*, I trowe, but his doubt in generall, euen of them he ipoke not to, but onely of.

§ 4. A third is, That it is dangerous to say the *Fathers* carried themselves like *Orators*. Not a whit I warrant you, though it be your shame to mistake them so grossely, as from thence to patch vpy your damnable idolatryes. So wings, and armes, and eyes, and other members are attributed to God in holy Scripture. A stumbling block to the *Anthropomorphites*, or such shallow wits, but no fault of the holy Ghostes, qui scribit *vigilantibus*, as lawes are made. Wee imagine not, saies *S. Austen*, our God to be a *Cupid*, because he is described to haue wings and arrowes, lib. 3. contra *Crescon.* c. 78. You heard before, what *Nazianzenes* commentor sayes, of his borrowing from *Isocrates*. Though the *Bishop* sayes no where in plaine tearmes, that the *Fathers* did as *Orators*, not as *Christians*. But, *Theologiamne docere, an rhetoricari putes?* Would you thinke these men meant to read a lecture of *Diuinitie*, or to practise their *Rhetorique*? And, *Oratorum encomia, quæ nihil habent enucleata Theologia: Orators prayes, which containe no perfect substance of Diuinitie:* suppose you, like that which your *Schoolemen* deliuer. So *Hierome* (saies the *Bishop*) speaks with *Paula* and *Nepotian*: how? With both as an *Orator*, with neither as a *Christian*, that is, according to the rules of strict catechisme. What of this?

§ 5. Your fourth obseruation in the 8. numb. is *petitio principij*, and the turning of the wheele. Therefore I will not meddle with it. Let the *Bishops* answer be but applyed to your obiection, and it will salue it as before.

§ 6. You praise pictures by the way, and say that they greatly edifie the people. Which shewes to what kind of crea-

*Nemo cognoscit
Deum ex similitu-
dine. A verilthe-
nes apud Theo-
dore contr.
Græc. 1.*

*Tom. 7. Ab-
γο πρὸς τὸν
σκαυδαλισ-
τήν.*

tures your booke is dedicated, namely those, whome an Idol may hold in awe for their simplicitie, and though it bee not good at teaching any thing, *same only lyes*, as the holy Ghost saies, in Abac. 1. 18. yet it may serue well enough to bee their Master. You doe but vtter your ware, when you enterlace here about pictures: for else you know it is nothing to that place in the *Bishops* booke, which you pretend to confute. And I might seeme to doe the like, if I should be so madde as to follow you. Onely thus in brieft. *S. Chrysostome* of them that would haue pictures of the *Seraphim*, because they appeared in such and such forme, *Esa. 6.* which is your verie pretence at this day, why God should be painted, (not the *Seraphim* onely, but God; a monstrous shame.) *Non te defodis? Art thou not ashamed, O thou wretch,* (sayes he) *of such a grosse collection? Why dost thou not rather runne under ground, burie thy selfe alive?* And he addes in the same place, that the *Seraphim* are said to cover their faces with wings at the appearance of God, onely to shewe that God is incomprehensible. Yet you paint them for their wings, whereas their wings are giuen them by the holy Ghost, sayes *Chrysostome*, to shew the secrecie, and that it must not be painted, which cannot so much as be comprehended. I say nothing of the forbidding of the Lambe to be painted, in the Council of *Constantinople*, which *Muld.* your fellow Iesuite in his Comment vpon *Daniel* answers thus. *That the Fathers in that Councell were not rightly instructed, and the Church sawe more upon better consideration in after times.* Yet you make vs beleue that you reuerence the Fathers, and we censure them. As for the fruit you talke of to come by pictures, it is one thing, I should think, what constant and staied minds

Agarrens speaks to his waxen image of Cupid, saying he will fire it, vnlesse it enflame him. A iust reason to burne Popish idols (euen out of the mouth of an idolater) because they kinde to no good.

may gather therefrom; another whether they are fit to bee set vp in Churches, to nourish the deuotion of simple people by. Least they plant error while they would induce to pietie, *seduce* I should say, as they that pulling vp the weedes, in the parable, plucke vp the wheat with

with all, *peruersa diligentia*. You may remember what S. *Austen* sayes de consensu Euangel, l. 1. c. 10. *Sic errare meruerunt qui Christum non in codicibus, sed in pictis parietibus quasiue-*
runt. So they deserved to be mockt that sought for Christ not in written books, but in painted walls. Neither are *muri depicti*, your images, or your pictures, though such are promised vnto the Church, Esa. 49. 16. *nor porta sculpta*, 54. 12. of the same booke. Of the *Conncell Eliberitan.* Can. 20. of *Epiphanius*, and his rending the vaille of *Anablath*, of S. *Chrysostomes* exiling painters cleane out of the cite, and out of the world too, as men of no vse, no seruice in life, much more out of the Church, I might spend much paper. See his *hom.* 30. in *Matth.* Yet with you it is one of the three gainefull trades now at Rome, as we are informed, euen as the making of shrines was to *Demetrius*, or *ἱερὸν ἱερουργοῦν*, in the same booke. *Nyssen* speaks of pictures for ornament cheisly, for instruction either verie faintly, or not at all. And yet that also for grounded Christians, rather then for nouices, (for S. *Austen* is iealous what may betide to such) but of worshipping them not a word. Lastly, as the Martyr, so also the persecutor was painted in the worke that *Nyssen* speaks of, and vpon the pauement to be trode on, as well as vpon the walls to be gazd on. *Par opus historie in pavemento quod pedibus calcatur effecit pictor.* What doth this helpe you?

§ 7. You mislike the *Bishops* answer, of *Ubicumq; fueris*, to shew the *uncertentie* of their *persuasion*. He might be high (say you) in Gods fauour, where soeuer he was. What? if in the punishments of his owne sinnes? (for such a place you haue for the Elect after this life.) Might he be so high in fauour for all that, as to succour others, and be praied vnto? Therefore this is not *Nyssens* belying the people to their faces, as you

The same S. *Austen* lib. 3. contra *Iulian.* c. 2. when *Iulian* had said, that he borrowed his arguments from the pictures of *Adam* and *Eue*, repels that flaunder with this peremptorie deniall, that, *Non à pictura inanimati figurarum, sed à doctrine diuinorum literarum;* shewing vs what we should trust to. And yet both *Aquino* and *Bellarmin* argue from pictures in the question of *Peters* primacie, and againe sarre worle about the dolours of *Christs* soule. If it were so (sayes *Bellarmin*) we should haue seen him painted in Churches tormented by the *Deuils*, &c. *De animi Christi.* l. 4. c. 3. Is not this a graue handling of controneries, trow you, especially with them that find fault with our lightnes?

ad. apoll.

Ad curandam infelicem animam.
In Plat. 113.

De resurrect.
earn. c. 3. The
peoples heart
is but ashs.

fondly fancie, but your owne want of vnderstanding Nyssens meaning, and the peoples practise. Which though vnwarranted by Scripture, or Church-law, as we haue often told you, yet was not so bad as you would make it. In such case we may be bold to say with *Terullian*, *Meminero cor populi cinerem dictum*, and with *Chrysostome*, *Hom. 4. in Epist. ad Rom.* *ὅτι ὅτι ἡ ἀνάγκη τοῦ δήμου τὰς ψυχὰς:* Not euery bodys voice, but wise mens, must be attended, to decide controuersies. *Ne me cura ut bubulcum*, said he. Now when they pray to him in Nyssen, as entire and present, *δοκλήτω ὁ παριστάμενος*, who was mangled and disparent, is there no *Rhetorique* in this neither? or should that be a good ground to build faith vpon? Yet this is that gemme, for which you haue searcht the *Vatican*, as you tell vs. As for degrees of glorie, though we doubt not but there be such, for *stella a stella*, &c. and he that sows sparingly shall reape sparingly, and many the like, yet I hope one heauen contains them all: Would you say of *Paul*, *ubicunq; fueris*, or of the blessed Virgin, &c? yet you know not their punctuall degrees of glorie. Yea, and of Christ himselfe? yet we know not the particulars of his aduancement; ouely *nomen dedis supra omne nomen*. *Philip. 2.* and *1. Pet. 3. 22.*

Vide sup. c. 3.

§ 8. To colour your imposture, you construe *Greg. Nyssens*, wheresoener thou art, by, howsoener thou art employed in Gods seruice. Which is not Nyssens meaning, but your owne vision. For the Saints haue serued their age, *seruiuerunt saculo suo*, *Act. 13. 36.* and henceforth they are occupied about vs no more: *Mortui non miscentur actibus viuorum, neque adiuvandis, neque cognoscendis*, saies *S. Austen*, *de Cura pro mortuis*, c. 13. Doe they not rest from their labours, *Apoc. 14. 13*? And active at least, if not passive, to preserve your purgatorie, as *Denys* answers it. Neither say it seemes not labour to them, though it be laborious, for no more it here seemes to godly men. Lastly, it is wonder you should stand so stiffely vpon that point, that the godly Fathers, and by name *S. Hierome*, (for you name him among the rest) should not some-

Retoluz. Theol.
log. Item Fran-
cis. Mayron.

sometime flourish with a figure of Rhetorique, since not onely diuers of them haunted that schoole, as *Austen*, as *Basil*, as *Nazianzen*, and the like, *Chrysostome* especially (who would not ride to schoole, beeing a rich mans child borne, but prefer'd to goe on foote, for his loue to learning,) but *S. Hierome* professes of himselfe so much in plaine tearmes, where speaking of his *Epist. ad Heliodorum, de laude vitæ solitariae*, he calls it *lusus*, his play. *Epist. proximè sequent. quæ est ad Nepotianum, de vitâ Clericorum.*

Vita Chrysost. per Anonymum.

§ 9: To your 16. 17. &c. Numb. The Bishop said not, that *Ambrose* was blasphemous, as you blaspheme him, but that the Cardinall citing that place of *Ambrose*, which you might better haue abstained frõ, shewes he had rather bring Christs blood into contempt, then let goe his *Dalila*. Is this against *S. Ambrose*? or the Cardinall rather? Whome *Ambrose* his speech, nor so warie as to be wisht perhaps, yet excusable by his beeing a nouice, as then for certaine he was, might trip as it does, and hath done but euen too often. What virulencie, good Sir, is this against *S. Ambrose*? Though if neede were, as there is none, and yet if there were, I were not worthie, beeing more nouice to the most worthie Bishop, then euer *S. Ambrose* was to himselfe, yet I say, if occasion so required, to shew what my conceit was once hereof at a blush, and a little to choake you the more about the place that you so ruffle in, how if graunting it *irrigore*, that *obsecrands sunt Angeli, &c.* yet we should denie that *Ambrose* allowes prayers to Saints, or to Angels either? Are not Ministers called *Angels*? *Apoc. 1.* Euen as Angels are called *Ministers*, *Heb. 1.* Who if euer they be to be sought vnto by supplication, I suppose in such case as *Ambrose* there speakes of, that is, in the houre of temptation, and amidst the violent assaults of youthfull lusts; and fancies. To say nothing of repaying to them in distresse of conscience, in which sense *S. Chrysostome* saies, *he will rise at midnight for the releefe of any poore soule*, and *Minutius Felix* in *Ottauio*, reports the icere of wicked Pagans, in those tearmes, *Ado-*

To seeke to Angels, may be construed, to resort to the Ministers for helpe, who are our Angels.

Simile apud Dionys. Arcop. in epist. ad Demophilum.

rata sacerdotum virilia, &c. Not that it was so, but for seeking to them for aide, in the aforesaid fitts and pangs of mind, most submissely. But what then shall we say of *Martyrs*, which is another thing in *S. Ambrose*? As if the auncient Christians were not wont to craue *pacem à Martyribus designatis*, afore they went to execution. See *Tertullian* in his booke of that argument, see others. I doe but oppose you, I leaue it so. *Cyrril* vpon the 1. of *Michea*, ἀποπερίλθα ἡ πόσις ἀγίου καὶ ἡ πόσις ἀγίου καὶ ἡ πόσις ἀγίου καὶ ἡ πόσις ἀγίου. *The Angels leaue vs, they play the fugitives.* And the same he gathers out

Exhort. ad Martyres.

Dionys. in epist. praeclatā ad Demophilum: Deus heret amaster & cum ijs qui eum deserunt. God sickly louingly euen to them that forsake him.

of *Esa.* 1. 8. *that the daughter of Sion shall be like a cottage in a vineyard, like a lodge in a garden of cucumbers*, namely, be-

cause waited vpon no longer by the *Angells*. And how are they fit to be praied vnto that leaue vs? Neither say that after sinne, for after sinne we haue most neede to pray of all.

It is enough that *Angels* cannot diuide vs fro *Christ*, but they mediate not for vs, *Rom.* 8. where ver 36. and v. 34. we haue two persons in the very *Trinitie*, one *deus* & *deus*, another *deus* & *deus* for vs. As many as the mysterie of their relations would permit, and need we more?

The *Apostle* is confident, that *Angels* shall not separate vs, *Rom.* 8. 38. but no talke of uniting vs, or approaching vs to *Christ*. Sure *S. Ambrose* his ground was from *intercessio vinorum*, namely *Andrewes* and *Peters*, for *Peters* mother in law, *Luk.* 4. which we allow. And *Ministers* are *praesidia nobis*, (as *S. Ambrose* speaks) not onely *Angels*; while that which is said of *martyrs* may be vnderstood per *Proterofin*, of them that are not yet martyred, but onely appointed to the blocke: whome we haue more then pignore corporis with vs, and yet that too. True *praesules*, true *speculatores*, as *S. Ambrose* calls them.

§ 10. Yet loe you will prooue, though cleane besides our scope, besides your owne, (but that, as they say, a beggar is neuer out of his way) that we may satisfie for our sinnes. And you lay your ground, numb. 18. *that Christs passion giues life to all*. That's the blindation. But as well wood and clay, or other base ingredients in *Nabuchodonosors* image, with sounder mettals, eagles feathers, and other birds, may be mixed

mixed and compounded, yea the iarring ashes of the two Thebane brethren reconciled, as our wretched works and sorry sufferings with our Sauours righteousnesse, which is *righteousnesse it selfe*. Doe you not conceaue how one is incompatible with the other, almost crying out with S. Peter, Depart Lord, for I am a sinnefull man, so, depart Lord, for I am a sinnefull worke; while you boldly blend, and play the Vintners, mingling guilty blood, with the blood of his sacrifice, innocent and immaculate, most preposterous *Pilases*?

Ibi habitat iustitia, A. Christus. Pet. auctod. inuoluit.

§ II. Nazianzen is quoted Orat. 1. in *Julian. ut satisfaceret Christo sanguine suo*. In Nazianz. it is ἀπολογία, which may as well be the *iustifying of Christs cause* by the effusion of their blood, hauing newly dishonoured it by stooping to the Emperours poisonous baits, as to *satisfie for their fault* to the iudge of the world; which no man can doe, though in shadow and proportion one may come nearer perhaps then another: As he that spares not his life in his Lords cause, after he hath offended him, before him that languishes still, and playes the lazy Christian. So Nazianzen might meane, I see no cause to the contrary. Does not S. Peter take the word so? οἱ ἀπολογίαν ἑτοίμοι πάντες τῷ ἀντιτύπῳ, &c. The same is to be said to your other authorities, if time would serue, which you fondly here multiply, cleane besides the marke, but that you long'd I dare say to vent your commodities, and were glad no doubt of this occasion. In so much as you haue not spared Dan. 4. *Peccatum tuum elemosynis redime*. Which in Hebrew is *abrumpe*, as hath been often answered you, and so in other places. Yea, we are *saved by hope*, and he hath *saved vs*, by the *lauer of regeneration*, comes in to shew, that a man may wash away his owne sinnes, either with *teares*, or with *blood*. Is this good handling of Scriptures, trow you? If we are *saved by hope*, is it by hope in our selues, or our owne arme? If *baptisme purges vs*, and the *Sacrament of our Lord*, shall there be the same vertue in our corrupt selues, who but for grace should rather *staine* the

1. Pet. 3. 15.

the font, staine our baptisine, true Copronymi?

§ 12. To S. Ambroses place in 1. ad Rom. *Ad deum non est opus suffragatore*, that is, To god wee neede no spokes-man: He saies, S. Ambrose speakes against them onely, that were deuoted to the Sunne, and Moone, and the Planets. But did euer any man make them his suffragators or spokes-men to god? And if as numb. 18. you suggest to vs, it was the Paynims fault to hold that God governed the world by vnder officers, what is yours losse, that apply that so, in deauouring to make way to inuocation of Saints, Take thou power ouer fine cities, thou ouer ten, &c? Shall Paynims faults be onely taxed in Paynims, and not in them that reuiue the errors of Paynims, which they call *Catholique*? You wish the Bishop to marke those words, *Ad deum promerendum* in S. Ambroses mouth, and so in other Fathers, nothing to your merite god wot. *Multanos à deo bona meruisse cognouimus quibus nequaquam digni fuimus*, saies Theodosius the Emperour (among the lawes I trow it is) and many the like. *Ad promerendum deum*, that is, *ad conciliandum*. Euprepius is so translated by our old interpreter, Heb. 13. By which you may see that to *promerise* is nothing, but to *gratify*, or to *please*. But of merite heretofore, and more hereafter.

Cosier. Eucharid.

Felix culpa quæ
talem meruit
redemptorem.

§ 13. You say, *no sacrifice might be offered but to God*. And the Papists make the Iewes to haue had a worship of God incommunicable to creatures, namely sacrifice, vs none, since now sacrifices are ceased. So much are the Iewes perfecter the Christians by their reckoning. * Apologēt.

Thou that hearest
the prayer, viz. &c
beside whome
none els is
made Gods
property, to thee
shall all flesh
come. Psal. 148.
eundem vulgat.

is not prayer a sacrifice? Indeepe what richer? Is not all almost turned thereinto? Into *puram precem*, as Tertullian saies. And what salt is in sacrifice, without prayer? Yet *sale salietur*, you know the place. Every sacrifice shall be salted with salt; which you applie to purgatorie, wisely no doubt. You say, that so God all beaues are manifest, and he needes no relator. Indeepe because he onely is *æquidivinus*, therefore onely he is fit to be prayed vnto, with prayer is of the heart, not a calfe of the lips, though of them too, when occasion serues, but the life thereof is from the heart, as Salomon saies truly, that from the heart proceede the issues of life. And I see not but it may be verified, euen in this sense

too. To whome of the Saints then dare you pray thus, either as they in the Acts, καὶ δι' ὧν ἅ πάντων, 1.24. or as the Church in her seruice, O God to whome all hearts are open, all desires knowne, &c. But that passes, that by this reason S. Ambrose may seeme to take away our Sauiour Christs mediation and all, if he be not limited by your interpretation. Read but the Fathers, Primasius, Chrysostome, Theodoret, and Theophylact, vpon Rom.8.34. *Interpellat pro nobis*. You shall finde, his intercession stands, in offering vp the memorie of his death and passion to his father, for vs. As a soldier which shewes his skars to his Prince, though he say nothing, yet he begs fauour. Which makes our prayers at the *Eucharist*, so much the more effectually, because therein we renew the memorie of his death and blood-shed so liuely. According as himselfe said at the institution, who best knew the vertue of his owne Sacrament, *Doe this as oft as you shall doe it, in remembrance of me*. Our minds therefore beeing possessed with the remembrance of that his death, wholly taken vp with that recognition, our prayers haue so much the more easie speeding towards the throne of grace, to whome that giues force. And can the Saints doe so of theirs? *Which of them all was crucified for you?* 1. Cor. 1.13. yet you compare their intercession, with Christs for vs. Of whome some died not at all, most of them not violently, but none at all to make atonement to God, for vs. And because I haue vouched the Fathers exposition vpon Rom.8. to be as I said, I will set downe their authorities in no other words then their owne. Theophylact saies, *Intuens namq. Christi corpus pater, recordatur dilectionis sue erga genus humanum, quā de causa scilicet filius olim corpus gessit, atque inde ad misericordiam & miserationem inflectitur*. This sense renders Theophylact of *interpellat pro nobis*. The like hath S. Hierome, *Comm. huius loci. Interpellare pro nobis dicitur [Christus] dum hominem quem suscepit, patri pro nobis pignus ostendit & offert*. The very words

Εἰς ὅσον ἰού, i (say some which are no raw Grecians) *idrefiscandam apud patrem memoriam mei*, to bring the father in remembrance of me, and my pretious and powerfull sacrifice. S. Chrysostome also saying to this purpose, that the time of praying is while the King is set, during the communion, and so long he graunts any thing.

of S. *Hierome*, hath *Primasius* in his commentarie, and *Sedulius* in his, *Remigius* hath the sense in somewhat other words. *Interpellat pro nobis patrem*, saith he, *non voce sed miseratione; dum quotidie hominem quem assumpsit, & granissimum genus moris quod pro nobis sustinuit, vultui paterno offert, ut nostri misereatur.* *Haymoes* words, in his commentarie, are the very same with *Remigius* his, now set downe. Sauing that *Remigius* ends in this most sweete close; *Qui qualemcumq; habet tribulationem, hanc audiat Pauli exhortationem.* Into whatsoeuer tribulation any man is funke, let him giue eare to this exhortation of S. *Paul*. Whereas the Papists thinke, that some may be buried vnder so deepe oppressions for the conscience of their sinnes, as they may not presume to come immediatly to Christ, [whose intercession, saies *Euthymius*, is *semper efficax*, alwaies effectuell for vs: in comm. huius loci] but they must runne circuiting and fetching a compasse about by the Saints. Of what iudgement *Chrysostome* and *Theodore* are, may be seene by *Theophylact* before alleadged, who seldome dissent either for opinion or words. Of *Lyra*, and of *Aquine*, the like might be promised. But *Syluester* in *Summa* shall determine all, though he expressly quote *Aquine*, Part. 2. V. Oratio, § secundo: *Pilius orat patrem* (saies he) *ostendendo patri humanitatem cum mysterijs eius, ut dicit S. Tho. Rom. 8.* Let this suffice for this matter.

§ 14. Neither does S. *Ambrose* say, *Declaratore non opus est*; but, *suffragatore non opus est*. You peruert him therefore when you say, he meant no more then so, that the Angels and Saints neede not informe God,

§ 15. I will conclude with that, that S. *Ambrose* forbidding to adore our fellow-seruants (for prayer and adoration goe together with him, as I told you of S. *Cyrril* euen now the same) saies, *we can reserve nothing more to God.* But you haue found out certaine distinctions and kinds of it, which the Saints may partake, without Gods iniurie. *Adoro te*, but thus farre, *intra Canonem, intra mensuram*, 1. Cor. 10. 13. *Huc usq; venias, & franges furens fucius tuos. Dulce, not latrice.*

Gloriam meam dabo, but not totam dabo. The strumpets diu-
datur.

§ 16. Numb. 32. and 33. *Tu solus innocandus*, is rather strengthened and fortified, by, *Tu solus rogandus*, but surely not enfeebled. Though you cast this, as cold water, in the face of the other. For S. *Ambro.* (say you) might *rogare* the people to pray for another *Theodosius*. Is this comparable with our *rogare Deū*, with our making requests to God? Is God & the people sued vnto alike? Why then do you ioyne such vsfutable matches, whē you pretēd earnest? But *hircum qui mulgent, & vulpes iungant.* As for your sweet distinction, and subtil one no doubt, that onely God is to be sued vnto for grace, but Saints for other things, and that this is the reason, why S. *Ambrose* said, that God indeede onely was to be requested, to giue a supply of more *Theodosy*, which without his grace could not be done, I might aske you, first, what one thing wee haue by vertue of prayer, which may not be tearmed *grace*? I meane as descending of free gift, and bounty. In which sense, perhaps, the fathers of that Councell defined so long agoe, that if any body, bearing the minde to commit leudnesse, should be hindred of his purpose [howsoeuer,] *we were to knowe that such a one was deliuered by grace.* Therefore if grace come from God, not from the Saint, from God not from the Saint must come all that we stand in neede of. And so prayer be made, not to the Saint, but to God onely. But secondly, Saints may representare *Theodosios*, supply good men as fast as they decay, if not by their owne strength & inherent vertue, which reacheth neither to *grace* I confesse, nor to *one crum of bread*, yet by their potency with God, and by procuring his ayde through their mediation, if at least your doctrine be true on this part. And therefore the qualification that you vse towards S. *Ambrose*, about *Tu solus innocandus*, or *rogandus* either, is most ridiculous and childish. For euen the Saints power, may stretch to *Grace* at

I think the Bishop will not dispute, but that S. Ambrose might very lawfully haue directed the people to pray to God to represent Theodosius in his children, though S. Ambrose say, Tu solus rogandus es, &c. Therefore, Tu solus innocandus, may stand with prayer to Saints. Adioynd.

Another fluff
of the Adioynd.

Confuted three
wayes.

I

*ὁ δὲ τῆς χά-
ριτος ἀπὸ τοῦ
Θεοῦ, καὶ οὐκ
ἀπὸ τοῦ ἁγίου.
Conc. Neoc-
sar. Can. 4.*

2

3.

second hand, as you imagine. To omit, that, *tu solus rogandus es ut Theodosius representes*, is particularly determined, and if you will to grace, because without that a *Theodosius* could not bee: but, *Tu solus innocandus es*, is as generall as any thing, euen as the objects of praier themselues in their largest extention; and therefore this last must not be limited by the former, howsoeuer construed, but all inuocation is to bee confined to God by the iudgement of S. *Ambrose*, saying, *Tu solus innocandus es; scilicet ad omnia*, or, *in quacumq; causa*.

Adioynd. nu. n.

34.

Cap. 3. huius.

§ 17. The most Reuerend Bishop neuer said of himselfe, that he could not slip in matter of memory. *Si sciens fallo*, is his imprecation. So *Jeremy* for *Zachary*, *Matth. 27. 9.* so diuerse like. For what should I say of the Fathers quoting Scripture, as they doe often, rather as it was in their memories, then as we read it in the text? And yet no honest learned man, but would hold such scapes for very veniall I imagine. S. *Austen* a little before was found to haue reported S. *Cyprian* somewhat wrongly, citing words out of his booke *de unitate Ecclesia. Sunt quidam eruditi errores & obliuiones*, saies *Rodolphus Agricola*, Certaine learned errors or obliuious confusions euen in the best authors. And *Turrian* saies of *Cicero*, *Præfat. in Constitut. Clementis*, that he was *minè immemoris ingenij*: very forgetfull touching quotations. Though there are more in this kind to be obserued in *Tully*, then euer *Turrian* tooke note of I beleue, as hypercriticall as he was. And thinke you not that we may with better reason avow, if we had not rather be ingenuous, then obstinately contentious, as you are in defending your grosse errors when they are espyed, that S. *Ambrose* wrot not onely one booke, but euen many *de Orations*, then you can auow the Cardinalls allegations, either by the *circumstance* of the text when the letter sayles you, or by the Italian presses of the *Iunta* or the *Sessa*? Call to minde a little, if you thinke good, *De interpellatione* three books, *De interpellatione David* one booke, that is, all of them in effect *de Oratione*.

Againe

Again in his bookes de *Sacramentis*, also vpon the *Lords prayer* &c. All these wrote S. *Ambrose* in effect of prayer, I say, or de *Oratione*, as the *Bishop* calld it; and mentions not any where praying to Saints. Is this now of no force with you? And finally, so many Fathers haue defined prayer by our reference to God onely, (as indeede the *Pater noster* does, which I must alwayes tell you of) that neither shall you be euer able to claw of that argument, neither if we now and then name one of them for another, ought you so much to blame vs for defect of memory, as forcibly subscribe to so great varietie of consent, as is able to confound the best memory.

Basil. Orat. in Iulianum. Nyssen Orat. i. item q3. de Orat. dom. Chrysost hom. 3. in Gen. Damasc. l. 3. de fide Or. theod. c. 24. And Clichtonius in his Coment. vpon Damasc. calls it completam definitionem orationis, a perfect definition of prayer. Sylvester. Namatius. diuers other Papists retaine the same.

§ 18. But what if S. *Ambrose* mention not praying to Saints? No more he does (say you) of our mutuall praying for our enemies and the like. As if these were not the obiects and materials of our prayers, which are infinite in number, as *Aristotle* tels vs, that all particulars are, and therefore not to be comprehended. We speake of him to whome we are to direct them, which is soone learned, and most meet to be told, as *Pater noster*, and *nomen T v v m*, and *regnum T v v m*, and the conclusion of all, *quia T v v m*, thrice repeated, of which I told you before. Euery clause, euery syllable in the *pater noster*, shewes to whom we must pray. So no doubt would *Ambrose*, commenting of prayer, haue directed vs to the Saints, if God had not sufficed. But he is *Shaddai* so too.

Individua sunt infinita.

§ 19. Yea but Numb. 36. you tell vs, that S. *Ambrose* makes no mention of the Saints interceding for vs, which the *Bishop* neuer thelesse graunts. Is it therefore none? *Ἐπὶ λεοντὶ καὶ ὄνῳ*, and an ox with an asse. Good Lord how vnlike? For the one of these is free to thinke or nor, the other of faith, that God must be prayed to. If he be on our side, Rom. 8. you know what followes, all other may be spared. Euen the Angels themselues, euen then when they come ad *denarium numerum*, to the number of perfection, (*decem principes ciuitatis*, Eccles. 7. 20.) yet wisdome is better then they, that

Christ is better then tenne Angels, that is, then all, sancti Albinus Aluina.

is Christ, sayes *Albinus*, vpon the place before named. No doubt our Lord is all sufficient to relecue vs. And, not praying to God, we can receaue no benefit from him; the Saints intercession which they make for vs, whether we sleepe or wake, whether we know of it or not, is alike beneficiall to all. No such reason therefore to determine this.

§ 20. *S. Ambrose* himselfe, of whome we speake, vpon the words now quoted, *Rom. 8. Semper causas nostras agit apud patrem [Christus.]* Our Sauour alwayes pleads our causes before his Father. And shall the Saints put in, where he is alway agent? This is worse then *spectante Roscio gestum agere*, to interpose our Sauour at pleading for vs, as if he were not either cunning or gracefull enough at it. Againe, *Cuius postulatio contemni non potest* (nor therefore, *adiuari opus habet aduentis iā aliquā aduocatione*) *quia in dextra Dei est.* Whose request cannot be despised, because he sits at the right hand of God. Like vnto which *Tertullian*, *Facile impetratur semper quod filius postulat.* That suite hath euermore easie speeding which the sonne makes, (Christ, to wit.) Neither does *S. Ambrose* mention without cause, the sitting of Christ at the right hand of his Father, to whet his mediation. Which *S. Paul* had mentioned, for the very same cause, in the place that hee comments vpon, *Rom. 8. 34.* And indeed but to Christ, it was neuer said to any, *Sede a dexteris meis*, sit on my right hand, *Hebr. 1. 13.* Which by collation of places, shewes, that there is none other intercessor for vs, but he. Lastly, thus *S. Ambrose*, *Ut de Deo patre securi, & Christo filio eius, in eorum fide latemur.* That beeing confident of God the Father, and Christ his Sonne, we may reioyce in the faith that we haue in them. So as you see, faith and aduocation goes onely still with Christ, not with the Saints.

De pœnitent.

Christ sits at
the right hand
of God to make
request for vs.

§ 27. **N**Ext is *Ruffinus lib. 2. historia c. 33.* who sayes not, that *Theodosius* did inuoke the *Saints*, but as the *Bishop* answered you, and you cannot take away, that at the *tombes of Martyrs* he craved helpe of God, by the *Saints* intercession. Which although it suppose their suing for vs, yet it is not coupled with our praying to them. What you bring out of *Chrysostome*, who names not *Theodosius*, much lesse points at this fact of his, as you dreame both here, and numb. 50. but onely speakes vniuersally of the Emperours, hath been replyed to before. We dresse no *Crambe*. Hee names *Constantine*. And if he meant *Theodosius*, why does he not name him? But whomsoever he meanes, they may be *ἁγιοι καὶ ἄγγελοι*, need the holy ones (suppose the Angels) and yet not pray to them, nor to *Saints* neither; and yet whether they doe or no, it makes no lawe. Heare *S. Cyprian orat. de lapsis*. *Mandant aliquid Martyres fieri? Sed si scripta non sunt in Domini lege qua mandant, ante est ut sciamus illos de Deo impetrasse quod postulant, tunc facere quod mandant.* That is, Doe the Martyrs commaund a thing to be done? But if that which they commaund be not written in Gods lawe, it is reason we should first know, that God allowes what they aske, before we doe what they command. So as not onely the actions of mortall men, though neuer so godly, but the commands of Martyrs, appearing from heauen, must be examined by the law of God, ere they may be accomplished by *S. Cyr.* iudgement. *Ante est ut sciamus, &c.* Yet you back it by *Sozomen. lib. 7. histor. cap. 24.* out of whom that which you bring is but *ἀγῶνας*, in *Sozomene*, it is said, or reported, though you amplifie it, by, commonly reported. Well what is it? First you leaue out *Theodosius* his going into the Church to pray to God, and to none else, that he names in that part of the sentence. This you dissemble, and leaue out, as not concerning the matter, though nothing more, who charge the *Bishop* so causlessly and sencelessly elsewhere for the same fault;

De ciuit. dei.
lib. 8. c. 27.
Sic Greg. de
Val. T. 3. Comm.
Disp. 6. q. 11.
puncto 5. de I.
dololatria.

fault; yea, when it is no fault, Secondly, as for the Temple which *Theodosius* built in the honor of *S. I. Baptist*, we might aske you, how that agrees with *S. Austen*, *Templum Martyribus non ponimus*? You will say, it was called by the *Baptists* name onely, and in memory of him. So, it may be, he but named or remembred the *Baptist* in his prayer, as he had good occasion, conuersing in the Church that might put him in minde of him. You haue both built Churches, and offered sacrifice (though you cloake it neuer so much) to him and to Martyrs, contrary to *S. Austen*. For doe you not offer sacrifice in the honour of the *Virgin*? You will not deny it. How then does this differ from

Vide eundem Greg. vbi suprà, frigidissime & hoc & alia defendentem. Atque iterum in libris de rebus fidei controuersis, lib. singulari de Idolol. eadem ad verbum repetentem.

the *Collyridian* heresie? To omit howe much more hainous a matter it is to offer *Christ* our Lord, in honour of his

Mother, then a cake as they. The like I might say of vowes which you make to Saints by way of special honour, which the aforesaid *Valentia*, seeking fowre wayes to iustifie, is most fowle in all. One time he saies, that the Saints are called for witnessses of what we vow to God. A small prerogatiue, and yet more then need too, euen this. Another time, that wee vowe to God indeed, but for loue to the Saints. As if God were not louely enough, or had not right enough to our vowes, but for the Saints sake. A third time, that we doe this, because we thinke the Saints are well pleased with such seruice, when it is performed to God. But by this reason we may as well vowe to Saints in earth, and in mortalitie. Lastly, he denies it to be an act of religion, if it be done to the Saints; of which hereafter.

As for *Theodosius*, his calling *S. Iohn Baptist* to be his *συμναχο*, it might be *materialiter*, that the pietie which hee had shewed in decking the Temple, with the name of the *Baptist*, for distinction sake, might bee mentioned by him to God, to mooue him to fauour, as *Ezechias* and * *Nehemias* and diuerse more haue done the like. And yet not trusting in their owne righteousnesse neither, but by some propor-

* Nehem. 13. 24.
Remember me, O
my God, com. ex-
cusing what I haue
done for the house
of God, &c. & in
fine. Remember
me, O my God,
for good.

tion of their indeauour, and his good acceptance. In this sense, S. Iohn Baptist might be called *σύνμαχος*, and as our workes are saide to pray for vs, (*vitalis oratio*, Bellarmine acknowledges; another, that *eleemosyna orabit pro te*) so this an imploration of S. Iohn Baptist, renewing the memorie of the Temple that bore his name, before God in his prayer. The starres, are said, to fight against Siserā. Heauen is called to reioyce ouer Babylon. So all the Saints out of their brotherly sympathie, are our *σύνμαχοι* at all times; *vocati nec vocati*; and yet when wee call for them, we may call for them of God, without praying to them. *Ille educit thesaurōs ex abyssis*. This therefore, though there were no *ἀγῆται*, prooues no praying to Saints. Whereas you say, that if we pray to S. Iohn Baptist, why not to others? We make no question, but the reason is alike; but you haue heard our answer to Sozomens storie, which at another time no man disclaimes more then your selues, (*Sozomenus multa mentitur in historia*, Greg. de Val. Tom. 4. Comm. Theol. p. 1952. The like iudgement giues Bellarmine both of him and Socrates, T. 2. edit. Ingolstadt. anni 1605. p. 487.) and remember, I pray you, that he saies, *Theodosius went in to pray to God, so as if he prayed to the Baptist, it was besides his purpose*.

§ 22. The Bishops reasons against prayer to Saints, because we haue no such warrant in the holy Scripture, and we know not if they heare vs or no, &c. how doe you refute? The Church of God, say you, the spouse of Christ, the pillar of truth, hath done it before vs, with whome our Saviour hath promised to be continually assistant. What then? And this is in stead of Scripture. To you it may be. But first you haue brought vs no such testimonie of the Church, vnlesse you think, that all that meete in a Church to heare a Sermon, or a Homilie, as they did Nyssens, of whome we spake a little before, are a sufficient assembly to counteruaile a Synode, which is the Church, without question, from whome we should looke for determination in such causes, euen by your owne confession. Yet now you are offended with vs, when we call for Synods. As

Cant.1.7.

Ca:16.3.5.

for, our *Sauours* assistance with vs, to the end of the world, I see not how that prooues praying to Saints, but rather sends vs from them to him, as to whome we haue not onely easie accessse, but himselve continually watching about vs. Doe you not read in the *Cantic.* how dangerous it is for the spouse of *Christ.* to run a gadding after the flocks of the shepheards; though they be called his fellowes, or companions, but not fellowes in this. And againe in the same booke, *Paululum cum pertransissem, when I had past a little farther;* that is, as both *S. Bernard* and *Guarricus* expound it, when I had passed the *Angels*, and soared aboue the creatures, then I found where to rest, vpon *God* and *Christ*; no doubt, and not before. And it prooues

If the Church be of such authority for being the pillar of truth, what shall we say of him that beareth the Church in itself, not the Pope, but *Chrysostomus* *Επισκοπος το φιλαγωγος μαρτυρῶν τὴν ἁλληλοσύνην*. In concione apud *Georg. Alex.* in vita eius.

not, *first*, that the Church cannot erre, though shee were the *pillar of truth*, that you speake of, 1. Tim. 3. 15. Where, if it were lawfull to adde any thing to that

Joseph. Antiq.
l. 2. c. 3.

which hath bene answered to that place of the Apostle, ouer and ouer by our writers, I would say that he alluded to the two pillars, which the posteritie of *Seth* are saide to haue erected after the flood, containing diuers verities both physicall and Theologicall, most memorable in them, but not authorizing them at all. So happily the Church. For to her the *depositum* was committed *coram testibus*, as the Apostle saies in the next Epistle, 2. Tim. 2. 2. the truth, as I may say, engrauen in her, as it were in a marble pillar. But *secondly*, though the Church were neuer so infallible for her doctrines, yet shee might erre in her practise, as you confesse of the Pope. For euen the Church her selfe, is not more priuiledged with you, then the Pope, from error. Though we neuer read him called the *pillar* of truth, as we doe of others, *ὁ πάρις θεϊτῆς στήλης καὶ ὑψίστου τῆς ἀληθείας*, .i. *Most diuine father, the pillar and ground of truth*; saith *Damascento Iordanes* the *Archimandrite* in his Epistle *de Trisagio ad eundem*. And yet he not infallible neither, because no Pope. *Thirdly*, your examples, put them altogether, make no Church. Which hole shall we stoppe first in your sicue, in your

your argument?

§ 23. *Theodore's* beginning is very laudable, that they of-
 ten meets to sing hymnes and praise to the Lord of *Martyrs*. If
 they went any further, I can but say with *Epiphanius*, *Hære-
 sis est tanquam mala mulier, heresie is like a sbrewd woman, giue
 her no aduantage*, no more then to the water, no not a little, let
 her not haue her will. If shee had beene curbed at the first, it
 had not come to those riots, and extremities, that since we
 labour of. Though when I cast mine eye vpon *Theodore's*
 owne text, not as you trenlace and translate it at pleasure, I
 see very little to make for you, if ought at all. First, he re-
 ports onely fashion or vse, and that not generall, which you
 promise in your title of this seauenth Chapter. Doe you see
 then how quickly you are fallen away from your tearmes,
 which very tearmes were not answerable to the primitiue
 challenge, although you had kept them; which called for
sanction not for *practise*, for *rules* of Fathers, not *roues* of
 people, &c. Neither does *Theodore* say that the people
 made their prayers to Martyrs, but hauing spoken in the
 last words of the God of Martyrs, he addes immediatly of
 their praying, for all such things as they stand in neede of,
 but specifies not to whome they prayed for them, whether
 to God, or to the *Martyrs*. To whome then rather, then to
 the God of *Martyrs*? His words are, *Τῷ τύτῳ διαβότη τῆς
 ὁμῆς προσφέρουσι*: Καὶ οἱ μὲν ὑγιαίνοντες αὐτοῖς, &c. Thirdly, if
 there prayers were made at first to the Martyrs, to them al-
 so should their thanks for speeding be returned. Of which
 thanks he speakes in these words, *τὴν τῆς χάριτος ὁμολογίαν
 προσφέρουσιν*. But your selues in your Liturgies, seldome re-
 turne thanks to the Saints or Martyrs, of which I am to
 speake in another place. And indeede, if thanks are to be
 returned to the Saints, can it be but that God is in excee-
 ding great danger of loosing his honour, with whome such
 partners shall communicate? And as for *κατὰ τὴν τύτῳ ὁ-
 μοίαν*, it does not force that they prayed to the
 Martyrs to accompanie them, whose companie they might

begge as well of God, and he licence them. Which neuer-
 theles would be thought of, how possibly it can stand with
 another clause of *Theodore's* in that very chapter, viz. *the*
soules of Saints, περιπατοῦσι τὸν ἔραρον, raunge about heauen,
 and *their bodies are dispersed into diuers townes and countries.*
 How then could they accompanie the poore way-faring
 man, but that *Theodore* turnes *rhetoricall*; and meant no o-
 ther, then onely to oppose to the Gentile gods lately by
 him named, or such as intruded vpon the honour of God,
Antiochus, Hadrian, Vespasian, &c. the exaltation of *Chri-*
stian Saints, so farre as was compatible with Christs true
 Relligion? And therefore correcting himselfe, he is faine
 to say, *ὅχι ὡς θεοὶ προσκυνοῦντες*; not absurdly distinguishing be-
 twenee *dulia* and *latria*, as your braines crowe, but depre-
 cating the scandall which his former words might seeme to
 imply. Where we haue also the gifts and donaries before
 spoken of, offered to God in plaine and direct tearmes, not
 to the Martyrs. *Δεχσάμενοι γὰρ ὁ κύριον διακονοῦντες*: For their Ma-
 ster accepts them, saies he, [not they.] As for *καὶ ὡς θέλετε*
προσεύχασθε, let the Saints pray for vs as much as you will, that is
 nothing to our question of praying to them. And yet *Theo-*
dore addes, *τὸν κύριον θεὸν ἀληθινὸν ἀποκαλεῖσθαι θεόν*. This shewes
 that their God is the true God. Which confirms what I said,
 in the former Chapter, of *Mamas* spoken of in *S. Basil*, that
Deus Mamantis, Mamas his God, and so here, the *Martyrs*
God, they are mentioned to this end, to shew that the peo-
 ples recourse vnto them, was not as to certaine fauourites,
 and vnder-officers of the great King, to dispence largesses,
 but as worshippers of the same God, (euen with losse of
 their dearest blood lately in their life time,) in whose ho-
 nourable seruice themselues reioyced, and the rather be-
 cause dignified by such noble partners, and fellow-ser-
 uants. Lastly, shewing of what trades and occupations of
 life, diuerse of those Martyrs were while they liued, he rec-
 kons vp very meane ones, not to call them base, and con-
 cludes thus; *Ἐκ τούτων ἀνδρῶν καὶ γυναικῶν ζούστων οἱ οὐ μαρ-*

ἡμεῖς ἄνθρωποι : That is, Of such men and women consists the Quire of Martyrs. Yet Parsons that hell-hound (your worthy predecessor, or if you will, progenitor, into your world of Anticks) scoffs at shoemakers , and beere-brewers , and such kind of people, that they should be thought Martyrs fit for a Calender, or able to discern what faith they died for, You heare what *Theodoret* here not onely confesses , but vaunts of. Of such men and women consists the Quire of Martyrs. And what saies the Apostle ? *Non multi nobiles, &c.* Or what kind of trade is contemned in Scripture , towards the advancing of Christs Gospel , fishing , tanning , weauing , tent-making , and such like ? *Ecclesia Christi de vili plebecula congregata est*, sayes S. *Hierome* lib. 3. Comm. in Epist. ad Gal. And *Onesimus* the fugitiue (*Baronius* writ it , if I remember) succeeded the Apostle S. *Iohn* in his Bishopricke of Ephesus. But Parsons hath answered this by this time, and many other matters ; I vrge him no farther.

In his Three Conversions of England, but namely part. 3. in the moneth of March, Chap. 7.

§ 24. Onely take you heede , how you beleue the Saints (as here you seeme to doe) to vnderstand the praiers that are made vnto them , because now and then the desire is graunted. Consider yee not what collusions may be among deuills ? And, *Audit ad voluntatem, eum non ad salutem*, euen God himselfe as S. *Austen* teaches , which your *Syluester* with others obserue out of him , v. *Oratio*. He heares vs to our will , when not to our weale. *Concedit q̃, iratus quia negaret propitius*, saith the same father. And grants in anger what he would deny in loue. Neither is the deuill the better loued for speeding in his suite , to goe into the swine, you may be sure. Yet the deuill begd rightly , you worse then he , at a wrong dore. Neither is the Bishop to bee blamed for searehing this question of *Inuocation* by reasons (as S. *Hierome* saies of *Quadratus* that he wrote a booke in defence of our relligiō , *plenum fidei & rationis*) since you confesse your selfe that it is persuaदेable, but by inducements, namely what others haue obserued , found , and experienced ,

It followes, not onely that, &c. but that Saints beare the prayers that are made vnto them, seeing that they obtaine the graunt thereof, and giue succour to their supplicants. Adioynd. numb. 95.

De scriptor. ecclesiast.
* Full of faith and reason.

* A first contradiction between the Adioynd. & himselfe, in num 29. and num. 55. where he calls it a necessary duty, vnlesse he mean necessarie, but not to saluation, to destruction rather.

a De ciuit. dei.

and is not necessary to saluation,* numb. 29. Why then should you shunne the tryall of reason? To omit that as S. *Austen*, and your Schoole hath it, *In faith are many things above reason, but none against it.*

§ 25. The reuelation of *vicissitude* or *per interualla* that Saints may haue, as *Elizens* of *Naaman* and *Gebezi*, and the like, is not enough to auouch praying to them. It must be *permanencia*, it must be *spiritus manens & non transiens*. Else we may pray to them, when they heare vs not, and when nothing is reuealed. This man hath prayed to me, and I was not aware, or *Dominus abscondidit a me*, as the Prophet said. So shall we be sure that they doe not euer heare vs, but whether they doe euer heare vs or no, we shall not be sure. Can there be any thing more disparageable to a poore suiter then this? This to your numb. 46.

§ 26. Whereas you say in the 47. that they know our prayers, *by the relation of Angels*. First, how shall the Angels know them to relate? *By reuelation from God*, you will say. But he that reueales to the Angels, might reueale to the Saints *eâdem operâ*. What needs this reuelation then? *Sic fieri per plura, quod potuit per pauciora*? Secondly, who makes that the Angels worke, to be offerers of our prayers to the Saints in heauen? Is this worthy of them? Is this a fit worke to imploy Angels about? Why not rather to my selfe, saies the Angel? And surely if this be once entertained, that the Angels acquaint the Saints with our prayers, which else they should not know but for them, will not the Pagan opinion which S. *Ambrose* hissed out, and you with him, euen now, returne, that God also should be ignorant of our affaires, vnlesse the Angels reuealed them? For you make the Angels, *to offer our prayers to God too*. A iust reward of your peruerting so the *Apocalyps*, c. 5. v. 8.

* Con. il. Tolet. 3. can. 11. Irreligiosa Consuetudo est, quæ vulgus agere consuevit in festiuitatibus Sanctorum: Both Customs and Multitudes are to be condemned, if they be wrong.

§ 27. To your 48. 49. &c. Numbers. * *That Church-custome determines diuerse things without Scripture*: I answer breifly, they must be things of a lighter nature, then the *substantialls of Gods seruice*, as is our prayer to him, or whom.

whomsoever you will thrust into his roome. No *prescripti-*
on can robbe him of his honour. *Homines nihil vñ capere pos-*
sunt à dijs immortalibus. And againe, among the same Laws, *Cic. de leg. ex.*
as I remember, *Adversus hostem aeterna auctoritas*, but *12. tab.*
maximè Dei, & Divina sibi vendicantem. Your owne Gene-
brard vpon that verse of the 119. Psal. *LE GEM tuum dilexi,* To balke the
IN IQV O S odio habui, that is, *hereticos* saith he, or such as *Law of God, is*
departing from the lawe of God, either fall into heresie, *to decline to*
or are not farre from it. So much it concernes vs to sticke *heresie.*
close to the Law; *ἀντὶ*, as S. Basil wills: and in another
place he makes a Law to himselfe, to *endure all vñas θανάτου,*
all formes of death, rather then to forfeit one syllable of *divine*
writ, beeing tempted to dispense at the small things of Gods *Apud Theodoret.*
Law, (as was pretended at least by the wily Courtier) with *hist. l. 4 c. 19.*
no small offers. The very place of *Esay*, that sends vs ad lo-
gem & ad testimonium, barres vs from looking towards the
departed, though they be Saints. It were endles to reckon
vp all the fathers authorities, in detestation of such traditi-
ons, as accrue besides the word of God, and how they re-
duce all controuersies of this nature, to no other touch-
stone, then the holy Scriptures decision. Out of THESE
B O O K E S, saith Constantine, let vs try the Question, mean-
ing the Bibles. *ἡ γράφῃ διατηρούται,* let the Scripture be Vm-
pire, saith Basil ad Eustathium. S. Chrysostome, Tom. 4. edit. E-
ton. per D. H. Savile, *Πατέρων κληρονομία ἡ ἀπὸ ἡς θεῶν γρά-
φῃν διδασκαλία.* The doctrine of holy Scriptures is the inheri-
tance of our Fathers. Euen as we say, that the Common Law
is euery mans inheritance, because it tries titles; & by that
we hold. Dionysius therfore most properly calls it *substantiam*
fidei, the substance or liuelihood of our faith, suppose that
by which it is fedde, as you would say, and nourished, and
maintained. Likewise, *Thy testimonies haue I claimed as mine*
HERITAGE for ever, saies the Prophet David, in the
Psalm before named. So as the King you see, consists by the
willage of this field, and they are his for ever, euen as in the
nature of an inheritance, as was before said. Apollinaris (in
Euse-

Eusebius, l. 5. c. 1.) Bishop of Hierapolis, writing to a friend of his, *Avircius Marcellus*, about the heresie of the *Casaphrygians*, alleadges this as a cause of his now setting forward to write (euen against those heretiques.) *ne quicquam apponere viderer Euangelico verbo noni testamenti.* Icaust writing so much as one line after the Canon of holy Scripture, he might seem to haue a mind to adde to her most compleat sufficiencie. *S. Gregorie also the great, lib. 1. Epist. 24. ad quatuor Patriarchas*, saith, that as the Priest in old times was wont to consult God in doubtfull cases, *apud arcam testamenti*, at the Arke of the Couenant, or of the testimony, so Ecclesiasticall rulers are to performe the same now, [*apud arcam testamenti Dominum consulunt*] *si de his in quibus dubitant intus apud semetipsos sacri Eloquij paginas requirant.* The Pastors then consult the Arke of the Testament, when concerning those things that they make doubt of in their minds, they haue recourse to the pages of the word of God in their breasts. For which cause you shall finde, that a Diuine of yours, *Antonius de Padua*, was called *Arca testamenti*, the Arke of the Testament, by them that admired his cunning in the Scriptures. Which studie is not so honourable, if we read them but to read them, or to waxe cunning in them onely, vnlesse we resort vnto them as to the law of our life, and countenance of our whole proceedings. Wherefore againe the same *Gregorie*, whereas the Church in the *Canticles* is called a *Dove*, he giues this reason of it, because the *Doves* proprietie is to gaze vpon the riuers, and so the Churches studie is wholly in the Scriptures. His words are, *Doves also for this cause are wont to sit by the full rimers of waters, that they may discerne the shadowes of birds flying over them, and casting themselues vpon the waters, eschew the clauies of such foule as are too feirce for them. Euen so godly men discerne by holy Scriptures the deceits of the deuill, (suppose such as F.T. would faine put vpon vs here vnder the colour of the Church) and by the platforme therein contained they discry the fiend, as the birds do the hawke by her shadow in the water.* Then
fol.

Apud Lipoman.

In Epist. 5. Cant.

follows, *Dūq; se consilijs Scriptura addiscunt, ut videlicet Nihil agant nisi quod ex RESPONSO SCRIPTURARVM audiunt, quasi in aquam se proicientes, hosti illudunt. Quae flumina PLENISSIMA dicuntur, quod de QVIBVS CVNQVE SCRVPVLIS, in Scripturis consilium quæritur, sine minoratione de OMNIBVS ad plenū inuenitur.* What can be said more for the perfection of Scriptures? It is well that *Cannus* saies a Pope may erre if he write a booke, as here *Gregory* doth; not if he determine in the chaire. Yea and *Anselme*, your owne Doctor, no lesse then *Greg.* vpon Col. 3. *Habitet in vobis verbum Christi copiose in omni sapientia, &c.* is not nice to affirme, that *omnis sapientia* is where *Christi verbum* is, all wisdome is there where Christs word and warrant is. And reckoning but those sower braunches of *wisedome*, first, to know the holy Trinity, then the manner of worship belonging vnto it, thirdly, godly coueting after the Kingdome of heauen, fourthly, good works and honest life in this world, he concludes thus, *In huiusmodi rebus est omnis sapientia quam Christianus habere debet in hac vitā*, that is, In such things as these, stands all the wisdome, that a Christian man needs to haue in this life. What then should we doe with Saints and Angels, and the worshipping of them, after the holy Trinity religiously serued by vs, vnto which S. *Cyprian* saies, that all our deuotion and obseruance ought to be confined? Yea and *Aquine* himselfe, more yours perhaps then *Anselme* (as was *Anselme* then *Gregorie*) yet cōmenting vpon the same words, acknowledgeth such perfection in the holy Scripture, that saying the Apostle exhorts vs there to *wisedome*, he addes more ouer, that he beginneth that exhortation, with shewing them where *wisedome* is, and calls the word of God, (to the study whereof the Apostle there incites) *fontem sapientie*, the FOUNTAINE of wisdome. Vnles

Can. loc. com.
de Pont. Rom.
aucto rit.

a De Orat. dominic. Obserue that word *Obseruance*. For by that, *Greg. de Val.* his distinction is taken away, that deny's the worship of religion to Saints, but graunts the worship of *Obseruance*. See hereafter, Cap. 8.

b *Aquine* further quotes Deut. 4. *Hæc est sapientia vestra, &c.* and Act. 20. *Non subterfugi annuntiare vobis OMNE consilium Dei.* Euen as we doe against the Papists, denying the Scriptures sufficiencie.

your thirst be so preposterous, as the very fountaine cannot quench it. And indeede in old times, the Bible was laid forth in the midst of Synods, as *Constantines* words insinuated euen now, quoted out of *Gelasius*, to shewe, that their determinations of matters of importance, should come onely from thence. *Sexta Synod. Constant. sub Agath. Propositis in medio sacrosanctis Evangelijs Christi Dei nostri:* The holy Gospels of our Lord Iesus Christ, beeing laide forth in the midst. And *S. Cyprian. l. 4. Ep. 2. Copiosus numerus Episcoporum in unum convenimus, & Scripturis diu ex utraq; parte prolatis, &c.*

§ 28. To the 51. numb. What maruaile if *Paulinus* be poetically in verse, when the Fathers, as hath beene shewed, haue their flourishes in prose? And yet not to the derogation of Christian religion, saue onely as you flies, or beetles rather, corrupt good oynment with your abusive breath.

Adioynd. ex *Hierom. contra Lucifer. cap. 4.* &c. alijs. *Totius orbis in hanc partem consensum praeceptis obtineret.* But every bodie may see that he speaks not this dogmatically, but insultingly ouer his aduersaries, after he had fouled them otherwise sufficiently, by Scripture.

The custome and practise of the vvhole Church, is a bauble which the foole hath gotten by the ende, and brandisheth it as gloriously as if it were *Hercules* his clubbe. We haue seene no such, I tell

you. *Ecclesia Dei non habet talem consuetudinem, vix vel simplicem praxin.* And yet if you thinke to *facere populum*, and carrie the cause by many voices, I must tell you with the same *S. Hierome*, whome you quote so rife, *lib. 3. contra Pelag. prope finem*, that, *Multitudo sociorum nequaquam te Catholicum sed haeticum demonstrabit.* To alleadge multitudes on your side, will make you thought to be an hereticke, not a Catholicke. The like I haue quoted to you out of *S. Chrysostome* before, *Hom. 8. in Act. Apost.* And in brieft, what custome can doe, you may learne of your fellow *Sa. in Apharismis, v. festum.* namely, that *saies may be kept, and the mill drinen vpon the holy day*, with some other things, which certaine of you wil scarce excuse frō mortal sinnes, (as he saies;) but the salue of all is, *Dicet, concedenda consuetudine. It is lawfull, because custome permits it.* Is it not reason that wee should

should be guided by such a wandring starre?

§ 29. What can be more absolute, or more powdred with that salt, which our Sauour comends, then the *Bishops* answer to *S. Austens* authoritie, out of *Serm. 17. de verb. Apostoli*? that, for a man to be recommended to the prayers of the *Martyrs*, is to be interested in the intercession of the mysticall bodie, &c. *Christ* onely beeing praied to, and yet *God* hearing both him and vs, while each is sollicitous for the needs of others, no lesse then of himselfe.

Neither doth the comparison, wherein the gentleman so pleaseth himselfe, numb. 60. to disproue this, any whit prejudice the *Bishops* interpretation.

Nay, if a subiects wishes were so fauoured by a King, as whatsoeuer he wished, the King would accomplish, might I not sue euen to the King to haue my part among them that the fauourite should recommend, without making particular meanes to himselfe? So *Christ* and the *Martyrs*. What they wish we haue, what he inspires they wish; and yet we seeke not to the *Martyrs*, but to *God* onely.

§ 30. His vsfauourie scorne of his MOST SACRED MAIESTIE, to be *Head of the Church of England*, I might well reckon with him for, but I passe by. *God* be thanked at what time I was writing these things, the news was (and true he graunt, as wee doubt not but he will of his grace, in the ende) that the King of France had acknowledged this title by proclamation in his Dominions, & severely threatened the contradictors. There is hope that this leauen which his MAIESTIE hath prepared, like the good house-wife in the Gospell, by his most skilfull hand, will leauen more then one pecke in time, euen the other parts of the Christian world.

§ 31. *Esperancin* (and he a French Papist) saies, that *Reges* are *prima & maxima capita populorum* (euen *Christianorum*, and therefore *Ecclesia*. For what is the Church but Christian people?) How then doth this differ from our *KINGS*

Adioynd. Numb. 60. As if a man should say that for a man to be recommended to the prayers of the Bishop of Ely, is not to crave the help of his prayers in particular, but to wish that the Kings MAIESTIE and all English Protestants, may pray for him.

style in English? *Espenc. in Ep. ad Tit. cap. 3. initio ipso.* And soone after, he construes *columbam Domini*, spoken of by *Ieremie 25. 27. 46. 50.* to be *Nabuchodonosor*, though a prophane King; whome the Iesuiticall spirit would haue termed *coruum diaboli*, the deuills crow, rather then Gods dove. The like he hath often in his foresaid Digressions.

§ 32. Numb. 56. you say, *S. Austen denies no inuocation to the Martyrs, but sacrificall and Priestly onely.* For he addes, you say, whose Priest he is, namely Gods: and you construe it thus, that because the Priest is Gods Priest, & ought to sacrifice to God alone, therefore he doth not inuocate the Martyrs in his sacrifice. But the Bishops questions will neuer be answered, *If at Mattens, why, not at masse? If not the Priest, why others?* Might a layman, at the time when he communicates in the masse, priuately inuoke a Martyr, or no? If he may, what a foile is this, to *S. Austens, Non inuocantur apud sacrificium?* If not, what difference is there, betweene Prielt and laymen then, in this point? For I hope it is lawfull, euen for a private man, not to participate your masse, without a priuate inuocation, euen in the act of that seruice. And are Priests set onely to offer sacrifice? Is not blessing and praying a Priestly function, as it is exercised in the Church? or does not the force of the sacrifice stand in inuocation? The Saints therefore, and the Martyrs, being remooued from the one, they are remooued from the other, by *S. Austen.* But if you admit them to the one, as you doe to *Inuocation*, you cannot repell them from *Sacrifice* neither. It comes here to my minde, that as *S. Chrysostome* notes *lib. 1. contra Iudaos*, that God gaue the Iewes leaue to sacrifice to him selfe (though he delight not in sacrifice) rather then to deuills: so, if the fathers could be conuincd to haue winked at this error, not weighing the consequence of it, yet it was rather to alienate the peoples mindes from *Idolls*, then, that they thought it good religion to pray to Saints. Sure I am, that in the third councill of *Carthage* (which is both auncient in it selfe, and confirmed by the sixt generall

Coun-

Councell in Trullo) there was prouiso made, that no man should presume to vse a forme of prayer, dissident from the common, till he had consulted with certaine brethren of the better instructed sort (To speakes the Councell) and that alwaies at the Altar, the praier should be directed ad patrem, to the Father, not excluding thereby the other two persons of the Trinity (* as all diuines agree) but yet Saints, and creatures, whatsoeuer.

* S. Hieron. in Ep. Pauli, item Chrysost. & Aug. in varijs locis, & S. Athan. in Epist. ad Serapion.

§ 33. You referre vs to S. Austen de cura pro mortuis, c. 4. which the Cardinal brought not: but still you may helpe him, *sua Mineruam*. What saies S. Austen there? I see not what helpe the dead may receiue (be-like by beeing buried in Churches) but onely that whiles the liuing remeber where their bodies lie, they may by prayer recommend them to the same Saints, as to their patrons, who haue receiued them into their protection. Where, a man might aske you, if alreadie they are receiued into the Saints protection, what further neede of recommendation? But the burying in Churches, is but a cold recommending to the mercies of Saints, howsoeuer you magnifie it. By the way you construe, *apud dominum adiuvandos commendent*, they may commend them to be holpen with Almighty God, as if *apud dominum* depended of *adiuvandos*, and not of *commendent*. With such prettie bosses of exquisite learning, is your worke embellished, that write against Bishops. And may we not stomacke with *Synesius*, in such a case?

Baronius Annal. Tom. 3. Anno 126. sect. 12. brings another reason out of *Maximus*, as if the very neighbourhood of the Saints bodies auailed the soules of them that lie buried by them, against damnation: so does superstition encrease in despite of S. Austen here, after once it hath broken loose: yet *Maximus* hauing ascribed somewhat to the Saints, dares not rest there, but brings vs home to our selues againe, as time was, saying, *Attamen consocij sanctitate*.

ὁ δὲ ὁσίων
πύλα τῶν κόσμων
κορυφαῖς ἱερῶν.

Hymn.

But in a word to S. Austen. Doe you see how little this makes for praying to Saints? I see no other cause (saies he) but this. He affirms not this cause then, but seeking the cause of a causelesse zeale that men haue one way, he lights

vpon this, which estsoones he refutes. *But they might do that* (saies he) *as well, though they were not buried there, &c.* And yet shall this be brought for *S. Austens* iudgement about prayer to Saints? which perhaps the very *multitudes* would not bring for themselves. Of *affectus recordantis*, and *precantis*, I there read: but *affection* is no good rule to rectifie the conscience by, specially *popular*, and of them that wee

Adiaynd. Numb. 63. The prayer wherof *S. Austen* speaketh here, cannot be said to be made generally to Christ, and to all his mysticall bodie, according to the *Bishopps* glosse, but particularly *ysdem Sanctis* tanquam patris, to the same Saints as to their patrones, and *eidem Martyri*, to the same Martyr, by whose tombe the bodies of the dead are buried.

know not what they were. And, *ysdem sanctis*, or *eidem Martyri*, excludes not the generall, howsoeuer you presse it, though it endeaues perhaps to him the partie buried, to whose protection, you say, he was recommended.

§ 34. By the way, you wish vs, to marke the fashion of praying for the dead. Which although it be nothing to our question, yet it neither followes halfe currantly out of the wordes that you here quote, nor aduantage you one whit, albeit it were graunted. For all your struiing about prayer for the dead, is for *Purgatorie*, as we knowe, whose walls rise not at the others rising. Neither is euery *Purgatorie*, that hath beene fancied, alike. *S. Hierome* reports vpon *Ephes. 6.* the opinion of some that should thinke, that no mans conflicts end with death, and that there are tentations expecting vs after our deliuerance from the bodie. Which they would also ground vpon the Apostles words in that place. *Non omne aduersus diabolum praelium morte finitur. Sed cum de isto saeculo exierimus, tunc nobis fortius & a-pertius presentibus contra presentes est futurum certamen.* And, *Non potest aliquis omnia in presenti vita operari. Sed 2. Cor. 5. siue in presenti, siue in futuro, studendum est placere Domino.* For thither also they would drawe those wordes of the Apostle, in his Epistle to the Corinthians. *S. Hierome* deliuers not his iudgement hereof, one way nor another, much lesse shall I need mine. Onely we may wel lament our case, we thinke, if there be new temptations accosting vs after this life, and that it is not enough to haue beene faithfull vnto the death.

For

For my part, I hope for a farre better condition, when wee haue quitted this. Or else, what get we by the exchange so much desired? Yet your Purgatorie gets as little by this new *purgation*. For first, this is *generall*; and encloseth all, *Non potest aliquis omnia in presenti vita operari*. Then *necessa-ry*, not subiect to be diminished or released by the prayers of the liuing. Vpon which foundation neuertheless, your *market-house* is erected. And lastly, not *torments*, but *tensions* remaine for vs, and *fresh combates*, if these say true. Your pots may freeze then for all this Purgatorie. But at least it followes from *prayers for the dead*; which you bid vs marke here. As if in the auncient Liturgies, the *Virgin Mary* were not prayed for, whom you so quit from *Purgatorie*, that you excuse from death: in other some the *Martyrs*, who goe not thither by your doctrine, but are glorified immediately: yea, *all soules, and all departed*, are prayed for by others. Yet not onely *S. Bernards* soule flew immediately to heauen, as your Authors informe vs., but euen *Father Hozius* the Iesuite, and I know not who of that crew, their soules were seene fleeting thither as fast, by some of their owne confederacy forsooth, that we may beleue it the rather. *S. Cyrill* in his Catechis. quotes the words of the Greeke service thus; *Offerimus & pro omnibus qui à seculo tibi placuerunt Sanctis*: We offer for all Saints and righteous persons, that haue beene pleasing to thee, O Lord, from the beginning of the world. And more peremptorily afterward, to shew that euen profit accrueth hereof to the soules departed; but what profit you may thinke, sith he makes it common to the soules of the most righteous & iust themselves, euen all of thē. *Magnam uilitatem credentes accessuram eorum animabus pro quibus offertur*, which puzles your *Pamelius*, who quotes that, to prooue the cleane contrarie of it, which it importeth. *Gregorie Nazianz. Orat. in Caesarium fratrem*, though hee had laid.

S. Cyprian lib. 3. Epist. 6. & lib. 4. Ep. 3. Munit oblationum pro martyribus. Sacrificia pro his (inquit) semper offerimus. Whereas one cannot offer praiers for a Martyr, without doing him iniurie, saith S. Austen. Those oblations therefore neither were prayers, nor went with praiers. S. Epiphanius alio heresi Arij, thus hath, reciting whom they pray for. Pro iustis, & Patribus, & Patriarchis, & Prophetis, Apostolis, Euangelistis, Martyribus, Confessoribus, Episcopis, Ana. horetis, ac pro universo ordo.

Massius in de vita Ignat. lib. 2. c. 6.

laid downe his ground, that *Casarius* was saued, and his soule enriched with competent honours, (*dignum fructificaret honorem*) yet he prayes thus to God in the sequele for him, *Nunc, O Domine, Casarium suscipe. Tuis eum συγχωρε μεν λόγους.* That is, *Receiue him, Lord, we giue thee him whome thou hast already taken.* Of which manner of prayer I shall

S. Ambrose saith of *Valentinian*, that hee is in luce perpetua, in tranquillitate diuturna, in delectatione florentis in light neuer sayling, in rest alwaies lasting, and in flourishing delectation. How much short of heauen then, I would faine knowe? * Confess. l. 9. c. 13.

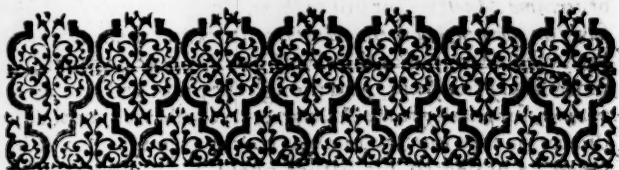
speake a little after. *S. Ambrose* is not slack to pray for *Valentinian*: * *S. Austen* for his mother *Monica*, though they assure themselves of their exemption from all manner of paine: *Et credo iam feceris quod te rogo*, saith *S. Austen*, *sed tamen voluntaria oris mei approba Domine*: And I beleue Lord, thou hast already done this; but yet Lord, accept the free-will offerings of my mouth. But let *Gregorie de Valentia* cast it hardly. *Tom. 4. Com. Theolog. Disput. 6. Quest. 6. Punct. 1. De forma Eucharistia*, thus hee sayes; *Facit sepe magnitudo affectus in Sanctis, ut illud tanquam in extasi quadam petant à Deo, quod tamen iam factum est.* [The Saints in transportation, many times pray for things already graunted.] The same saith *S. Chrysostome* of *S. Paul*, *Hom. 10. in 4. ad Coloss.* Ἀξιοῖ λαβεῖν ὅτι ἐχει: He begs for what he hath already. Holy *Iob* also concurring, cap. 9. *Cum vocantem me exaudierit, non tamen credo quod audierit vocem meam*: [When he heares me calling vpon him, yet I scarce beleue that he hath heard my voice; and therefore importune him with fresh suite for the same thing.] Yea, *Maldo-*
nate the Iesuite giues as much (out of the Author *Imperfecti*) commenting vpon *Matt. 6. 11. Vocari volunt panem nostrum illum etiam ipsum quem iam habemus, quem nihilominus à Deo petere iubemur. Quod verum quidem & pius est, &c.* So as not onely in extasie and transportation, as *Valentia* would, but in the daily forme of prayer, prescribed by our Saviour to the whole Church, the Saints are to pray for things already had. But returne we where we left.

Aug. de ciuit. del. l. 22. c. 8.

§ 35. The last is of *Florentinus*, a poore old man of *Hippo*, who hauing lost his cloake, *S. Austen* saies, he praised at the monuments

of

of certaine Martyrs; but not to them. The young men scost him, say you, for praying to the Martyrs. It seemes then, it was no such vse to doe so. For they were not Pagan young men, but more likely Christian. And though they mocked him *eo ipso nomine*, for praying to the Martyrs, yet it followes not that he did so: for euen our Sauour was mockt as praying to *Elias*, when he praied to his Father onely. So it might be that neither *Florentius* praied to any but to God, and the young men mocking him as praying to the Martyrs, declared the iudgement of those times and those parts, which was, that Martyrs were not to be prayed to. You say, they mockt him not for praying to the Martyrs, but for requesting of them, *quinquagenos folles* (so many pieces of money) towards his cloake. Which is not likely, he would capitulate so precisely with Saints, for the buying of a new cloake: but if he did, you may weigh his wisdom, and thinke how fit a man to square the faith of Gods Church by his actions. *Carosus* the cooke might say, *Ecce quomodo Martyres te vestierunt*; behold how the Martyrs haue clothed thee, though neither *Florentius* praied to them, nor *Carosus* allowed such praier to be lawfull, but onely comforting him against the taunts of the young men, who had imputed that to him, to pray to Martyrs. *S. Austens* epiphonema, *Cui nisi huic fidei attestantur ista miracula*, to what faith doe these miracles beare witnes, &c. hurts not vs, who denie not miracles, (though they that call for them vntimely, driue our Sauour to groanes againe, Mark. 8. 12.) nor with ill to Martyrs, and least of all to Faith, but say, that faith in Saints, and prayer to the dead, are both of them repugnant to the right faith of our Lord Iesua Christ.



To the eight Chapter,

The Bishops arguments against

Praying to Saints are maintained (which the *Adiolynder* faith, may be expected in all likelihood, that he should satisfie, and therefore addresseth himselfe thereunto in this chapter.) The *Canon* of the Church of *England* about the Crosse in Baptisme, neither guiltie of imposture, nor any otherwaies to blame. Wrangling, iuggling, trifling, and the rest of his braue Rhetorique wherewith he fronts the *Bishop*, returned vpon himselfe rather in prooffe then words.

§ 1.



OV call it the *Bishops* abusing of *Theodoret*, to quote as much of the text onely, as was most pregnant to the matter in hand, besides that you know his accustomed brevity: And yet professing to lay downe *Theodoret*s place, you dare not your selfe lay it downe at large. I will adde what you left out. The question betweene vs arises of the 35. Canon of the Councell of *Laodicea*. Of that *Theodoret* in his Comment, vpon the 2. to the *Coloss.* thus. *They which defended the Law, did pronoke them also to the worship of Angels, saying that the law was given by them. Now this fault remained in Phrygia and Pisidia a long time. Wherefore*

fore the Councell which mett at Laodicea, which is the Metropolis of Phrygia, by decree forbid praying to Angels. And to this day we may see, among them, and their neighbours, Churches, or Oratories, to S. Michael. Most of this, good Sir, you left out, you I say, that blame the Bishop for not putting in all, I imagine you were ashamed of S. Michaels Oratories, which you haue multiplied, *in ipsa formâ*, or that the idolatry to Angels, which the Councell forbids, is construed by Theodoret *cultus Angelorum*, the worship of Angels, which worship of them at least your selues defend. He goes forward, They therefore gave this counsell in humblenes of mind, saying, the God of all things could not be seene nor comprehended, nor that we could come to him, and that we must procure Gods good will by Angels. This S. Theodoret calls basenesse of minde, and the worshipping of Angels. He calls it worshipping of Angels I say, our seeking to procure Gods fauour to vs, by their mediation. Yet you doe so. And further, the Councell calls it Idolatry. You are idolaters therefore in so doing. Lastly, it reformes that whole fault by forbidding prayer to Angels. Now thinke you therefore, whether Theodoret be against yon, and the Councell of Laodicea, and whether you be idolaters, yea or no; for your resorting to Angels, praying to them, single worshipping of them, though you went no further. And least you thinke Theodoret construes the Councell amisse, by saying it forbids prayer to Angels, when it forbids idolatry. (though the Councell be plaine, *Ne nominemus Angelos*, which is the Inuocation of them, or calling vpon their names, and it were hard to entertaine such a thought of Theodoret, yet) heare Theodoret repeating the same againe, vpon the third Chap. to the Coloss. The Synode of Laodicea also following this rule, and desirous to remedie that old disease, by statute decreed, that none should pray to Angels, nor forsake our Lord Iesus Christ. What more euident, then that prayer to Angels was forbid by the Laodicean Councell, in Theodorets iudgement? No, say you, but the forsaking of our Lord Iesus Christ. Pray to him, pray to An-

The Councell
forbids praying
to Angels.

The Papists
maintaine *cultus*
Angelorum, An-
gels worship,
which is idolatry,
by Theodorets ex-
position of the
Councell of
Laodicea.

gels, pray to both, Which the Councell saies not, as distinguishing betweene them that prayed to Angels alone, and them that pray to our Lord Iesus Christ too, but they as I shall set downe in their owne wordes; That *Christians must not forsake the Church of God* (by this you see that prayer

Not unlike to *Quercus Mambra in Sorem.* lib. 1. c. 3. at which *Pars preces deo omnium moderatori fundunt, pars ibi Angelos invocant. Quisq; proat singularum poscit religio, &c.* So that one and the same religion calls not vpon God & Angels; yet F. T. would haue it so; which is the worse.

to Angels was not then receiued publicquely in the Church,) and depart aside, (either as into corners, or from the tracke of the Church-fashion and obseruation) and name the Angels, (or call vpon them by way of prayer, as *Theodoret* construed it) and make meetings, which is a thing forbidden, (*viz.* all the forenamed.) If any man therefore be found to use such priuie idolatrie (they call it idolatrie, praying to Angels) let him be accused. Because he hath forsaken our Lord Iesus Christ the Sonne of God, and betaken himselfe to idolatrie. Now, say, there are two kindes of worshipping of Angels, one with Christ, another without, as your *Valentia* distinguishes of two kinde of idolatries, one lawfull, the other unlawfull, out of *S. Peter*. The Councell yeilds it as a perpetuall reason, why we should not pray to Angels, because that is to forsake our Lord Iesus Christ the Sonne of God. Two evils (saies the Prophet) hath my people committed, digging false pitts that hold no water, and leauing mee the fountaine of life. So here.

§ 2. You say, *Theodoret* alleadges not any one word of the Canon, numb. 3. It is enough that *Theodoret* vnderstood the Canon, and construes that which they there forbid, to be praying to Angels. Either say that *Theodoret* mistakes the sence of the Canon, if you dare for your eares, or confesse you are concluded vnder the Councils curse, for praying to Angels. And yet Angels, I hope, is one word of the Canon, which *Theodoret* vses. And is not *relinquere dominum nostrum Iesum Christum*, another clause of the same? which *Theodoret* hath in his Comment. vpon the 3. to the Coloss. But what talke you of words, when he giues you the sence?

§ 3. You

Vbi supra.

ἀθεμιτός ἐστὶν
ἡ λαοκρατία
αἰς, 1. Pet.

4. 3.

Ierem. 2. 13.

§ 3. You say, the heresie which the Councell forbid, was of such, as thought we could not come to God, otherwise then by Angels, which you doe not. But the Councell first hath no such words, but forbids the inuocating of Angels barely, without shewing their reason that were wont to vse it, and Theodoret himselfe doth not say otherwise, but only non posse perueniri, that is, that God was hid, and retired, and incomprehensible, not to be come at, (*viz.* of himselfe) and therefore that we must vse the mediation of Angels; Which your selues would not sticke to alleadge, to him that you would perswade to worship Angels, and draw an argument from the remotenesse of Almighty God, to craue helpe of such procters, though you dare not deny the mediation of Christ. Meane while, herein you are worse then they, for they say, God cannot be approached to without Angels, you say, Christ himselfe must be approached to by the Angels, as if he did not offer himselfe vnto vs, and so lead vs to God; for by him we haue entrance, &c. *Ipsē via, ipse Rom. 5.2. se vita. Lea de passione Domini, Sermo. 16. Merito Dominus ipse nobis factus est via, quia nisi per Christum non itur ad Christum.* Well is our Lord made our way, because by Christ onely we come to Christ. S. Austen also in Psalm. 123. Præfat. *Ipsē Rex patria factus est via. Quo imus? ad Christum: quā imus? per Christum, &c.* The king of the Countrey is made our way to the Countrey. Whether goe we? to Christ: which way goe we? by Christ, &c. To whome adde that of Theophylact, in his Comment vpon the 3. to the Coloss. at those words, verse 17. *Whatsoeuer you doe in word or in deede, doe all in the name of the Lord Iesus, giuing thanks to God, and the Father, by him.* By him (saith Theophylact) we must thanke the Father, by him pray to the Father, in his name doe all things. For as bee is our mediatur, to bring our persons to his Father, at the first: so also to conuay our prayers to him for euer after. Where is your distinction become, between mediatur of redemption, and mediatur of intercession, if this may take place? Hee that brings our persons, brings our prayers to the Father. And that.

Εν αὐτῷ πρ-
σιπαλῆς.
¶ 6.

that you may know, that not only Christ is to be embraced, & laid hold of, but the Angels to be quite casheered in this worke of recommendation to almighty God, *S. Chrysostome* and *S. Theodoret*, both, thus proceed. *If by Christ, then not by Angels.* *Theodoret* as you quote him, vpon the 3. to the Col. in your 4. Numb. Viter your thanks to God by Christ, and not by Angels. And as thanks, so prayers questionlesse, 1. Tim. 2. 1. for thanks are a kind of prayers. *Chrysostome* so likewise, *hom. 6. in 2. ad Coloss.* *Walke in him* (saies he) (for he is the way that leads to the Father) not in the Angels. That way (viz. the Angels) leads vs not thither: that is, the Angels haue no part at all in mediation to God for vs. And yet more pregnantly, if more may be, *Hom. 9. in 3. ad Coloss.* ver. 16. &c. *Whether thou eate, or drinke, or marrie, or trauell, doe all in the name of God; that is, calling him for thine assistant, praying to him before all, and so set vpon thy businesse. Wilt thou say any thing? sei him first. For this cause wee (or as others read Paul) set the name of the Lord foremost in our (or as others his) Epistles. Where the name of the Lord is, there all things are prosperous. For if the names of the Consuls make their writings to bee of force, much more shall the name of Christ doe the same. This also may bee the Apostles meaning here, that we should say and doe all in the name of God, as hath been shewed, or in affiance towards God, not bringing in the Angels. Doeſt thou eate? thanke God both afore thou eate, and afterward. Doeſt thou sleepe? Thanke God both afore thou sleepe, and afterward. Doeſt thou goe to the market place? Doe the same. Doe all in the name of the Lord, and all things shall goe well with thee. Wheresoener the name of God is set, there all things are prosperous. If it expell deuills, if it drive away diseases, much more wil it giue easie riddance to thy busines. And what is that that the Apostle sayes, Whether in word or deed? That is, euer praying, or doing any thing else. Hearken how Abraham dismissed his seruant, in the name of God; how in the name God Dauid overcame Goliath. Maruellous is his name, and very great. Again, Iacob sending away his sonnes, saith, My God giue you grace in that mans fight. For hee that doth so,*

hath

bath God for his aide, without whome he durst doe nothing. God therefore in recompence of the honour, wherewith a man honoureth him, by calling vpon him, will honour him againe, by giuing good

successes vnto his businesse. Call vpon the Sonne, giue thanks to the Father. For when the Sonne is called vpon, the Father is called vpon: and when we giue thanks to the Son, we thanke also the Father. Let vs learne to performe these things (let the Iesuities learne, if they loue their saluation) not onely in words but in deeds. Nothing is

of like force to this name, (the name of God) this name is wonderfull in all places. For thy name (saith hee) is like vnto oymment powred out. Who soener names this name, he is straight-waies filled with most sweet sauour. No man can call Iesus the Lord, but in the holy Ghost. This name workes so great things. If thou sayest by faith, IN THE NAME OF THE FATHER,

AND OF THE SONNE, AND OF THE HOLY GHOST, thou hast effected all. See how great things thou hast done. Thou hast created a man, and done all else that is wont to be done by baptisme. This is that fearefull name, that commands sickeneses. For this cause THE DEVIll BROUGHT IN ANGELS, (their seruice or worship) envying vs the honour (of hauing to doe with God onely.) These are the enchantments of the deuills. Though he be Angel, though Archangel, though a Cherubim, endure it not. For indeede the verie (heauenly) powers themselves, will not endure it, nor admit it, but will repulse and reiect it, when they see their Master dishonoured. I haue honoured thee, saith hee, and I haue said, Call vpon me. And doest thou dishonour him? If thou but faithfully apply this charme, thou shalt drive away both deuils and diseases (& all.) And if happily thou shalt not be able to conquer the disease, yet know that it is for the good of the partie, not for the weakenesse of thy charme. According to thy greatnesse, saith hee, so is thy praise. By the vertue of this name, the world was conuerted, the

earth annie dissolved, the deuill trampled, the heauen opened, and

Christian inuocation hath this property that one person being prayed to, all are praised to. Which is not so in prayer to Saints. For neither, if one Saint be called vpon, another is, nor if the Saint be praised to, therefore is God called on. And this latter much lesse. Because God and the Saints are farther off in nature, then the Saints betwene themselves. Which shews how repugnant prayer to Saints is to the Christian inuocation.

Eph. 3. 18 We have access to the father through Christ, in one Spirit. The whole Trinitie is named; but no Saint needfull to the procuring of our access.

Note this consequence of S. Chrysost. which the Iesuities deride. Call vpon me, saith God: Ergo not vpon creatures, though they be Saints or Angels.

what say I the heauens? Wee our selues by this meanes are be-
gotten a new. If wee haue this name, then we flourish and shine.

Adde hereunto another excellent decla-
ration of S. Chrysost. iudgement touching
prayer to Saints, Comm. in 1. Cor. 1. at those
words, With all that call upon the name of our
Lord Iesu Christ. ὁ τοῦ θεοῦ τοῦ θεοῦ (saith
he) ἁλλὰ τὸ ὄνομα τοῦ κυρίου. Not thou man, and
that mans name, but onely Christis.

This name makes Martyrs, this name
makes Confessors. Let vs hold fast this
name for a great gift, &c. Or if you
will, let vs change this name for a
newe, the Name of God, and of

Christ, and of the Holy Trinitie, by Paul, and by Chry-
sostome so highly commended to vs, for new names of I
wote not whome, soysted in by the Iesuites. I speake to
our Countrymen, weary of their wellfare, and itching af-
ter nouelties, hasting out of Gods blessing into the Saints
warine sunne, as they suppose at least. To whome I adde,
but this one thing, by way of remembrance, because they
would seeme zealous of their Countrey, and the ancient
honours thereof. The famous victory, that our nation at-
cheiued, against the French, at Agen-Court, so few against
so many, was consecrated by the prayers of King Henry the
fift, of worthy memory, exhorting thus his souldiers,
partly sanctifying their mouthes with the participation of
Christs sacrament, partly kissing a mould of earth in re-
memembrance of their mortality, IN THE NAME
OF THE HOLY TRINITY, AND IN THE
BEST HOVRE OF THE YEARE. But goe we on-
ward as I said.

§ 4. Numb. 3. You quote the Councell false, *accessus
ad idola*, for, *ad idololatriam*. Be like you thinke the Angels
are no way *idola*, though we pray vnto them, and therefore
the Councell cannot be meant of that. But besides that it
is *εἰδωλολατρεία*, in the greeke, peruerse worship and rash
prayer turnes an *Angel* into an *idoll*. And here your i-
dolls are *ὄντα ἐν κόσμῳ*, things essentiall, or subsistent,
not Chimeræes onely, as you peruert S. Paul, 1. Cor. 8.

§ 5. But, O noble argument, Numb. 6. That this can-
not be the *abominable idolatry*, which the Councell forbids,
(the Councell calls it *præiudicium idolatriæ*, as taxing the faire
gloses,

Card. Alex. An-
swer to the A-
polog. of Engl.
Iust.
See Speed in
Hen. 5.

gloses, wherewith you guild ouer your idolatrie, abominable though it be, yet perhaps not outwardly, and therefore not so called by the Councell) but it cannot be the same you say, because then S. Paul should be an idolater, excising the Corinthians, the Romanes, and Thessalonians, to pray for him, &c. For he hath forsaken the Church of God, (mutuall prayers agree not with Church-discipline) and renounced Christ, &c. Will this *balductum* neuer be left? Also Iacob should be an idolater, because of, *Angelus qui eruit me, the Angel that deliuered me, blesse these children.* Did you neuer heare of *Angelus magni consilij*, Esa. 9? or *Angelus fœderis*, Malach. 3? The Angel of his Counsell, and the Angel of the Covenant, that is Christ, and none other Angel? a word of office, not of nature. Or, that the Mediatour preluded to his future incarnation, by appearing familiarly many times to men, and exercising the part of a gracious Angel? S. Austen cont. *Faust. lib. 16. c. 20. Quis, nisi nec tenuiter Gracis tinctus, ignorat, Angelum nuncium dicit?* To be sent about a message therefore, is enough to make one be called an Angel.

§ 6. *Iosue fell downe before an Angel, you say, and called him Lord.* Why not as before? Yet some say representing the person of God, like *honoris Regis legato delatus*, the honour of the King giuen to his Embassadour. *Gregorie* obserues, that in the old Testament this was sometimes in vse, afore our nature was exalted by our Lords taking part of it, but not in the New. Neither did the Virgin worship *Gabriel*, Luk. 1. (rather *Gabriel* may seeme to pray to the Virgin, in his *Ave Maria*, if that be a prayer, as with you it is) nor the Disciples those Angels that appeared at the sepulchre, Ioh. 20. and you know in the *Revelation* it is absolutely forbidden. *Vide ne.* Yea the Fathers say, *Christ* should not haue beene adored by the *Magi*, by the *Centurion*, and others, but that he was acknowledged to be

Idem habet Greg. hom. 6. in Euang. & hom. 25. Quid est quoddam duo Angeli videntur in loco domitij corporis, nisi quia Latina lingua Angelus nuncius dicitur, & illic ex passione sua nunciandus erat qui est Deus, &c.

*Hom. 8. in Euang. Non habere designatur hominem socium, qui sepe se adorant hominem deum. Of the same minde are Bede, Rupertus, Anselmus, Richardus, &c. all quoted by the *Adiocynder* himselfe, cap. 9. to this very purpose.*

Leo ferm. 12. de Passione Dom.

the Word, and the second person in Trinitie.

Alloynd, vbi
supra.

Ribadeneira de
vita Ignat. l. 3. c. 2.
Scho. l. c. de vita
Borg. l. 1. c. 12.

§ 7. *Assistance of Angels* prooves not prayer vnto them; not presence, not helpe, nor benefits through them. Such Diuinitie is for parasites, or them that labour in the kitchin, like *Ignatius* and *Borgia*, the two first stones in your foundation, that are enrolled Iesuits: τὸ δὲ τριπλὸν ἰμὲς τὸ ἐγὼ λίγον δαδν. *My oyle and my wine*, saith shee in the Prophet, nay, my *flesh pots and my garlicke*, more shamefully, if it may be. If we should construe S. *Paul* so (as some doe) Eph. 3. 10. that the Angels receiue benefit and encrease of knowledge by our preaching (which is another-gates aduantage, then your temporal reuerſions that you are so madded with) would it inferre any *duties* from them to vs? I thinke not. No nor yet, that we haue all, our particular *Angel*; which is another thing that you stand vpon. By this reason, we should pray but to one among them all; and how shall we know him, or how distinguish him from the rest of the companie, that we be not vnthankfull to him, that wee may speake properly, when we pray vnto him? Though from thence it is come to that passe now (the *mala mulier* is) that euery particular Monasterie and congregation of Fryars, hath his particular Angel, or Angels, ouer it. So saies *Molina* in 1. part. *Thom. Quest. 113. Disp. unic.* And, *they mooue, singulos communitatis*, to such or such enterprises, as are for the good of the whole fraternitie. To the murthering of Kings, to the embroyling of States, &c. that that may be called an Angelicall worke now, as *Guadalupe* vpon *Hoseab* saies, the *Inquisition* is rather an Angelicall institution then humane. So hath *Satan* forgot his qualities and old cunning, of transforming himselfe into an Angel of light. And dare you talke of *imperium Angelorum* ouer men, *Angels government or command*, which though it were currant once, yet is not now? as *Hebr. 2. Non subiecit Angelis orbem de quo loquimur*: The world that we now speake of, is not governed by the Angels, that is, the world of the new Testament. And againe in the Revel: *conseruati sumus*; I am thy fellow seruant. Not, --- *dominum cognoscite vestrum*:

strum: but one of the many that depend of the maine, κεφαλὴ τὴν κεφαλὴν, Coloss. 2. 19. holding by the head, no lesse then thou, which is our best securitie. Yet you quote also *Theodoret's Questions vpon Genesis*, nothing to this time. Besides, *imperium* might be the gouernment, that any principall in his facultie hath ouer the nouice, without such authoritie, or superiority, as you fondly amplifie in *ministring spirits*, Heb. 1. (how then *commanding*?) specially so great, as to make vs *ask* them *blessing*.

Quetz. 30.

§ 8. But how he sweares in the 9. Num. to shew what this idolatrie was, which the Councell forbids, that it bee not praier to Angels, as *Theodoret* hath defined twice ouer? Some *Magicall worship*, saith hee, of *Simon Magus*. But is *sofferie*, and *idolatrie* all one? Why no word of *magique* then, in all the Canon? in *Chrysostomes* Comment? in *Theodoret's*? in the rest? *Oratoria Michaelis* were the *sofferie*, or the *magique* that *Theodoret* described, none other. And the *idolatrie* is forbid to Angels by name, *magique* neither to Angels nor without Angels is allowed. S. *Paul* distinguishes εἰδωλολατρεῖα from σαραξεία, Gal. 5. 20. you found them. It might be *Cerinthus* heresie, say you, (but him *Iohn* confutes,) Or certaine *Phrygians*. Well may it be called κακομυμνη εἰδωλολατρεῖα, which seeing you will not see, but hood-winke your selfe wilfully, as if partnership in offences might quit the guilty. Whosoever build *Oratories*, or places of prayers to Angels, whether they be *Michael*, or *Gabriel*, or whomso you list, if to created Angels, they haue abandoned Christ, as the Councell tells you (κακομυμνη, at least priuily, though not so openly as *Cerinthus*) &c are become *anathema*. And to conclude this matter; I must tell you to your 11. numb. that the prayer to Angels was sooner banished, then to Saints. For that was *stale idolatrie*, *vetus morbus*, saies *Theodoret*, and so the easier discerned: this

Plotinus in *Comm. huius loci* makes the error to haue bene this, Quod obsecrandi essent Angeli, (that by this we may know how to weigh S. *Ambrosius*, Obsecrandi sunt Angeli, totidem uerbis) and all because: we are not worthy to come to God of our selues, nor yet to be brought on by Christ: The very *Poperie* that we protest against at this day.

Item *Iohan. A.*
poc. 22. 15.

In *Poperie* it is now turned, εἰδωλολατρεῖα κακομυμνη, Lat. *sunt* *idolatrie*, according to *Vat.* *lent.* his distinct.

In Coloss. 2.

both zealous to honour the Martyrs, that had been so valliant as to die for religion, and yet suspected no intrusion into Gods priuiledges, because their mortalitie had declared them to be but men. Neither of which was incident to the Angels. As withall also to cōfirme the Christians beleife, touching the immortalitie of the soule, euen in them that had lately died before their eyes, which in the Angels needed not. And yet *Theodoret* *in versu*, or taking his leaue of them, whose liues he had wrote, with a praier at the end; some would thinke to be no prayer, howsoeuer you account of it, but a flourish of his pen, by way of an *Apostrophe*, in the conclusion of his worke; or to make the most of it, like the subscription of the Nicene Canons in the Arabique copie, which your *Turrian* tells vs of, in his translation of them. *Orationes sanctorum patrum Nicenorum, sine cum equi descripsit hos canones*; which is not to pray to them, but to bee prayed for by them, to bee comprehended in their good wishes. Which is the grace that *Theodoret* may here seem to long for, notwithstanding his *in versu*. And so much to these Numbers.

§ 9. As for Numb. 12, the next in your bill; Whereas, the Bishop (you say) argues against praying to Saints, out of Reason and Discourse; why not rather then you, (for as well is too little, considering the cause in hand) that bring your inducements of praying to them, from the like heads many times? As twice in this chapter, from the practise of people, from the sense of their benefits, from conformities & congruities with other Scriptures, though testimonies of Scripture you are able to shew none direct, neither indeede endeavour you. Aboue all, that if charitie remaine in them, they will helpe vs, and being potent they can; and, that they know our case, and behold our estate, or else they were not compleatly blessed, if they should wish vs well, and yet not know how we did. With a great deale more of such fiddle-faddle-stuffe which *S. Paul* condemnes in one word, in the place before named, *Coloss. 2. In statu sensus carnis sua*, puffed vp with his owne carnall reason, or carnall sense;

sense; and, *αὐτὸν ἰσχυρὰ ἑκαστὸν*, strutting and pacing in things that he hath not seene. Not seene indeed, but yet picked out, by F. T. his occult philosophy.

§ 10. You knowe not (saies he) how the sea ebbs and flowes, *Adioynd. num. 13.* how the load-stone drawes iron, how shaye sees, whether extramittendo, or intromittendo, &c. And surely though we doubt of them, we are in no great danger. Simple may we be, but not sacrilegious. *Qua sine periculo ignorantur, oppugnantur etiam quandoque cum laude.* Faith hath her assurance, and sense hers. That Saints should be praied to, is accompanied with neither. Were it as euident as the former, though we might list it happily, with an argument or two, for discourse sake, yet we would not persist in the denyall of it, as now, when neither Scripture abets it, and sounder antiquitie makes against it. He saies, *We know not how the Saints pray for vs.* Suppose we doe not, the matter is not great. Yet we must be sure they heare vs, and perhaps know how, before we pray to them. For they may doe vs good, though we be not aware of it; haue reference to them we may not, vnlesse we haue good ground for it. Howbeit, whereas he sayes, *wee cannot conceiue how the Saints pray for vs*, if the Saints haue reason and affection remaining with them, as doubtlesse they haue, what difficultie is it to conceiue howe they should pray for vs?

§ 11. And dare you question of our Sauour, how hee sees our praiers? Doe you not rather wonder how he should bee ignorant of any thing? haue you forgot what flowes from the hypostaticall vnion? Which Saints haue not, Angels haue not. You are wont to taxe vs with the *Agnoites*, heresy: who is the *Agnoite* now, but he that doubts how Christ should know all things, and that not in pilgrimage, but in blisse?

§ 12. To your 15. and 16. numb. out of S. Austens lib. 22. de Ciuit. Dei. That God workes wonders at the Tombes of Saints, and yet we know not how: Therefore we may pray to Saints,

Pp 3 though

Adioynd. Num. 14. Let him tell me how the Angels and Saints in heauen pray for vs, or how the humanitie of Christ heareth our praiers, and knoweth our actions, &c.

though we discern not how they beare vs. Resp. Nothing like: For neither does the Scripture euer say, that God shewes no miracles at the tombes of Martyrs, that we should question this so nicely before wee beleue it, by the Virgins *Quomodo*, Luc. 1. Rather it most often witnesseth of Almighty God, *qui facit mirabilia magna solus*, indeed *solus*, so as no bodie cooperating with him, none suffered to see and to inquire how he does them. *Quis consiliarius fuit ei?* Rom.

11. 34. But forsomuch as it denies that the dead know any thing of our condition here, and such a gulfe (as I may so say) is pight betweene vs & them, as all entercourse and commerce is debarred, (the places are too common to be here recited) therefore first shewe vs how, or worthily wee beleue you not.

Psal. 6. Esa. 65. vpon which words S. Augustin, de cura pro mort. cap. 13. Si tanti Patriarche misericordiam populum ex se procreatum, & diuinitus promissum, &c. Psal. 17. 12. Ecclesiast. 9. 5. Iosias subtrahitur ne videret malum: quod & Aug. adducit ubi prius.

Adioynd. num.
17.

§ 13. The Angels may reioyce, upon the rising of a sinner, when they conduct him into heauen, as they did *Lazarus* his soule, though they be not priuie to his passages here in earth. And yet in earth, they may see, by outward demonstrations, such signes of repentance, as they cannot alwaies trace our supplications by: which for the most part are cordiall, and within the vaile. *The heart is deceitfull*, and who shall search it, who gage it? saies *Jeremie*. For which cause, S. *Iohn* saies, *God is greater then our heart: onely God*. We are strangers to it our selues, and shall they be no strangers, which are so much estranged from vs, both in place and qua-

Abbas Serenus, apud Cass. Coll. lib. 7 c. 16. Velut quodam de intimis conclauibus prodante timido, quid sit reconditum in abditi interiori hominum recognoscunt. And, ut thesaurum corporis nostri explorent, noxias suggestiones quasi a venas inspergunt.

litie? In *Cassians Collations*, a godly *Abbot*, vseth this similitude. *As certaine rheemes when they would know what store of gold is hidden in a house, that they beset, they sling in some handfulls of smaller sands, at the windowes, that by the sound of that in the fall, they may iudge whether any treasure be within or no, and not loose their labour; so the thoughts of the heart are subiect to knowledge, by such or such signes, vpon pronocation*. Which may hold well enough in matter of repentance, to see whether the sinner will returne to his old courses

courses or no, but is no way to know what he begs in prayer. To omit, that our Sauours words might be construed by *supposition*, that so great is the ioy for repenting sinners, as Angels *would haue their part in it, if they knew it*, and when they know it, then they haue *de facto*. Heauen and earth in Apocal. another place are inuited to reioyce ouer Babylon, your Babylon, by a figure of *hyperbole*, for the wrongs that you haue done them. Lastly, *Reuelatio vicissitudinis*, or *intervalli*, is one thing, as I told you before, *stata permanentia* another. The first may suffice to verifie the saying, Luk. 15. of the ioy of Angels ouer repenting sinners, but that they should know our prayers whensoever we make them, more is required.

§ 14. The like I might say to your instance of Samuel, who told Saul all that was in his heart, namely concerning the matter then in hand. Of Elizeus, that saw Gehazi by transitory reuelation, and discovered what the king of Syria did in his priuy-chamber. The presenting of our Sauours glorious body to S. Steuens eyes, is not comparable with an intuitiue speculation of the thoughts, though this also was at a glimpse, and not ordinary, whereas the Saints must haue ordinary to heare vs at all times, if they will be called vpon.

§ 15. Athanasius is counterfeit; yet he meanes but of things belonging to their beatitude. *Sine his autem satis beati esse possumus*. Both we and they too may be happy enough without this. Then, *post mortem & in die Iudicii*. After death and in the day of iudgement. Time enough therefore if they know all things in the last iudgement. What is that to prayer to them, which must be in the meane while, if it be at all?

§ 16. As for S. Basil, he meanes *intra spheram* onely, Lib. de vera virginis. Nullus est ex his qui non finis. *gula vbiq. considerat.* within their quarter. For though they are quicker sighted then wee, yet they haue a limitation both of act and vertue. The *Custodia hominum*, which S. Basil ascribes to them, may be with knowledge of our outward wayes, without knowledge of the inward; to which our prayers belong. And yet againe.

De viduis.

again he may be *custos* or protector of vs, that watches ouer our safetie with prayers, and with good wishes, though he know not so much as our outward estate. As *Iob*, when he praied for his children, vnknowing to them; as *S. Paul* when he said, *absens corpore, praesens spiritu*, and yet knew not what they did, but loue linked him; nor might they petition to him in such absence. *Spectator aeternum* an Angell may be, as you quote out of *S. Ambrose*, and yet not *cogitatum*, which is prayers cheife seat, as hath been often told you.

§ 17. Wee say not, that *Saints* are shut vp in a coffer, as you maliciously slander vs, with *Vigilantium*. Wee graunt they follow the *Lambe* whether soeuer hee goes, but *signanter dictum, sequuntur non praecedunt*, they follow him, not goe before him, that is, they applaude his resolutions of shewing mercy to his Church, not importune him alwaies with fresh demaunds, only sighing for our saluation in generall. The blessed Martyr *Fruituosus*, as you may read in *Baronius*, *Tom. 2. Anno. 262.* when he was hastning to his martyrdome, and now come to the stage of his execution, one *Felix* requested him to haue him in minde, [belike after death] To whom the holy Martyr and Bishop answered, *clarà voce & audientibus cunctis; In mente me habere necesse est ecclesiam Catholicam ab oriente usq; in Occidentem*. That is, I must needes haue in minde the Vniuersall Church of Christ, euen from the East to West. Limiting thereby his prayers, to the Vniuersall estate of Christs Church here vpon earth, and no longer owning particular suits, after his departure out of the body. As he that giues vs the Contents of the second Tome of *Baronius*, in the ende of the booke, vnderstands those wordes more peremptorily yet then so. *Non esse orandum sibi nisi pro Ecclesiâ Catholicâ*, that he may not pray for any but onely for the Church. Whereas what if they should pray for the generall of mankind? But I must further follow you.

Adioynd. Num.
21.

§ 18. *S. Gregories Speculum*, is reiected by your selues.

Lc

Is it like the Saints see as much as God? Doe they see him as much as he is to be seene? Doe they comprehend him, in *quantum comprehensibilis est*? Yet himselfe does so; And if by seeing him, they see as farre into him, as the nature of things is resplendent in him, they should doe this, and all. He meanes, the presence and contemplation of God excludes all wretched and woefull ignorance from them, and fills them full of happines, but after the measure of their capacity. And though they *could* discern all that is in God, yet it is a question whether he *would* not restraine them from some things purposely, *speculum voluntarium*, not *naturale*. Though *they affect* vs well, as wee confesse, yet their felicity stands not in the knowledge of our welfare, but in submitting themselves and all their desires to the pleasure of God, of whome wee read, that *he shall be all in all in them*, but not that *they shall be all in all in him*. I meane, to see all that is to be seen by him.

§ 19. I haue omitted one thing in the 17. Numb. that *the Saints offer vp our prayers vnto God*, Apoc. 5. for so you quote. In all which chapter neuerthelesse, there is no mention of *offering* at all. The 24 Elders are said to haue *harpes*, that is, the instruments of *praise*, and *vialls full of sweete odors*, which the holy Ghost expounds, to be the *prayers of the Saints*. But their owne as well as others, for ought I know. Either their thanksgiuing to God, for their wonderfull redemption, as v. 12. (for thanksgiuing is reckoned a kinde of prayer:) or, because you are so delighted with the *Bishops graunt*, the intercessions which they continually make for vs. As for the 8. chapter of the same booke, where you read thus, *Another Angel came, and much incense was giuen him, to the ende that he might, dare de orationibus Sanctorum, offer*, as you conceiue it, of the *prayers of the Saints*, the originall Greeke reads, *dare orationibus*, that he might giue of that incense to the prayers of the Saints, not offer them himselfe. Which Angel, S. *Primasius* expounds to be Christ, so *Beda*, so *Ansbertus*, (our *Rhemists* insinuating through not

In eadem opinione est *Virga* in hunc locum, nec *Ribera* negat multos sentire.

expressing so much) *S. Austen* before them all, *Hom. 6. in Apocal.* and therefore he is called *another Angel*, as eminent about the former; and he indeede graces our prayers with his merits, as it were with sweete odours, to make them acceptable to God; Or if you will needes take it of the created Angels, you see they adde no merits of their owne to countenance our prayers with, but borrow incense from the Altar, that is, *Christs merits from him*, for he is our Altar, *Hebr. 13. Data sunt ei thymiamata multa*, as hauing none of his owne. Which is enough to ouerthrow the mediation of Angels, though there were no more. For by a *scheme* of speech, they are made to be casters on of the perfume, though it be Christ alone that can dispence his owne merits, and the Angels are strangers to them. As when it is said in *Malachie*, that a booke of remembrance was written before the Lord, another is made to supply his memorie, as it were, though his singular sufficiency need no such helpe. Lastly, if we should read, as we nowhere read, that the Angels offered vp our praier to God, or carried them to God, I would say that their carrying or offering them to God, were nought els but their vnderstanding his gracious will and pleasure, for the graunting of our praier commended in Christs name, beautified with those incense, whereof the text speaks; and their returne to vs, the execution or performance of them on their parts, wherein we needed their succour; as *Tob. 12. Act. 10.* and sundrie places in the Psalmes, as, *Mandabit angelis suis de te*: againe, *Mittet de cælis & eruet me: He shall commaund his Angels, hee shall send from on high and saue me. &c.*

§ 20. It is not worth the ripping vp now, how the *Rhetorists* haue expressed their dotage vpon this place, *Apoc. 8.* that because it is said, *vers. 3. the prayers of all Saints, &c.* or because the title of *Saints* they are but slowly belike brought to extend to holy persons liuing vpon the earth, therefore they haue deuised mediations of mediators between themselves, *Saints for Saints, and Angels for Angels*, making

A little worse
then that in *Ten-
nisse. Perij. hinc
ipso opus est vtro-
no, quem defen-
sari patet.*

king intercession in heaven, the *superiour* for the *inferior* as they tearme it. What greater victory could we wish to the Truth, or where shall we stay if this be once admitted?

§ 21. **N**Vm. 24. Hee comes to another head of the *Bishops* plea, why wee should not pray to *Saints*, because *there is no precept for it, and all addition to the Law, in matter of Gods service, is Leniathan, a bugge.* But he insists vpon the place, *Deuter. 12.* alleadged by the *Bishop.* *Quod tibi praecepero hoc sanctum facies.* Thou shalt onely doe that which I commaund thee. It extends no further, (saies F. T.) then to the things in that Chapter, namely to the not offering of such sacrifices as the heathen. As if God could be offended onely one manner of way, viz. by sacrifice, or, as if in sacrifices themselves, some rites were not arbitrary, as he instances himselfe, about feasts, and holy daies, in his numb. 26.) so the substance be vncorrupted; or, as if other things being precisely ordered by Gods mouth, this were not a generall recapitulation of all the rest, as too long to be repeated in particular, that nothing in Gods worship must be done besides his word, I meane for the substantialls. And, *Quod de vno dico, de omnibus intelligite,* as our Sauour to his Disciples, what I say to you, I say to all. So what of one, that of all. The Scripture is full of the like caueats euery where, against your patchings to the word. Turne neither to the right hand, nor to the left hand. Which Bellarmine saith, is all one with the former. To the Law and the Testimonie, *Esay. 8. 20.* Gods workes are perfect: adde not to them, nor detract not from them, no more then from *Lysias* his Orations, (nay much lesse) where one syllable being perueried, all the whole frame falls to ground. His law is the truth, yea and the whole truth. Whatsoever is without that, is but mere fables. *Iniqui narrauerunt mihi fabulas,* The vngodly told me fables, but not according to thy Law. Therefore fables, because not according to thy Law. And a hundreth such like, which no doubt bind vs, to a precise adherence to Gods will and

Deut. 5. 31. & 17. 20. &c.

D. verbo Dei, v. b. inf. 1. Deuter. 12. 4. Reuel 22. 1. Prou 30. 6. Deuter 4. 2. & Deuter. 12. 32

Psal. 119

Numb. 26. c. 8. Adioyr. Put case that this commandement was general in the old law, will the Bishop inferre that it is to be extended to the new Law? &c.

sure, reuealed in his word, euen *vs* I say of the new Testament, not onely them of the old (see *Apocal.* 22. 18.) yet, for this the Bishop is a *Iew* with this gentleman, a *renner* of *Moses* ordinances, and I know not what.

§ 22. Though more particularly I might reply to his fond exception, vnto the place aforementioned out of *Deuter.* 12. (which he saith was *only a rule for sacrifice*) that the same precept was giuen afore, euen *Deut.* 4. and without any mention of *sacrifices*, sometimes applied to all the commandements ver. 2. againe, ver. 5. againe, ver. 8. particularly against *idolatry* ver. 15. to which this, of *praying to Saints*, is thought to be reducible. Therefore *Bellarmino* answers that place another way, *lib.* 4. *De verbo. Dei cap.* 10. *Not that we must doe no more then is commanded vs, but in a thing commaunded, no more for substance; then the commaundement importeth.* Which is enough for *vs*, as I haue often said, that God therefore is not to be prayed vnto, by the mediation of *Saints*, vnles he had commaunded it; because that is not so much an *appertinence*, or a *bare forme*, as a *wrong seruice*, a *substance* by it selfe.

If these words shall be understood as the Bishop taketh them, then the solempne feast ordained by *Mardocheus*, *Iudith*, and the *Macchabees*, to wit, that of the Dedication which our Saviour honoured with his presence, *Ioh.* 10. had been unlawful. &c. Adioynd.

1er. 2. 28. & 11. 13.

§ 23. Absurdly in his 26. number, is the multiplication of certaine *festiualls*, in which no new worship of God was erected, compared with the setting up of *tutslary Saints* now a daies, and praying to them, that of *Ieremie* beeing verified of the Popish Church, *Numerus diuorum secundum numerum ciuitatum*, yea *capitum*. The number of their *Saints* is after the number of their cities, yea verily their persons.

§ 24. A new device in the 28. number; that though it were true as the Bishop affirmeth, that we may not depart one inch, from Gods prescript and will, yet the will of God reacheth further then his written word. Let him shew, that this holds concerning the substance of Gods seruice, we contend not with him for *minutiae*, for such accidents as may adesse and abesse (saith *Porphyrie*) without corruption of the maine.

To

To place a Saint in Gods throne, to addresse our worship to him, to poure out our heart and conscience into his lap, to submit vnto him by prayer and deuotion, is no such pettie thing, whatsoeuer hee imagines, but toucheth the foundations. Where this is offered, strange fire is offred, vnles God authorize it.

§ 25. To the place of *Chrysostome*, vpon that text of the Apostle, *Tenete traditiones*, 2. Thess. 2. *eadem fide digna sunt; tam illa quam ista*. No doubt whatsoeuer the Apostles deliuered, either by word, or writing (and they might deliuer by word, what they did not by writing, as long as they were points of meener nature, especially some of them, that wrote nothing at all) I say, whatsoeuer the Apostles deliuered, no doubt but all deserued credit, and credit alike, *ratione annuntiantium*; in regard of their persons, which were farre from lying, but not as to force vs to the like obligation of beleeuing and crediting them, in the way of saluation, or to eternall life. And doe ye thinke, we could muster no authorities of Fathers, if the time would permit, or we were so disposed, to shew that all is contained in Scripture, which we are either to practise, or beleue, as by necessitie of commandement, and how that entring into that *Sanctuarie* (the Sanctuarie of Scripture, and reuelation from a-boue) we may be instructed and certified about any points sufficiently? As *Rebecca* to the Oracle, when there was strife in her wombe; so we in controuersies. The Scriptures are called Oracles, Rom. 3. *I am wiser then my teachers* (saith he,) but how? by studying thy Law. *Τὰ νομάμω σοφώω εἰ, which are able to make thee wise, and wise to saluation*, spoken of Scripture: againe, *ὅς ἐστιν ὁ θεὸς ἀνδρῶν, that the man of God may be perfect in all things*. Perfect, without traditions. *Παρέδωκα ὃ ἐξ ἀπαράβου, I deliuered what I receined*. S. Paul goes no farther, 1. Cor. 15. And there, a point recorded and written in Scripture, as the doctrine of the Lords Supper, is comprehended vnder *παρέδωκα*, and made a Tradition. All

S. Iohn thought this a sufficient restraint of superfluous prayer, 1. Ioh. 5. 16. *Non dico, I doe not say*, insinuating, that in praier we must hold no other course, then Scripture leads to, *πιστεύετε*; how much more then, when the Scripture shall say, *No*, or *Vide ne*, as the Angel himselfe said to S. Iohn? Apoc. 22.

Simulac introiuit in Sanctuarium, tunc cognoui Pla-

Timothy taught in the Scriptures from a child; which were able to consume him a man of God, 1. Tim. 3. 15, 16, 17.

Traditions therefore, you see, are not vnwritten: but the tradition is to be spurned at, that descendeth not from Christ; ὁ παῖς λαβὼν. *Athanasius*, one for many, *Oratione contra Gentes*, about the very beginning, Αὐτὸς καὶ εὐαγγέλιον καὶ ἀγία καὶ θεόπνευστος γράφαι πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν. To the declaration of truth (vnlesse your Traditions be not of truth, the guise of some is to delight in lies, a iust reward for abhorring Scripture the rule of truth, 2. Thess. 2.) to the declaration of truth (saith *Athanasius*,) the holy Scriptures are sufficient and compleat. And are the Scriptures so sufficient to beat downe Ethniques, whome *Athanasius* there writes against, and who care not for Scripture, as is commonly seene, and yet shall they not be sufficient to compound controuerfies arising in the Church, betweene Christian and Christian?

§ 26. *Theophylact* makes them to be πάντα κατὰ πάντων, in 10. *Iohan.* The Scriptures (saith he) giue resolution of all points: *Terrallian* most excellently, *Apologético contra Gentes*: Quò plenius & impressius dispositiones oim & voluntates adiremus, instrumentum adiecit literatura, siquid vellet de Deo inquirere, & inquisitum inuenire, & inuentum credere, & credito deferuire. Search, truth, faith, seruice, all comes of Scripture. And to the ende we might conferre with God more fully, and more effectually, or piercingly, knowe his courtes, know his will, instrumentum adiecit literatura, he hath giuen it vs in writing, in blacke and in white, as you would say, he hath recommended to vs the Scriptures. Adde *Hilarie* in *Psal.* 118, *Oñon. Nun.* Ut qui nocte egressus lucernam antefert, & quò pedem inferat contemetur, atque ad singulos gressus lumine præcunte sollicitus; ita vnusquisq; nostrum manens in se, verbum dei in omnes operum processus tanquam lucernam prætendit. And againe, Vt eà in omnem progressum cuiuscunque operationis utamur. Yea not onely operationis, but cum aut agimus, aut cogitamus, aut loquimur. And lastly, Ad omnem animæ nostræ pedem. The summe is. As a man will not set foote to ground in a darke night, but hee will haue a candle borne before him, so Gods word must be the direction to all our deeds;

deeds; yea deedes, words, and thoughts. S. Chrysostome, I graunt, obserues in a certaine place, that it is a signe that God is not so well pleased with vs, as of old, *because now he writes to vs, rather then speaks and confers as he was wont.* *Mittit γράμματα, tanquam alienioribus, ἢ ὅτε αὐτὸς τὰ ἑωυτοῦ ἐν ἀφ' ἑαυτοῦ ᾗσας, &c.* Tom. 5: And yet Orlandine the Iesuite in his *Historia societatis Iesu, lib. 1. num. 27.* saies of Ignatius their founder, that he, *quamvis nulla extarent sacrarum monumenta ac testimonia literarum, tamen fidei dogmata, & tenere recte posset, & tradere, &c.* Hee could deliuer points of faith, though there were no Scripture, well enough. Doe you see the Iesuities drift, to ease vs of Scripture by all meanes they can, and they care not how? either by dreaming of such a perfection, and entiresnes with God, as needs no Scripture (as hee said of Ignatius) which is their pride; or taking away that verie remaining token of Gods loue, and manner of communicating himselfe vnto vs, which is by writing (as S. Chrysostome had said) and argues nothing but their detestable crueltie, and regardlesse behauiour towards the soules of Christian people. But let vs heare you farther.

§ 27. You say, *That Christ gave no commandement of writing.* No more hee doth of fasting perhaps, of feeding our parents, of waging warre for our countie, not literally, not expressely, but yet insinuatuely and intentionally, euen of liking vp our enemies beast out of the ditch, Whereof none is prescribed *eodem verbis*, in our Sauours doctrine, yet all of force issuing and flowing from the same. The word *Honour* in the 5. Commandement, how much doth it comprehend, sustenance, seruices, seuerence? &c. So, *Preach the Gospel: Predicate euenie way, vix & modis*, by writing too; by printing and publishing, though long since deuised: S. Gregory saith vpon the 9. of Ezech. as I take it, that our Sauour appeared with a *writers like-horne at his backe, cum atramentario adromes*, because though hee writ nothing himselfe, whilest he liued, yet when his backe was turned, and after his ascension into heauen, the Apostles

Adioynd, numb. 28. It is euident that our Sauour did not command any thing at all to be written &c.

files did for him; by his appointment no doubt. Yet to S. Iohn in the Rev. the spirit saith directly, *Scribe, write.* Hee is bidden to write. And if no prophecy (S. Peter telling vs. 2. Pet. 1. 21.) came at any time by the will of man, but the men of God spake as they were lead by the Holy Ghost, then were not written prophecies neither meerely depending of the will of men, and of the election of the writers, but they did as men of God, that is seruants of God, *homines Dei*, euen herein also obeying his will, and as the spirit carried them, that is, enioyned them. Whosoever therefore wrote the Scriptures, had a commaundement for writing them. *Ἀνάγκη ἔχον γράψαι*, I was necessitated to write, *Iude* the 3. ver. In the 4. to the Ephes. *Dedit quosdam Euangelistas, quosdam pastores, &c.* Some thinke *Euangelista* are *scriptores sacri codicis*; that the Euangelists there, are the pen-men of holy writ, and by that differ from others there mentioned. It is said, *dedit*, Christ gaue them to the Church, therefore he set them on worke. For no man would take this honour to himselfe, Heb. 5. No wise man at least: not a lesser then this, and therefore this much lesse, to indite Scriptures, which is one of the greatest of all. The place to the Ephesians, *Aquine*, and certaine others, so interpret, as I haue said, viz. *Anselme, Lyra*, yea and *Camus* himselfe, l. 7. *Locorum*: which is *de Sanctorum autoritate*. c. 3.

§ 28. Now to Numb. 32. Of the Baptisme of infants. Haue we no Scripture for that? *Origen* (you say) calls it an *Apostolike tradition*, Yea, he meanes, that at least, though it bee of Scripture too. And there are *scripta traditiones*, as your owne place teacheth you, 1. Thessal. 2. *Retinete traditiones*, hold fast the traditions, *sive per sermonem, sive per epistolam*, whether by word, or by writing, commended to you. Therefore traditions might be both, S. Austen you at leadge, *de Genesi ad literam*. lib. 10. c. 23. that the baptisme of infants were not to be beleueed vnlesse it were an *Apostolike tradition*. That is, I suppose, incident to one of the two kindes aforenamed, and in a word if it disagreed from the
Doctrine

ἀνθρώποι θεῶν
 φερόμενοι.

Doctrine of the Apostles. We haue the figure of the Law, with some aduantage on our side. There the knife, here the water. There within eight daies, here within a competent space onely. And yet they are *no Jewes*. The *Adisynder* absurd flander of the *Bishop* throughout both questions, both of Princely supremacie, and Scriptures sufficiencie, concerning Gods worship, that he is Ierish. But onely in not tasting such a hogge as he.

Maruaile but some infants. We haue *Sinire parvulos venire ad me*, a modell, and an idea of baptisme, at the least. For what doth Christ in baptisme, but blesse them, and release them from their sinnes? For, *hic est qui baptizat*, it is Christ still that baptizeth: and, Eph. 5. he *cleanseth the Church*. If *regnum calorum* belong to such, why not baptisme, which is the doore of the kingdome of heauen? If they be *in federe*, why not in *tesserâ*? If they be borne holy, no doubt in the right that they haue to baptisme. For els holines proceedeth not from the wombe, corruption rather. Psal. 51. Eph. 2. 3. Rom. 5. *In quo omnes peccauerunt*, &c. What should I say of that, *Baptizantes omnes nationes*, Matth. 28? among whome were infants. We haue diuers other grounds, if this were a time to open them. But these are enough, to shewe that we haue more then bare president, and practise, for our warrant, in affoording baptisme to Infants. And if S. *Austen* against *Cresconius* saith, that the determination of the Church is enough to stop the mouthes of such clamorous hereticks, as the *Donatists* were, about their rebaptization, though *Scripture were silent*, because the Church abhorreth it, yet prayer to Saints is of another nature, neither are you the Church, and much lesse the Church, *sine ullâ ambiguitate*, as he there speakes, nor can you shew this descending of the practise of the church, from the first times, *fili ductu*, which was *Austens* triumph, to confound them with the Church, after he had conquered them with the Scriptures. Nay, in his second booke against *Cresconius*, c. 31. he allowes such a supremacie to holy Scriptures, that by direction of them, *de cateris literis fidelium* (not onely *infidelium*) *liberè indicemus*. We may freely

1

2

3

4

1. Cor. 7. 14.

The worme our sister, and corrupting our mother. Job. 31. ex eo Greg. hoc sensu.

Lib. 1. cap. 23. Places alledg'd by the *Adisynder* Num. 32. &c.

R r 1

indg

judge of ought other writings, of faithfull men (therefore of Fathers themselves) by collation of Scriptures. And, *de unit. Eccl. c. 16. Non dicimus nos nobis ideo credi oportere, quod in Ecclesia Christi sumus.* [We say not, we must be credited, because we are in the Church.]

§ 29. As for that other place of his, out of the *4. de baptis. cont. Donatist. cap. 24.* What neither Councils haue determined, nor Scripture defined, &c. one part is for you, that no Councils haue decreed your prayers to Saints, no Scriptures ordained them, but in the other ye are farre short, *Quod vniuersa tenet Ecclesia*, whereas you shew nothing afore the fourth age. And God wot how weake, *Martyr pro nobis oret, Let the Martyr pray for us?*

§ 30. Numb. 33. Are Godfathers and Godmothers of the substance of baptisme? And yet suppose they were, I hope there is a print of this very thing in Scripture. See *Esa. 8. v. 2. I tooke vnto me faithfull witnesses, Vriah the Priest, and Zachariah the sonne of Ieberechiah.* This was at the naming of the sonne of the Prophetesse, *Maher-sbalal-bash-baz.* But you answer your selfe by the words of the Canon, in the same number, that *these rules are rules of doctrine, concerning indifferent things.* And is our strife with you about such?

Can Ecclesiast.
30. in the Synod
at London An.
no. 1603.

§ 31. Mr. Rogers might well say, that *we are not commanded by expresse tearmes to baptize infants.* Yet warranted, as I haue shewed you, yea commanded, but not in *expresse termes*, which you would smother. Your fopperies are neither *expressely*, nor *implicitly*, Scripturall.

§ 32. To your 34. Numb. where you professe to *lay open a notable piece of trumpery, of the Bishops of England,* (for with such reuerence you speake, when you speake of them all) I pray you see how notable. First, the Canon neuer saies expressely, nor by consequence, that the Papists hold that the signe of the Crosse is of the substance of the Sacrament. And yet herein you would faine obserue a contradiction betweene his ROYALL MAIESTIES gracious censure of you, acquiting you from that error, and the words

Can. qui prius.

Conference at
Hampton.

words of the Canon, as they may seeme to glaunce at you for so holding. Such encouragement you giue his MOST EXCELLENT MAIESTIE, to make the best of your errors, to which his princely nature easily enclineth him, and more easily might, for the great benefit of Gods Church, and the compounding of discords, if you had the grace not to depraue him. But as I was saying; The Canon onely affirms, *that the signe of the Crosse hath ever been accompanied, of late times, in the Church of England, with sufficient cautions, and exceptions, against all popish superstition and error,* and againe, *That since the abolishing of Popery, the Church of England hath euer held and taught, that the signe of the Crosse is no part of the substance of that Sacrament; and that the infant baptized, is, by vertue of baptisme, receined into the Congregation of Christs flocke, as a perfect member thereof, even before it be signed with the signe of the Crosse.* Whereas all this while there may be other errors about the signe of the Crosse, then holding it to be a part of the substance of Baptisme. And from them we haue purged it. Bellarmine, I am sure, *de effectib. sacram. lib. 2. cap. 31.* ascribes spirituall vertue to this ceremony, and quotes to that ende, a number of authors, but wrested, as his manner is. Yea hee would haue it to worke wholesome effects *ex opere operato*. What thinke you of that? And how if Bellarmine either straggle and wander, now, from your Church herein, or, conuince you to be vnworthy of his MAIESTIES milde censure, in attributing grace and power to this signe? Lastly, though your Church neuer held any such thing, that is, your congregation *An Owle at Cambrance in the* *Aquilarum*, as *Pigbius* calls it, your quicksighted clarkes, and in that respect the Prelates might truly enforme his MAIESTIE, that you your selues were neuer so grosse, as to impute vertue, or efficacie thereunto, yet diuers simple foules, lurking in the promiscuous body of popery, might be tainted with this infection, and in that respect it might be called a popish error, though still I must tell you, that the Canon doth not call it so; there are errors enough be-

sides that which the Canon might refer vnto, Yea the fond perswasion of lay-Papists, calling for it as violently, and as importunately, as for the water in baptisme, which hath been knowne in this land, (I will not say where, nor how lately) because it is an error springing from Popery, & fostered in your bosomes, though not proclaimed by your Church, might well be accounted among the Popish errors, from which we haue refined the signe of the *Crosse*, by neither ascribing vertue to it, holines, grace, nor yet necessary obseruation, but onely by way of obedience where the Canon appoints, and conueniencie withstandeth not, for some *aduertisements* sake. Can you doubt that there are errors, and errors in Popery, about the signe of the *Crosse*, besides making it to be a part of the Sacramēt of baptisme, that alludge *Nauarrus* here, your grand Casuist, affirming that if baptisme be administred without the *Crosse*, wee ought to supply it afterwards? whereas either baptisme must then be renewed and readministred to the party, which cannot be without horrible sacriledge, Heb. 6. and Ephes. 4. or the signing with the *Crosse* there, is not the *Crosse* in baptisme, if it come so long after. But we treat of the *Crosse* in Baptisme, and that is it which hath ministred all the offence. Finally, you say, if the midwife baptize, then the child must be crossed afterward. So that the midwife may baptize belike, not *crosse*. A high point in your low Diuinity, vnles you will haue the midwife to baptize the vnborne, another worthy practise no-doubt, and yet then they might *crosse* too, one as well as the other, in *acrem* both, as the Apostle speakes. 1. Cor. 14. But we goe forward.

§ 33. *Numb. 41.* The Bishop cannot answer, you say, in defence of himselfe, that in things indifferent it is lawfull to adde besides the written word, though not otherwise: for his saying is, *idcirco audemus facere: Nos dare vniuerso illud, &c.* But be you answered; That *facere* with the Bishop, as with *Masters* before, concerneth the maine action, not the ceremonie appertaining, and vesting, such as praier to Saints cannot be

be reputed, but is a seruice of it selfe, and of a proper erection. Though if it were a ceremonie, ceremonies are like your glosses, which if they deface the text, they are accursed, so these when they destroy the substance.

*Maledicta glossæ,
quæ corrumpit
textum.*

§ 34. Num. 43. Beyond the degree of ridiculous. The Bishop seems to graunt, that to pray vnto Saints, is either good of it selfe, or at least indifferent. Why so? For if it were absolutely bad, saith he, it were in vaine to demand a precept of it, which notwithstanding he doth. What? and if he demand of them, that thinke they doe well in so doing? Yet the Bedlam addes, So as either this his demand is verie idle and absurd, or else he must acknowledge it at least to be indifferent, and consequently no lesse lawfull; then the Crosse in Baptisme. Time and paper, how are you cast away?

§ 35. Num. 45. If we cannot pray to Saints without iniury to Christ, how doe we craue one anothers prayers here in earth? If of sinners, why not of Saints? If of men, why not of Angels? Thus he. And why might Adoniah marry lower, and yet not match with Abishac his fathers concubine, without high treason? Of deepe prouidence hath almighty God enlarged charitie amongst Saints on earth, and ratified the exhibitions thereof by law. But where there is no feare of decaying it any more, as in the heavenly Kingdome, where *ὁ ἀποκρίνεται*, 1. Cor. 15. the offices are superfluous that tend thereunto; and all reference to the glorified spirits, so complete of themselves, that wee cannot requite their fauours with the like, is construed to be preiudiciall to our common King. By which we answer also to your retortion of the Bishops text, in your numb. 47. Is the desiring the prayers of liuing Saints, as much as *Venite ad me*? Doe not they come to vs, as well as we to them in this sort? *Venite ad me* therefore, is a farre other matter, and to bee shunned towards Angels, towards heavenly Saints; not so the borrowing of aide, the imploring of help

§. Greg. lib. 1. Regist. Ep. 24. sheweth this sweetly, by a comparison of two men, that walke together in a slippery place, & each holds vp the other from falling. *Impendo quod peto, sed recipiam quod impendo.* No such exchange between Saints in heauen & vs.

of men, and pilgrimes, such as our selues are.

§ 36. *Numb. 49.* You acknowledge like a man, that Christ is our onely Mediatour by way of prayer, as well as of redemption. *Accedens per semetipsum*, Heb. 7. and many such like. Hold you to that then: Your foote stands right if you can keepe it so. And when S. Iohn saith, whome you also quote, 1. Ioh. 2. *We haue an aduocate, and he is the propitiation*: doth he not shewe that propitiation goes to make an aduocate? So, *Vnus est Mediator*, but, *qui dedit se pro omnibus*, that is, by redemption, 1. Tim. 2. they goe still together. Now the Angels are not for the one: therefore, not for the other.

§ 37 You answer vs, as you thinke, Num. 52. *That the Angels are not excluded as Mediators to God for vs, but that by way of Christs merits they may mediate well enough*: and so you construe that of *Austen; contra Epist. Parmen. cap. 8. lib. 2.* that onely Christ prays for all, he whets the prayers that others offer for vs. But what are Christs merits to the Angels, good Sir? what interest haue they in them? Doe you thinke they were directed to the vse of Angels, that they should lay hold on them? And if not so, with what confidence shall they pray to God through them? how shal they desire to be heard of God, whether they pray for vs. or for themselves, (for that skills not) by the merits of Christ, as you fancie? We haue heard that prayer presupposeth faith. Shall the Angels repose trust in the merits of Christ, which belong not to them? So are you tossed in your vanity, like a boate in a storme, that you forget the verie principles of Christian religion, namely, that *Christ neuer tooke the Angels vpon him, but the seed of Abraham*, Heb. 2. and for vs hee suffered, not for them; and by him, not by them, are we to be brought to God, as *Theodoret*, as *Chrysost.* as *Theophylact*, as *Photius* told you before, as the Scripture euery where, *per quem habemus accessum*, Eph. 2. 18.

See cap. 8. huius.

§ 38. Yet, you say, the Church concludeth her prayers to
Saints

Saints and Angels, per Christum Dominum nostrum, adiuring belike the Saint, to be gracious vnto vs for Christs sake, (for what els is the meaning of that clause ?) As if Christ were now our Mediatour to the Saint, not the Saint to Christ. So are you gyddied and hurled vp and downe, with euery blast of vaine doctrine, euerie puffe of temeritie. The like I read in *Massaus* his life of *Ignatius* the Iesuite-maker, lib. 2. c. 5. that God the Father commended the Iesuites to his Sonne, whom the Scripture speakes of as our commender to the Father, and no otherwise. A voice was heard from heauen, saying to *Salmeron*, and *Baynes*, and those good fellowes, *Ego vos commendavi, or conciliani, filio meo*. These were the trances, and the windlaces of the first Iesuites.

§ 39. But least you thinke, you can wrest that club of *S. Austen*, contra *Epist. Parmen.* before quoted, out of the Bishops hands, viz. that Christ is hee alone, *pro quo nemo interpellat, sed ipse pro omnibus*, for whome no bodie makes request, but he for all; you may please to consider, that if this be so, then must the Angels of force giue ouer beeing Mediatours. For if they mediate at all, they must mediate for all, and none for them, which, *S. Austen* saith, is proper to Christ. None for them, because they are in no want, as other folkes are, *all teares beeing wiped from their eyes*, or rather neuer any teare hauing bedewed their cheekes. Againe, they for all; because burning with charitie, they neglect none, but compassionate the cause of all them that are in distresse. And from hence it will follow, that either Christ must needes giue ouer this specialtie, which *S. Austen* inuests him with, or the Angels their mediation. Doe you see now, how fitly the Bishop vrgeth this place against you, and how you haue inuerted that of *Daniel*, in stead of *millia millium ministrabant ei*, setting vp so many Angels, *qui deprederentur eum*, to supplant God, and robbe him of his honour?

It is to bee noted, that notwithstanding this clause, *per Christum Dominum nostrum*, the Papists haue other prayers to Saints in which there is no such. Which *Greg. de Val.* beeing to answer to, hath no refuge but this; *Quererem ab hijs qui tantā diligentia eiusmodi precandi formulas in obsoletis & corruptis voluminibus veniunt, cur illi magis quam alij, mouentur, &c.* A pitifull defence. Tom. 3. *Comment. Theol. Diss. 3. Qu. 11. punct. 5. §. At interdum.*

§ 40. But let vs heare you out of *Daniel*, what you alleadge for your selfe. Num. 57. out of Dan. 3. that *militant Christians* fare the better, for the prayers of the *Saints in glorie*, because *Daniel* belike vrgeth God, with his promise, to *Abraham*, and *Isaac*, &c. This I finde not in the 3. of *Dan.* and the question is not, whether *Saints* benefit vs, or no, but whether we may pray to them. In this place *Daniel* onely mentions them to God, but makes no petition to them himselfe. Yet because it is a phrase that occurs in Scripture, and may stumble the heedelesse, I answer briefly. For *Abraham*, and *Isaac*, and *Israels* sake, that is, not for the merits of the men, as you construe it, whereas they neuer entertained by their owne merits, much lesse others by theirs: (see Dan. 9. 8.) but for the tenure of Gods promise, running vpon *Abraham*, vpon *Isaac*, and their seede. So our Sauour in *S. Iohn*, *Adhuc nihil rogastis in nomine meo; As yet you haue asked nothing in my name. In my name*, that is, in expresse knowledge of me, since I was reuealed to the world. For, *Deus Abraham, & Isaac*, was then all in all. Henceforth we pray, *per Christum Dominum*, or *per Christum filium*, and obtaine our suit in that forme of style. As was prophesied long before, *Psal. 60. 16. Adorabunt per eum*, they shall worship by him, or pray by him, which then was not performed, now is. Howbeit *Origen* not amisse, puts them both together, *hom. 7. in Ezech.* vpon those words, *Incensum meum posuistis ante faciem eorum*, that is, *idolorum*; and, *incensum*, saies he, is *Orationes sanctorum*, out of the *Apocal.* *Incense* is prayer. *Si ergo instituti ad Orationem, cum illam Deo debeamus offerre, Deo Abraham, Deo Isaac, Deo Iacob, & Patri Iesu Christi, ijs offerimus quae ipsi confinximus, in tantum ut idolis incensum Dei proponamus, &c.* that is, [If therefore whereas we are taught and trained how to pray, we when as we should offer our praiers to God, the God of *Abraham*, the God of *Isaac*, the God of *Iacob*, and the Father of *Iesus Christ*, shall offer them to such things as our selues haue deuised, inso much as we set the incense of God before idolls, &c.] Note here three things. First, prayer is Gods incense,

cenſe, as belonging to God onely. *Incenſum Dei eſt oratio.* And to that we are trained, nurtured, and taught. *Inſiſtenti ad hoc.* And what elſe ſaies *Origen*? *Quod debeamus orationem Deo offerre*: that we muſt offer our praierſ to God; not *ante faciem eorum*, not to others. Secondly, he that offers it to any but God, offers it to idolls: *qua conſinximus ipſi*, which our ſelues haue deuifed. Vnleſſe we haue warrant for ſo doing; but warrant we haue none, God neither giuing vs, nor meaning to giue vs any. As *Tiberius* forbad the Romanes, *Dis in Tiberis.* to erect any Temple or image to him, *Niſi ego permittam*: adding immediatly, *Atqui ego non permittam*: [that is, vnleſſe I licence you: now I neuer meane to licence you.] You are I-dolaters therefore, you cannot auoide it, though they bee Saints that you pray to, vnleſſe you can ſhewe a reuocation of Gods minde in this behalfe vnder his owne hand. Thirdly, the coniunction of *Deus Abraham*, with *Pater Chriſti*, the new Teſtament with the old. Though now the former of theſe two, reſolues into the latter; the God of *Abraham* into the Father of our Lord Ieſus Chriſt, in whome alone we muſt put our truſt, concerning the granting of our praierſ. Your ſelues dee not much mention *Abraham* amongſt the Saints, nor *Iſaac*, nor *Iacob*, which ſhewes their names were not put for *meritorious*, but onely *formall*, or *legall*, as vpon whom went the promiſe, which now in Chriſt alone is *yea and amen*, that is, perfectly perfect.

§ 41. To returne to your method. So for *Davids* ſake, 1. King. 11. God abated his wrath towards *Salomon*, you ſay. But *Salomon* neuer prayed to his Father *Dauid*, in ſuch a manner, after he was dead. How then? God hauing promiſed in *Davids* life time, that he would not deſtroy his children, though they tranſgreſſed his Lawes, but onely chaſtiſce them with the ſcourage of men, verifies this vpon *Salomon* now, by force of his promiſe ſo made to *Dauid*. What gather ye from hence? Is it not lawfull to vrge God with his promiſe, vnleſſe we pray to the

So 1. King. 13. 23. thus we read (which cleeres this point) And the Lord was gracious vnto them, and had compaſſion on them, and had reſpect vnto them, becauſe of His COVENANT with Abraham, Iſaac, and Iacob, &c.

S f i

Saints?

Saints? As for *Dauids* diuinitie, it was cleane otherwise. No man may deliuer his brothers soule, *Psal.* 49. and *Psal.* 6. *In inferno quis confitebitur tibi?* Besides that, Christ is often called *Dauid*, in the old Testament: as, *Suscitabo eis Dauid Regem ipsorum*, *Ierem.* 30. *id est, Christum*, saith *Theodoret* vpon that place; and, *the holy things of Dauid*, *Act.* 13. And the *Keyes of Dauid*, *Apocal.* 3. 7. who is that but Christ?

§ 42. *Moses*, and *Paul*, their sauing diuers hundreths, or one of them hundred thousands, by their intercessions, in their life time; neither argues their particular intercession for vs, now they are dead, (*seruiuerunt enim saculo suo* to speake with *S. Peter*) and much lesse the lawfulness of our recourse to them. The like of *Ioh*, of others that you bring, may be said. *Baruch*, me thinkes, properly, *Bar.* 4. 21. *Clamabo ad altissimum in diebus meis*, I will crie to the most high, in my dayes, that is, whiles I liue. Meaning, he should haue no place of doing so after death. As *S. Peter* saies of preaching, *2. Pet.* 1. 13. and *S. Paul* also, *Phil.* 1. 23. who else needed not to haue been in a straye, if after death he might haue succoured his people.

§ 43. In your 59. Num. you bewray your selfe. *The ability of Saints to help men (say you) is to be ascribed not onely to the effect of their prayers, but also to their power, authority, and dignity.* You fly then to the Saints, as to the giuers of those things (out of their power and authority) which you aske in prayer, not onely as suters to God for them in your behalfe. What more grosse idolatry can there be then this? Is not this that, that you were wont to disclaime? Where is now *per Christum Dominum nostrum*?

§ 44. Well; Num. 61. hauing talked your pleasure of the practise of Christs Church; of the consent of antiquity, of the custome of all ages, &c. at last you bethinke your selfe, how all this will goe for currant, when you shall come to a reckoning. The *Bishop* say you, will oppose to this effect, *that the authorities brought, faile both in time, as be-*

ing later by 300 yeares, then the challenge was, and in uniforme consent, for others also must be heard to speake as well as they, if any thing will be done. Yet you comfort your selfe thus, that his MAIESTIE professeth to reuerence the Fathers, more then euer the Iesuites did, and yet they reuerence them all, after the three first, to many ages downward. Who doubts but his MAIESTIE reuerences the Fathers, both for infinite good that may be gotten by the reading of them, and namely towards the discerning of the truth of points, euen now controuerted in religion, though still with submission of his iudgement to holy Scripture, and also reuerenceth them more by much then the Iesuits doe, though the Iesuits happily reuerence more fathers then he? For what *pedaneous author* haue not they made a father of? Ye may say with him, cōsidering their falsifications in this kinde, *Mutanit calceos, pater conscriptus repente factus est.* Cic. Philipp. Nay, now euerie Iesuite is a Father at first dash, whether he write or no. And though his MAIESTIE hath dispensed so much with his height, as by writing his *Apology* to encounter with them that are no Kings, yet he will neuer be tried by them that are no Fathers. And therefore you guesse well, when you thinke you shall bee forced to looke farther backward, then you haue done yet, if you well euist any thing. It is true also, that the *Bishop* saies, (although it anger you) of the *Cardmall*, that *hee hath done nothing in his Apologie, in doing no more then so.* *Ἀναπολογία ὅτι ὁ ἄνθρωπος, he had as good made no Apologie at all.* By the way it is pretty, and worth the noting, how you report the *Bishops* words, *Rex expectat in quadringentis annis, &c.* though *de quadringentis* would haue fitted you better; which you quote in the margent, as the *Bishops* owne words, and like enough to be so; not, *in quadringentis*. But this is your *Latine*, when you list to speake like your selfe, and reforme *Bishops* for theirs. If it be true, as you say, that the Fathers of the three first hundred yeares after Christ, are so few and so scantie remaining to our daies, (you reckon but 7. or 8.

though, I suppose, there are diuers more) yet what ill luck haue you with them, that can finde no footing of all your new-fangled superstition, in any of their workes? Not in *Tertullian*, not in *Origen*, not in *Irena*, *Ignace*, *Lactance*, *Melito*, *Cyprian*, *Iustine*, *Clemens*, *Arnobius*, *Methodius*, *Minutius*, the *Cyrills*, *Dionysius*, *Athenagoras*, *Theophilus*, &c. not in *Eusebius* himselfe, who liued there anewst, and enclined to the *Platonicks*, as did some others of the forenamed ranke. Which *Platonicks* are thought to be somewhat fauourable to your fancie of worshipping Saints, about the rest of the Philosophers. And if the Fathers, as you say, write so few in an age, does not this shew that the square of our faith is the Scripture, not the Fathers? for how if the Fathers had wrote nothing at all? As, of diuerse points, you confesse your selfe, they did not, Num. 63. and, Num. 66. And in the beginning of this Chapter, you would make vs beleue, that the Apostles themselues had no commaundement for writing. Might not the Fathers penne much more haue stood still? Yet you adde that the after-ages abounded with writers, when persecution ceased, and many worthy Volumes were spread abroad into the world. It may well bee; but as heresie is confounded many times by writing, so some errors will creepe in withall, and hardly can it be eschewed. *Abundabit scientia*, but *abundabit iniquitas* too. *Daniel* the one, our Sauour Christ the other, each of the same times of the world, & of the Church. The Elephant oppresseth *Eleazar* in the fall. So falshood gets some ground of truth, euen in seeming to be foyled. *ῥύμν γυόμν*, was our Sauours *depositorium*, which he left to the Church; witness he in the *Nicene Councell*, *Apud Socr. lib. 1. cap. 8.* not ventilation, not disputation. Wherein, I may boldly say, that truth of religion comes in as much hazard to bee lost, as our Sauour was in the crowde, and concourse at *Ierusalem*. As in the ouerflowes of *Nilus*, the corne fields are the better, and the fatter for it, but serpents and Crocodyles come in amaine; so, whiles many penne walke, the originall

nall puritie is lesse preferued. It will be alwayes true which Truly saith, *Quò propius aberant à diuina progenie, &c.* (so from the Primitiue times) *ed- acutiùs, cautiusq; & vèra videbant, & recta tenebant*, which posteritie sayled in.

§ 45. When you aske, if we would not receiue the *signe of the Crosse*, as proceeding from antiquitie, *vnles all the Fathers had stood for it*, why should we hold you long in suspense? It is the vniforme consent of the godly Fathers, that endeaues the vse of that memorial to vs, and had onely certaine singulars, like starres in a darke night, deliuered their opinion of it, it should neuer haue found such entertainment at our hands, for the antiquities sake. And therefore you must muster a squadron of Fathers (though I see it be troublesome vnto you) for prayer to Saints: not come in with your snatches, and your *συβαλίσματα*, here and there, if you will carrie it by the Fathers. Where it may please you, to remember, that in the Conference at Hampton Court, which you quoted so lately, the Bishop that you now write against, brought *Tertullian* for the Crosse, and the vse thereof in baptisme, in *immortali lauacro*; you haue neither author, for *Inuocation of Saints* so auncient, nor piece of an author. Yet you compare this with the *signe of the crosse*. How vnfitly?

§ 46. The Bishops, (you say) are *giuen to teach the Church; if they may erre therein, the Church may be deceived, and so all is marred*. As if *S. Austen* doth not tell you of erring Bishops, of deceiuing Bishops, which the people fondly relied vpon, he in vaine recalling them, and denouncing that the Bishops authority is no sanctuary to the erroneous. See *lib. de pastor. cap. 10. Sape hoc dicunt haeretici, securi sequimur Episcopos. The heretikes haue this often in their mouths, we are safe so long as we follow our Bishops.*

The *Adioynder* chargeth vs with *Vigilantiu* his heresie. And yet he would haue the questiō determined by verdict of Bishops. Whereas *Hierome* reports in *scripto primo cont. Vigilant.* that the Bishop of the place, and he a holy man, winkt at *Vigilantiu*. *Miror sanctum Episcopum, in cuius parochia esse Prebyter dicitur, aquiescere fides eius.* Yes, he speaks of him, as if he had runne the same course with him; *Videbat faciem, & correbat cum eo, &c.* How then shall the Bishops direct our iudgement? Also *Iulian* (apud *August* in lib. 1. 2. posterio.) acknowledged, that there were 650. Bishops, who tooke part with *Arius*; scarce 7. remaining Catholique, in the whole world.

It is a signe of heresie, with *S. Austen*, to follow the Bishops, and their iudgement, *securely*, viz. without looking any further. And in the 7. Chapter of the said booke, hee applies that to the Bishops of his time out of Ezek. 34. *Quod errabat non reuocastis*, the wandring sheepe ye haue not called backe. What remedy are the Bishops now against error? And, *Si Episcopus constitutus in ecclesia catholica non bonam rationem reddit de one, quam non quaesierit errantem de grege Dei, qualem rationem redditurus est haeticus* (viz. Episcopus) qui non solum non reuocauit ab errore, sed etiam impulsit in errorem? Doe you see, that Bishops doe not onely not bring from errour, but lead into error, yea thrust, impell? cap. 10. of the aforesaid. And yet you thinke, the onely antidote of Church errors, lyes in the Bishops. How much better, *S. Peter*, *Habemus firmiorem sermonem propheticum*? We haue a surer testimony, namely the holy Scripture, not onely then the authority of any Bishops can be to preserue from error, but then a voyce from heauen, (for of that speaks *S. Peter*) which Satan may counterfeit, and so likewise fayne himselfe a Bishop, as well as change himselfe into an Angel of light. Therefore *S. Hilary* saies, that Christ would not let his Disciples beare witnes of him, (and yet no meane persons) because he was to be approued by other manner of witnessers, namely the Law and the Prophets, that is, the Scriptures. And *S. Chrysostome*, *Hom. 9. in cap. 3. ad Coloss.* Exhorting the lay-men to prouide them bookes, the medicines of their soules, as he calls them, bids them μη περιμένειν ἕτερον διδάσκαλον not to tarrise for another Master (not the Prelate himselfe) ὅτι καὶ πολλὰ καὶ διὰ κακοδοξίας, καὶ διὰ βασανισμῶν, ὑποκρύπτει πολλάκις, for he hides many things, many times, from them, for enuie, or for vain-glory. Whereas the Scripture layes all open sincerely. Is this a small prerogatiue of Scriptures about the Doctors? *S. Austen* also cap. 11. of the booke aforequoted, after he had lodg'd his sheepe, like a good pastor, in the mountaines of Israel, that is, as he interprets it, in the authority of the diuine Scriptures, he thus be-
speakes

*Hilar. in Matth.
can. 16.*

ἡλᾶς βιβ-
λία φάρμακα
ψυχῆς, ὅθεν
διδάσκει ὁ
ἐκείναι.

*Aug. de Vnit.
eccle. 10. saies
Christ prooned
his bodie's retur-
rection, not by
his body, though
hee had it to
shew, but by
Scrip. And S.
Chrys. saies, that*

speakes them. *Ibi pascite, ut securè pascatis. Quicquid inde audieritis, hoc vobis bene sapiat, quicquid extra est, respicite.* And againe, *Audite vocem pastoris, colligite vos ad montes Scripturae sanctae.* No doubt, these are the mountaines that our Saviour bids vs flie vnto, vnder *Antichrists* persecution, that is, yours. *Ibi sunt delicia cordis vestri,* (addes S. *Austen*) *ibi nihil venenosum, nihil alienum.* And lastly, when he hath shut them into that sheepecoat, and pend them vp in that fold, for he vrgeth the word, [*Erunt stabula earum illic,*] he giues them leaue to triumph, and say in this wise: *Bene est, verum est, manifestum est, non fallimur.* This he calls, *requiescere in stabulis illic*, to rely vpon Scripture, not vpon the Bishops authoritie. Now it is well with vs, now we are right, now the case is plaine, now we are not deceived, when the Scripture first saies it.

Christ lost his head (or his life) onely to fulfill the Scrip. [So as Script. is preferred by Christ himselfe, both before his head and his body.] *Human. Matth. 84.*

Stabula earum illic. Ezech. 34.

What should I tell you here either of

Cyprians: licensing the people of God, the flocke of Christ, to renounce their wicked Bishop, not partake with his seruices, *lib. 1. Ep. 4.* or of the third Canon of that famous Councell of *Ephesus*,

Ne sibi plebs blandiatur, quasi innocens à contagione delicti esse possit, cum sacerdotes peccatores communicant, & ad inusitum atque illicitum propositi sui Episcopatum, consensum suum accommodant, cum per Oream deus doceat omnes omnino ad peccatum constringi, qui fuerint profusi & inuisi sacerdotum sacrificio contaminati.

which enioynes thus, τοῖς ἀποσταλίσασιν ἐπισκοποῖς, μὴ δόλωσ ὑποκρίδαι καὶ ἀμείβεσθαι τῶτον. The Councell giues charge, Not to submit to the authoritie of any backe-slided Bishops, or Bishops departed, that is departed from the truth. There may bee Apostaticall Bishops then, departers from the truth, (had you no such Popes? aske *Lyra*, aske *Genebrard*) and they are not to be regarded. And euen in those which deserue not to be called *Apostata*, by so heauie name, because they fell not so fowly, *simpliciter errantes*, as S. *Austen* calls them, *de Bap. l. 4. c. 5.* yet their lighter errors, their moales, as I may terme them, like that in *Cyprians* owne breast, which S. *Austen* saith, was couered with the dugges of his charitie, they make no authoritie for others to follow them, least *Vincentius Lerinensis* pronounce his doome vpon them thus, though wondring at it himselfe, *O mira conuersio: absolutum*

Apostatare à fide, Lyr. in Matr. Apostaticus, falsum apostaticus, PP. Genb.

August. ep. 48.

Communitorio.

tur Magistri, condemnantur discipuli: O strange passe: The sheife

thiefes escapes, and the receiver is hangd, the inventor goes away scotfree, and the scholler perishest in his prone credulity. Which you may doe well to take heed of, in the present question, of praying to Saints, if any passion from a multitude, or a single Christian, hath drawne forth a vowe, a prayer, or such like, if any suddaine motion hath transported further then should, yet to beware how you make an article of it.

§ 47. As for that you say, *the Fathers whome you quote about this point, were agents in the Councells, which the King and the Bishop professe to reverence*; it is one thing what the Fathers say in severall, as it were *solitarij in testis*, another when they meet Synodically in a Councell. Is there no grace belonging to Councells? Why is it not said then, *ubi unus*, but, *ubi duo aut tres in nomine meo*, naming the first multitudes, to shew the vertue of an assembly, where farre more meet then two or three? You haue first no Councells, for your supplication to Saints; for miserable are your proofes of *Flavianus* and *Proterius*: they haue toucht the Diamond, but they cannot draw like the Diamond, they are of kin to the Councell, but they are not brought within the Canon. Neither againe haue you *all the Fathers*, no not of one whole age among the siue, no not of the later and weaker in authority, neerer the bottom, and those that you haue they write disperfedly, neuer so much as ioyned in domesticall conference, which is a great derogation in regard of the credit that goes with lawfull Synods, although lesse generall. And lastly though you neuer lyn vaunting, and prating, what you haue produced out of the Fathers, as if it were so peremptory, yet wee having examined and perused them before, finde not one of them to depose so pregnantly on your side, but that he may be avoided. If the streame of the Fathers, not onely of one age, as you idly crake, but sundry ages together could preuaile any thing with you, you would neuer haue defined so proudly and so irreligiously of the conception of the Blessed Virgin, without sinne: (of which see *Canis* your owne author, with

Be Axi.

Lib 7, loc. c. 1.
Omnes Sancti uno
ore, asseverarunt
B. Virginem in
peccato conceptam.

with his legion of Fathers) nor given sentence against the *Dominican* for the *Franciscan*. As for the place to the *Ephes.* which you quote, to shew that God hath placed Pastors in the Church, to defend it from error, *Dedit quosdam pastores, &c.* Eph. 4. It is by way of *industrie*, in dispensing Gods word, not of *infallibilitie*, that they cannot possibly erre. Where *vision ceases*, though the Pastors be neuer so many, yet the people perish; yea, *many Pastors are the cause*, saith God, *why my vine is destroyed. I made indeede my Covenent with Levi*, and, *the Priests lips should preserve knowledge*, Mal. 2. but the Priests oftentimes depart out of the way, and they cause many to *stumble in the Law*; IN THE LAW, saith God, by misinterpretating it, no doubt; *they haue corrupted the Covenent of Levi*, saith the Lord of hosts. This in the old Testamēt. In the new, what? *If the salt be unsavoury, to the dunghil with it*, saith our blessed Sauour, of his times. Out of you shall come fierce wolues, saies S. Paul, Act. 20. speaking of the soone after, that is, *ἐπίσκοποι καὶ πρεσβύτεροι*, Bishops and Priests, as S. Chrysost. construes it, Tom. 7. D. H. Savile. p. 219. *There shall be false teachers among you, as well as in that people*, saies Peter, whome you build vpon, 1. Pet. 3. 1. And he addes moreouer, *bringing in priuily damnable heresies*. This of yours is *prinie* (κακρυμένη εἰς δολοπατεῖα) take heede it be not damnable. I haue acquitted the Fathers in my former speech; I applie this to you.

§ 48 But S. Austen, you say, *thought the testimonie of sixe Bishops, sufficient to conuince Iulian the Pelagian about originall sinne, and the baptisme of young infants*. He meanes sufficient to tame Iulians pride, and haughtie humor, after he had laid

T t r

him

Vnlesse you will admit of the rotten glosse of *Pantus de Palacio*, in his Comm. vpon S. Matth. cap. 5. that the *St* indeede is put vpon the *salt* degenerating, because *Salt* stands for life and good manners, and Popes and Prelates may faile in them, but not vpon the *Light*. It is not said, *if the light be darkened*, to shew that Prelates cannot faile in truth of Doctrine. This he. Why then does he call the Pope, *Sal salum*, in the same place? Is it because his manners cannot be tainted neither? Or, why does he say, that *Praetatus salutus mittendus est. firas*? shall the Pope be depofed for euill life? It is not the fashion. Or lastly, why does he argue from, *In quo salietur*? to proue that the Pope hath no superiour to *salt* him, and therefore concludes, that he cannot turne *foolish*, because *Christ* (saies he) *left nothing without remedie*. Is not the *dunghill* his remedie? And yet in another place, he allows the Pope to be Pope, though his *light* turne darknes, as well as his *salt* follie. *Papa tenet cathedram eius signatissimam*: in 16. Matth. How doe these things hang together?

him on his backe, with Scripture-arguments, which is not all one with deciding the question by the Fathers authoritie. *Julian* had called Originall sinne, *Manichæismum*. *S. Austen* alleadges those Fathers for it, that were knowne to be no *Manichees*. *Itaque tibi, fili Iuliane, nos omnes Manichæi esse videmur?* l. 1. c. 4. not 2. as you quote it. So is it one thing *ad hominem*, and another *ad rem*, *disputare*. As likewise it is one thing *vincere*, and another thing *triumphare*, as that memorable *Dr. Whitakers* was wont to say in this case. The Fathers and all come in at the triumph, like those that waited on our Saviour into Hierusalem, but it is the Scripture that strikes the stroke. Neither doth *S. Austen* mislike that saying of *Julian*, l. 1. c. 7. that *Scripturarum autoritas*, goes before *eruditio Sanctorum*. In the establishing of a truth, the authoritie of Scripture, goes before the learning of holy men. *Qui tamen sancti non auctoritatem veritati suæ tribuere consensu, sed testimonium & gloriam de eius suscipere consortio*. [Which Saints, neuertheless, or godly men, authorize not the truth by their concurring in one, but winne praise and estimation by their generall submitting of their iudgements thereunto.] Or, is not originall sinne to be prooued by Scripture, without a Iurie of Fathers, thinke you? As for the baptisme of infants, I haue spoken before. And *Julian* himselfe was baptized in his infancie, as *S. Austen* tells him, l. 1. c. 4. What compasse will hold the authorities of Scripture, that proclaime our infection from the very wombe? *Iob* saith, the infant of one night is not cleane, &c. Nay, he would neuer haue cursed the day of his birth, c. 3. but that he was borne in sinne. For nothing can subiect a man to the curse, but sinne. The *Psalme* saith, *Behold, I was shapen in iniquitie, and made warme in my mothers sinnes*. Again, *The vngodly are froward from the wombe*. And, *The iniquitie of my beeles*, (thats the originall sinne, which sticketh so fast,) encounters him still, euen after regeneration. For the serpent wounds vs in the beele, the womans seede him in the head. *Illusiones lumborum*, and, *Ab oculis meis munda me*, is thought to be the same. *Moses* saith,

The same he hath often, in libris posterioribus contra Iulian. hoc anno primum edit. per Claud. Menardum, p. 170, 172. & 194.

superis al. d. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

faith, euery *figmentum* of the heart of man, is *onely enill continually*. What was *Esaies vncleannes of his lipps*, Esa. 6. but this Originall pollution, that he had not discarded from him? For we must not thinke that the Prophet was ribauld in his talke, or that-waies obnoxious, as a filthie speaker. God forbid. And infinite the like, throughout all the old Testament. Besides diuers other proofes out of *Salomons Proverbs*, he would neuer haue said, that *the day of death is better then the day of birth*, but that we are borne in sinne, and neuer set free from this *grane ingum*, of the sonnes of *Adam*, as another calls it, till our very death. It is *primum vivens*, Ecclesiast. & *ultimum moriens*. But my purpose was not to reckon vp places of Scripture, for confirmation of Originall sinne, though you see how farre your prouocation carrieth me, that I say, that this could not be prooued against young *Indian*, but by the Fathers. If I should speake of the new Testament; what ende would there be? I will name but one place (omitting *ῥίνα στεῖνη*, Eph. 4. and, *Eramus quondam*, Tit. 3. and many the like) namely, that which *S. Aust.* choaks the gallant with, after he had ruffled in his rhetorike, and so sprusely vrged him to shew but a *crannie*, or a little hole, by which this originall sinne hath crept into the world. *Ostendo tibi*, saith *S. Austen*, *non angustam rimam, sed latissimam ianuam*, IN QVO OMNES PECCAVERUNT. Rom. 5. Looke you, Sir, (saith *S. Aust.*) not a litle hole; but a broad gate that I shew you, or rather the *Apostle* sheweth you, by which sin entred into the world; viz. the first man, in whose fall we were bruised, as the *Platonikes* are wont to say of the wing of the soule, and they alluding perhappes hether. So notorious is the originall corruption of mankinde, that sense gropes it, and nature feelles it, and the world complaines of it, that though the Scriptures did not testifie it, the Fathers need not be cited, where the *Platoniks* proclaime it. As for *S. Austens* iudgement of Councells, where the *lis* is *dependens*, and Scripture hath been produced as yet on neither side, that one saying of his is sufficient, to shew the insufficiencie of

them, which is extant in his booke against *Maximinus* the Arrian, l. 3. c. 14. *Nec ego tibi Nicenum, nec tu mihi Ariminense debes concilium obicere.* He remits his aduerfary the *Nicene* Councell, rather then he will stand to any tryall but Scriptures, about a point of faith. In which *Nicene* there were more then fixe Fathers, which you talke of here; no lesse then 318. if you remember.

Deut. 13. 1, &c.

§ 49. And is not that goodly prooffe now, for inuocation of Saints, *that it hath beene beneficiall to the world, and graced with miracles, &c?* As if it were for nothing, that the spirit saith, *Si surrexerit in medio tui propheta, yea and etiam si euenerit secundum verbum eius*, although it come to passe according to his word. For God doth all this to try vs. *A shipman is seen* saith *Pliny*, in a tempest, when the cables are stretched, when the winds beat, the waters swell, cum gemit arbor, when the ship-board groanes, yea when the blood commeth out at the martyners fingers ends. So faith is no faith till it be soundly tryed. Now let me see saith *Hercules* to his son, (in *Sophocles his Trachinia*) *Mene an illam potiore rem putes*, whether thou louest thy mother (the Papists are *μῆτρον δακνύς*) or me better. So God of vs.

Gal 1. 8.

§ 50. As for Deut. 17. that *two witnessers are to be heard*, I answer in matter of fact, not of faith: where Angels are not to be heard, if they crosse the Gospel, though coming from heauen, nay *Anathema* must be said to them; which the Councell of *Laodicea* precisely obserues, in this very cause of adoring Angells, Can. 35. to giue *Anathema* to all such (belike Angells and all) of which before. Yea, not onely Angels, but Christ himselfe, if he be counterfeited, is to be reiected, *Ecce hic, & ecce illic*, as in the Cooke *Cartosius*, in the zeale of the multitudes madde vpon *Mamas*, and the like. For to speake of *Peter* now, were superfluous after these, though he be your Pope, whom you preferre before all, in your partiall fancy; of whome *Remigius* construes those words of the Apostle, Gal. 2. *ὃς τὴν ἀντιπροσώπων*, though any other, though the Pope himselfe; yea, if himselfe corrupt the Gospel, let him be accursed.

Com. in locum.

§ 51. But that surpasses, in your 70. Num. that *because the Bishop shewes by his quotation of Bellarmine, that he had read his booke, de Beatitud. Sanct. lib. 1. cap. 20. and refuses not the answer that he there makes to our mens objections, about praying to Saints, therefore he is guilty of wilfull malice, and goes against his conscience, in not taking away the solutions, as there they stand. As if the Bishop lackt worke for sooth, or his taske had been to refute the Cardinalls Controversies, and not the Apology onely. With such crimes you patch vp, when you lacke matter.*

§ 52. You thinke much, that the *Bishop* calls you to such authors, as *Origen* against *Celsus*, as *Athanasius*, and *Cyrill*, and the like Fathers, auncienter then those that you delight in, by which time a leake was made in religion; and corruption, (which can hardly be kept out for a hundred yeares, as *Luther* was wont to say) in processe of time had gotten no small advantage.* *Polycrates* Bishop of *Ephesus*, his speech is very obseruable, concerning the Church, that being left as a chaste virgine, & spouse of Christ, to the Apostles imitation, they indeed kept her so, but so did not they that came after, but stained that praise of hers by sundry deuises of their owne bringing in, which was a thing that *S. Paul* feared in his owne life time, about the Church of Corinth, 2. Cor. 11. 2. 3. least *Satan* had played the wily serpent with them, and seduced them from the original simplicity of Christ, which they once enioyed. In *Origen* and the aforementioned Authors, we finde no such Diuinitie, as praying to Saints, though much occasion was giuen them not to haue dissembled it, if any such had been: As when with their conformitie, they might haue gained the heathen, by

* Τὴν ἀδύνατον (idolatry at least) τὴν ἀρχὴν ἐλάμβανεν ἡ οὐρανοῦ, ἀπὸ *Euseb. lib. 3. c. 32*. Vide & *Euseb. lib. 4. c. 7. & c. 21. Clem. Alex. Strom. lib. 7. Tertul. de Præscrip. Ammian. Marcellin. l. 21. Christianā religionem absolutam & simplicem anili superstitione confundens. De Constan. Hegeſippus, Tum quidem ecclesiam virginem fuisse, idq; antonomastice, ut declarat Baro. tom. 2. Ann. 120. At deinde faciem eius nec decoram, nec spectatibus dignoscibilem, sed instar solis densis obrecti nubibus; atq; errores aperto capite in eam irruisse.*

De præp. Euan.
lib. 12. & 13.

enclining to them, which is a thing that *Eusebius* hunteth after not a little, to paralell vs together. *Origen* refuteth the argument drawne from *Courty mediations*, as *Ambrose* after him; and though he whisper as if the Saints spake certain good words for vs after they are in heauen, yet he makes it no consequent that we should pray to them, nay he saith,

Item in Cant. hom. 3. *Non erit inconueniens sic putare.* In Ios. c. 3. *Ego sic arbitror.* And, *Audini quendam ita dicentem.* This is great certaintie, no doubt. So *Euseb.* of *Potamiana*, lib. 6. c. 5. that vndertooke to intercede for *Basilides* after her death: ἀλλὰ ταῦτα μὲν ὅσι ἐχέτω. Bee it as it may be, as not greatly beleeuing it. *Valeat ut ualere potest.*

as iealous of his owne iudgement, in *Epist. ad Rom. lib. 2. Manent inter occulta, nec chartis committatur.* [Let it remaine as secret, and not be deliuered in writing,] acknowledging it *Apooryphall*, and not *Canonicall* doctrine, by the very tenure of his words. And this he speaks of their praying for vs: not acknowledging so much as the *Bishop* graunts, (as you often tell vs) though when that is graunted, that they pray for vs, it folowes not that we must pray to them. See *Origen contr. Celsam lib. 8.* at large. One

time he reiects *Celsus* his Popish inference, that God is not displeased with such inferior patrones; as the *Angels*, and *spirits*, to mediate for vs. He graunts that the *Angels* are Gods Ministers indeed, and his honourable friends, but he saith, that when God is made our friend, all his friends are straight at friendship with vs. And because the places are many, I will relate them in order, beginning with the first, though alleadging many, I may seeme to leaue out more. He begins his aforesaid booke then, viz. the eight against *Celsus*, with praying to Christ, and to Christ onely, to be his good speed. *Octauum aggressurus volumen, precor Deum & verbum eius unigenitum*: the rather to confute *Celsus* his praying to sundry demy-gods, which in the proces he challengeth him for more openly. *Iamq; ad sequentem Celsi contextum pergendum est, ubi scitatur, quâ de causâ grauemur damonas colere.* That is, [And now we must proceed to *Celsus* his next words, wherein he askes, why we should be loath to worship *Angels*.]

And

And when we say, *Impassibile est pluribus Dominis simul seruire*, [It is impossible to serue more then one Master:] *Celsus* reiects this, which neuerthelesse was our Sauours rule at first, and agrees verie well with our worshipping the holy *Trinitie*, wherein there is but one *Dominus*, but one *Lord* or *Master*, though distinguished into many persons; and excludes all dependance vpon Saints and Angels, for so much as they are not interested in the *mysterie of the Trinitie*, how glorious otherwise soeuer. *Celsus* procedes. *Qui enim plures deos venerantur, hoc ipso re gratiam faciunt summo Deo, quod nemini honor contingat nisi quem ille honorari vult. Quapropter qui veneratur eius subditos, non offendit illum, cuius omnes sunt:* that is, [For he that worships many gods, does good seruice therin to the supream God, because he honours none but whome he would haue to be honoured. And therefore he that honours his subiects, doth in no wise offend him whose subiects we are all.] But by this reason, we were to honour all men in the world, because they are all Gods subiects. In the meane time, this defence of *Celsus*. his idolatrie, is the very same with the Papists, who are not ashamed to say, that we must honour God for his owne sake, and the Saints for Gods sake. It followes in *Origen*. *Nobis autem vnus Deus Pater, ex qua omnia.* That is, But we haue one God. the Father, to our Father, of whom are all things. This *N O B I S*, saith he, he speaks of himselfe, and all that haue ascended to the God of Gods, as I told you before out of the booke of the Canticles, according to *S. Bernards* exposition, *Paululum cum periranssem, &c. Ascendis autem in summum Deum is, qui eum inseparabiliter & indiuisibiliter colit per Iesum Dei filium, cuius solius ductu pervenitur ad patrem, per cuius verbi ac sapientia contemplationem, modis omnibus conciliamur Deo conditori omnium.* That is, [Nowe he ascends to the God of Gods (fleeing over other petty gods) who inseparably and vdiuidedly worships him, through Iesus the Sonne of God, by whose conduct alone we approach to the Father, by the consideration of whose word and wisdom, we are

*Coster. Enchir. de
venerat. Sanct.*

We approach
by Christ to
worship the Fa-
ther, because by
him we are re-
conciled to the
Father.

EUC.

euery way reconciled to God the maker of all things.] And a little after, *Laudat creaturam beneq; ei precatur: He praises the creature* (but that is all) *and wishes well to it*, (not *preca-tur sibi ab eâ*, not prays vnto it,) *nec distrahitur ipse à Deo, ut liud colat simul cum eo, nec sustinet seruire duobus Dominis.* That is, [Neither is he rent a pieces from God, to worship some other thing with him, neither does he endure to serue many Lords or Masters.] Then, *Non est igitur seditiosa vox sic sentientium, & nolentium seruire dominis pluribus, contentorum vno Domino Iesu Christo.* Celsus had called this a seditious speech, to worship none but God, neither Saints, nor Angels, &c. Therefore Origen answers him; [And this is no seditious speech of them that are thus minded, and that refuse to serue many Masters, being content with the Lord Iesus Christ alone.] *Cui seruientes erudiuntur ab eo, ut eruditi reddantur digni regno Dei & patris, &c. Whome they which serue, are instructed of him, that beeing sufficiently learned, they may become fit or worthy of the Kingdome of God, and the Father, &c.* Christ, you see, is able to bring to heauen the worshippers of him, though they worship none besides him. *Nec ideo cauemus ne cui prater Deum seruiamus, ne latur Deus, sicut homo laditur, si seruus eius seruiat alteri: sed ideo illi seruimus ne nos ipsi ladamur, separantes nos a portione Dei, &c.* Celsus belike had said, that God was not hurt, though more were serued besides him, as men thinke themselves hurt, when their seruants serue any other besides themselves. But wee are loath, saies Origen, to hurt our selues, rending and separating vs from the inheritance of God, if wee looke to any other then God alone, to worship them. *Olim Lacedamoniorum legati Persarum regem adorare noluerunt timentes unicum suum Dominum.* The Lacedemonian Embassadors in old time, would not worship the King of Persia, though greatly prickt on thereunto by his Courtiers, because they feared their onely Lord. So should wee (thinke Origen) and with farre greater reason, refuse to giue worship to any other then our Lord God onely, *etiamsi satellites horum principum daemones atq; Angeli, &c.* though Angels

Christ a sufficient bringer to the Father, because a sufficient teacher of him.

or deuills (indeede the deuills angels) draw vs neuer so much aside into error. I passe by many things, because I haue many to goe thorough. Whereas *Celsus* had said, that if they will needes worship but one God, by that reason they must not adore Christ neither, &c. *Origen* thus answers: *Si Celsus intellexisset illud, Ego & Pater vnum sumus, & iterum, Sicut Ego & Tu vnum sumus, non putasset nos alium colere Deum.* That is: If *Celsus* had knowne the force of those words, I and my Father are one, or, As thou, O Father, and I are all one, hee would neuer haue thought vs to haue worshipt another God, though we worshipect Christ together with the Father. By which we see, that worship belongs onely to God, and to Christ, no otherwise then as he is God, euen one God with the Father, and that they onely are to be worshipped, who are so subsisting in that vnitie of Godhead, and trinitie of Persons, as the honour done to one, necessarily reflects vpon them all. Which, as I haue often saide, is not the Saints lot, because they are infinitely short of that diuine prerogatiue, though neuer so eminent in the ranke of creatures. Where, I cannot but insert, as it were into *Origens* ring, this gemme of *Athanasius*, it is so sutable, though I shall haue occasion to speake of him more particularly anon. In his booke de *Incarnat. verbi*, thus he saies; *Si adoras hominem Christum, eò quòd inhabitet in eo dei verbum, eadem operà adora Sanctos quoque, ob Deum, qui domicilium in ijs habet.* That is: If thou worship Christ, because the word dwells in him, (to wit, dwells in him by grace, and not by personall vnion) worship the Saints too, in whome God also dwells. As who would say, that neither the Saints are to be worshipped, though God dwell in them; nor any thing which is lesse then the Deitie it selfe. Whereas, doubtlesse, if there had beene a worship proper to Saints, neither *Origen*, nor *Athanasius* might haue done them this wrong, to deprive them of all worship, vnder colour of the *Diuine*; but here, if euer, the distinction should haue shewed it selfe, either of *latría* and *dulia*, or *culius maior & minor*, as *Bellarmino* neatly calls it, or *minimus & maximus*, or *minor minimo*, De Sacr. Euchar.
lib. 4. cap. 17.

or *maior maximo*, or what you please.

§ 53. I see I should be long, if I would lay forth all the treasure, which the aforeſaid booke of *Origens* againſt *Celſus* containes, condemning the idolatrie that raignes now in Poperie. That which hath hitherto bene alleadged, may ſeeme to make againſt the worſhip of *Angells*, ſomewhat generally. Heare we now a word or two of prayer and *Inno-cation of them* in particular, how that is relished by *Origen*, and ſo conclude. Pag. 406. of the Greeke by *Haſchelius*,

1605 at *Auguſta*. "Απαγε δὴ τὴν τῷ Κέλσῳ συμβεβλην, λίγην ὅτι, Προσευκτῶν εἶναι δαίμοσι, καὶ ἐπὶ κατὰ τὸ ποσὸν ἀκυστῶν αὐτῶν. μὲν γὰρ προσευκτῶν τῶ δὴ πᾶσι θεῶ, καὶ προσευκτῶν γὰρ τῶ μόνῳ γενεῖ καὶ πρωτοτύπῳ πάσης κτίσεως λόγῳ θεῷ, καὶ ἀξιωτέρῳ αὐτῶν, ὡς ἀρχιερέα, τὴν ἐκ αὐτῶν φθάσαν ἡμῶν ἐυχὴν ἀνατίθεν δὴ τὸν διδόν αὐτῷ καὶ θεῷ ἡμῶν. That is: *Away with Celſus his counsell, ſaying, that we muſt pray to Angells: let us not ſo much as once heare of it.*

FOR VVE MVST PRAY ONELY TO GOD, which is above all, and we muſt pray to the word of God his onely begotten Sonne, the firſt borne of all creatures, and we muſt be-

As OUR HIGH PRIEST. But the Saints are not ſo. Yet this is *Origens* appropriating reaſon here. And if the Schoolemen denie that an Angel may miniſter the communion, what more right haue they to offer our prayers? Is it not a prieſtly action?

ſeech him, that he as high Priest would offer up our prayers to his God and our God, after himſelfe hath received them. And though nothing can be either more pregnant

or more perſpicuous the this, which *Origen* hath both deliuered, & by reaſon confirmed, yet adde we, as it follows, in the very ſame place. Onely thus premising. It ſeemes *Celſus*, beſides all other honours and prerogatiues, which willingly he garniſhed his Angels with, (whoſe fauour and good affection he magnified no leſſe mightily, then the *Adioynder* doth the Saints, when he dilates their happineſſe who haue them for their patrons,) yet farther allowed them faith, and prayer, in particular; the two things now in queſtion, betweene the *Bishop* and the *Adioynder*. *Celſus* words were, *ὅτι καὶ πισυτῶν, καὶ προσευκτῶν αὐτοῖς. ἵνα δομενῆς ὅσι:* and, *ἵνα τῷ θεῷ ὅσι.* That is: *That we muſt both pray to them, and put our truſt in them, that they may be gracious vnto vs. And becauſe,*
though

though they are no Gods, yet they belong to God, (as chiefe Ministers no doubt, &c.) What saies Origen of this? How does he value the Angels fauour? 'Ο δ' ἔχων τὸν ὁπ' πατρὶς θεὸν διὰ τὴν εἰς αὐτὸν ἐστὶ βουλήν εὐμενίαν, καὶ διὰ τὸ τὸν τῆς μεγάλης βουλῆς ἀγγέλων τῷ θεῷ παραδιδόναι κύριον ἑαυτοῦ, ἀρκούμενος τῇ τῷ θεῷ διὰ χερσὶν αὐτοῦ εὐμενείαν, λέγουσιν διαφέρον, &c. That is: What talke ye of the fauour, or patronage of Angels?) He that hath the God which is aboue all things, grations unto him, for his pietie towards him, and because he hath entertained [in his heart by faith] that same Angell of the Great Counsell of God, the Lord Iesus, if he [can] content himselfe with the fauour of God, through Iesus Christ, he may boldly say, as one whom all the whole armie of the deuills cannot hurt, The Lord is my light, and my saluation, whome then shall I feare? The Lord is the defendour and protector of my life, of whome then shall I be afraid? Yea, and he shall say, Though a legion of men were set in battell array against me, yet shall not my heart be troubled nor dismayed. Againe, in the same booke; Ὡς δὲ τὰς ἀπαρχὰς ἀποδίδωμεν, τῷ θεῷ καὶ τὰς εὐχὰς ἀναπέμπομεν, ἔχοντας ἀρχιερεῖα μέγαν, &c. That is: But we to whome we giue our first fruits, to him [and to him onely] we send vp our prayers: (now first fruits are Gods, in signum, & in recognitionem, vniuersalis domini, as your Schoolemen teach vs, which the Saints, I hope, haue no right in, vnlesse you will make many Gods) hauing A GREAT HIGH PRIEST that hath entred the Heauens, Iesus the Sonne of God. And we hold fast this confession whiles we liue, hauing God fauourable to vs, and his onely begotten Sonne Iesus Christ, beeing reuealed amongst vs. But if we be in loue with any multitude, whose fauour we would gladly purchase, [suppose Angells and Spirits] we learne [out of Dan. 7. and 10.] that thousand thousands stand by him, and millions of millions minister unto him. Who beholding them that imitate their pietie towards God (with the very same countenance, that one would looke vpon his friends and his kinsfolkes,) helpe towards their saluation, forso much as they call vpon God, and sincerely call vpon him: appearing [also] vnto them, and thinking that they are bound to yield obedience, men,

Angels obedient to godly men,

and as it were at the hearing of the watchword, or signall, march forth for the benefit and saluation of [all] such as PRAY TO GOD; to whome themselves also pray. See yee now that the Angels their praying to God, does not enforce our praying to them? Nay, because they pray to the same God with vs, therefore we are taught by that, not to pray to them, but to God with them, as *Origen* tells you. In whome it followes. For they are all [but] ministring spirits, [and] sent forth to minister for them that shall receive the inherisance of saluation. And yet it followes againe, a little after, to refute *Celsus* his fonde distinction, of *Satrapa aulici*, and *Satrapa coelestes*, or *elementares*, which is the Papists distinction at this day, and likewise their comparifon of earthly fauourites in Princes Courts, with celestiall spokemen, and mediators for vs, in the kingdome of heauen: *Ὁρα σὺ πῶς, &c.* Looke you (saies he) how *Celsus* hath deuised his *Satrapā*, and *Consuls*, and *Prasecti*, vnder-officers of the great God, after the fashion of silly mortall men, &c. But this beeing formerly refuted by *Ambrose*, we shall need no longer to insist vpon it here. Pag. 430. thus we read, *Πῶς βέλτιον, &c.* that is, How much better is it, to entrust our selues with the God which is aboue all things, [hee would haue trust to bee put in none but in God,] through Iesus Christ which hath taught vs this lesson, and to craue of him all aide, and preservation, euen that which the holy Angels and righteous spirits may afford vs: that they may rescue vs from the naughtie deuills which hover about the earth, & are plunged in sensualitie, &c. [The preservation through Angels, is to bee sought for from God, not from Angels themselves.] What then shall we pray to them for, if we may not pray to them for that, which themselves immediately and of themselves may afford? But I will conclude for *Origen*, and his opinion of this matter, with that one famous sentence of his, and reiection of *Celsus*, which is extant in the foresaid booke, pag. 432. of the Greeke. *Celsus* therefore hauing endeauoured diuers manner of waies, (as is the fashion of all such) to diuert the minde from her dependence

pendance vpon God alone, inſomuch as after he had ſought to enſcoffe them to *Angels*, at laſt hee was not aſhamed to enthrall them to mightie *Princes & Potentates* here in earth, not caring which way, ſo he diſcouraged pietie, and decayed relligion, (like that vngodly Law-giuer, which forbade *Daniel*, and all his ſubieſts to aſke any thing of God, for the ſpace of certaine dayes, but onely of himſelfe.) To this ſubtill deuice of *Celſus*, I ſay, thus *Origen* replies; *Ἐὰν τὸν ἐν παντί θεὸν ἡμῶν ἐξευχαριςτοῦν, καὶ τῶτον ἰλασθῆναι, &c.* that is, *Wee muſt endeavour to pleaſe onely God alone, who is aboue all things:*

AND VEE MVST PRAY TO HIM ALONE, THAT HE WOULD BE MERCIFVLL TO VS, procuring his fauour with godly pietie, and all manner vertue. And yet if *Celſus* would needs haue vs, to inſinuate into the fauour of any more beſides the moſt high and ſupream God, let him conſider, that as when the bodie is mooued, the motion of the ſhadow doth inſallibly accompanie it: In like ſort if Almighty God be but propitious vnto vs, it followes that all his friends, both *Angels*, and ſpirits, and ſoules of the righteous, will be freindly to vs, and take our parts. For they are priny vnto ſuch, as are thought worthy to finde fauour in the eies of Almighty God. And not onely they meane well to ſuch as are found worthy, but they aſſiſt all ſuch as are forward at the worſhipping of God Almighty, and they pray together with them, and they entreat together with them, and ſo together with them they encline him to fauour. Inſomuch as wee may boldly ſay, that with godly vertuous men praying to God, an innumerable companie of heauenly powers pray together with them VNPRAIED VNTO, or vnſpoken to, ſuccouring with ioynt conſent our mortall and fraile nature, whom they ſee ſo many deuills to make head againſt, and to ſeek by all meanes to ſubuerſe their ſaluation, ſpecially ſuch as haue committed themſelues to God, [forſaking and abandoning all other created patronages.] Of *Origen* thus much. Is there yet any more?

S. 54. You ſay, the *Saints* were neuer honoured in like man-

* *ἁγίων*. If *ἁγίοις* Meane, bee *Minas* praied vnto, (ſee cap. 8. *Minas*) the here *Angels* helpe vs, though they be not praied vnto. But whether it be ſo, or not, *Origen* is directed againſt praying to them. For if we may not *uocare*, how much leſſe *inuoicare*?

ner, as the heroes of the heathen. Yet you may remember what Mantuan saith,

Ut Latij Martem, sic nos te sancte Georgi.

And many such like testimonies out of your owne mouths might be alledged to conuince your idolatries, if we list to obserue them. Or, if the Saints are not honoured like the heroes of the heathen, when as questionlesse they stand in like proportion to God, in your opinion, it must needs be, because you are borne downe with that truth, that none are to be honoured with religious worship, but onely God, in what proportion or distance soeuer they stand vnto him. *Cultus religionis, or the religious worship, is not to be given to any creature, but to God onely*, saith S. Austen, no meane Father, and in no meane worke of his, but another *palmare*, if I may say it without offending you, which the Bishop cannot doe of his *de ciuit. Dei*, but you will be euer touching vpon that string. And I meane, *contr. Faustum, lib. 14. c. 11. Apostolus vetat cultum religionis exhiberi creaturae*: The Apostle forbids religious worship to be given to the creature. If the Apostles authoritie may mooue with you, forbidding it; let S. Austen be beleueed deliuering the message, and telling you that he forbids it. S. Chrysostome had said vpon Matth. 26, in the homily quoted not long before to the like purpose, that *when the Apostles dissuaded our Sauiour from suffering, he referred them to the Scriptures*: Else, saith he, *how shall the Scriptures be fulfilled?* And so, *repugnantibus quamvis Apostolis, vicit sententia Scripturarum*. But this is two in one, that we bring you now, not an Apostle without Scripture, but an Apostle in his writing, or the Apostolicke Scripture. And for interpretation of it, you haue the iudgement of S. Austen. The Apostle (quoth he) *forbids religious worship to be given to the creature*. And there the Scripture preuailed against the Apostles, to the destroying of our Sauiour. How much more shall Scripture, and Apostolicke Scripture, preuaile against all such pitiful deponents as you rely vpon, to the maintenance of Christs honour, which is dearer to him
then

Matth. 26. 54.
Luk. 24. 26.
item ibid. 43.

then his life? So as these things are more, if they be laid together, then arguments *ab auctoritate merè negatiua*, which you so scoff at, numb. 73. as if that were the only argument that the *Bishop* brought, or not sufficient to beat you down, as he vrges it. And now to shew what a Clerke you are, you charge the *Bishop* in the last place, with false quoting of *Athanasius*. You graunt, that in his third oration, *contra Arianos*, he prooues the diuinitie of our Saviour Christ, from our adoration of him. Of which it is consequent, that no meere creatures are at all to be adored, neither Saints nor Angels. We take this grant of yours, concerning *Athanasius* his auctoritie. As for your trifling distinctions wherewith you would elude it, they haue beene huffed out before. And yet more may be said in the next chapter, where you shal heare your owne Doctor, *Dr. Gregor. de Valent.* to renounce this distinction, and cleane wash his hands of it. Meane while, *S. Austens* testimonie so lately quoted, is a choake-peare that you cannot swallow, *that religious worship is not to be giuen to any creature*: Therefore to God onely. Though *Athanasius* hath the same againe, in another booke of his, *viz. De incarnatione verbi*, that you may know how familiar this kind of arguing was with *Athanasius*. And *S. Ambrose* the same in *8. ad Rom. Nec Dominus ubiq; se adorari pateretur, nisi quia Deus*: Our Lord would not suffer himselfe to be so commonly worshipped, but that he was God. *S. Leo* likewise if you haue not heard of it before, *de passione Domini. serm. 12. Sine verbi potentia, magi puerum non adorarent*: that is, But for the power of the word, the wisemen would neuer haue worshipt the child. As much to say, *Vnlesse the Child had been the word, that is verie God with vs, and the second person in Trinitie*. Answerable to that in the parable, *Matth. 18. of the two debtors*, whereof one owed his Master, the other his fellow-seruant, *ἡ δὲ μὲν προσκύνην, v. 6. ὁ δὲ παρέδωκεν, v. 29.* The former worshipt, as a seruant should his Master, the latter entreated onely, as a seruant to his fellow-seruant, to forgiue the offence, as it was committed against him, Neither yet are there wan-

Idem habet
Chrysostom. 8.
in Matth.

wanting other places of *Athanasius*, to the same effect. In *Epist. ad Adelph. contra Arianos*, one time thus. 'Οὐ κτίσμα προσκυνῶμεν, καὶ γένοιτο. That is, *We worship not any creature, God forbid we should.* (No not so much as the humanitie of our Saviour Christ, if it were diuided from the God-head : for of that he speaks there : how much lesse the Saints?) An-

Let them know.

Creatures wor-
ship not crea-
tures.

other time thus, *Τίτωσκέψασαν ὅτι τὸν κύριον ἐν σαρκὶ προσκυνῶντες ἢ κτίσματι προσκυνῶμεν, &c.* Let them know at last, that when we worship our Lord in the flesh, we worship no creature. Another time thus most diuinely, ἢ γὰρ κτίσμα ἢ κτίσις προσκύνει: that is, *The creature did not worship the creature*, when the Sea, and other elements adored our Saviour, &c. And truly, if worship were due from creatures to creatures, there should bee a *Dulia* of the Sea, and of the winds, &c. to the Saints belonging, as well as *Latria* to God, and to Christ. But you denie that in the second Oration of *Athanasius*, *contr. Arian.* any such thing is to be found, as the *Bishop* quotes, namely, that he concludes *Christ to be God because he is invoked or prayed vnto.* Now truly I might haue beleued the *Bishops* quotation, without farther searching, because it was his; yet I conne you thanks for giuing me the occasion, to read ouer that long, but most excellent, Oration. In the end thereof (you were wearie belike ere you could turne so farre) we thus finde. *Ἐπὶ τῷ ὅτι μὴ οἷα γένητον αὐτὸν ἀξίως γενέσθαι θεὸν αὐτοῖς ὁ ἅγιος.* Let them know, saith he, that the Saints do not request him to be their helper, that is a mere creature. And not onely there so, but he hath the like againe, *Oratiōe contra Gentes*; *Ὡς θεοῖς εὐχόμενοι, καὶ πῶς τῷ ἀληθινῷ θεῷ τμητὴν αὐτοῖς προστάσιν.* He speaks of images, which the heathen worship as Gods, and thus he saith: *They pray vnto them as Gods* (belike *Athanasius* would haue none praied vnto but God) and they inueſt them with this honour of the true God. So as praying to, is for God, and the true God, onely. Againe in the ſame booke, he coupleth prayer and the Godhead, thus: *Πῶς ἢ ταῦτα εἶναι θεοί, ἢ πῶς παρὰ τούτων αἰτεῖσθαι τι προσήκει;* That is, *How then should these be Gods, or how may it beſeeme vs to request any thing*

Let them know.

thing of them? The grand master of Requests is God onely, with *Athanasius*. And yet if you lacke a mediatour, heare him once againe in his booke *De Incarnat. verbi*: Μόνος ὁ λόγος ἱκανὸς περὶ πάντων πρεσβεῦσαι πρὸς τὸν πατέρα. That is: The word of God alone (to wit, Christ, his Sonne) is sufficient to mediate, or to be our embassadour to the Father, in what cause so ever. The reason whereof he giues in his Epistle ad *Adelph.* Κτίσμα ἰσὺς τοῦ κτισματος ἐκ αὐτοῦ ποτὶ σῶσιν. That is: For one creature can neuer be of force to save another. And therefore not to mediate betweene God and it selfe. Yea, if this had beene possible, I meane for one creature to vndertake for another, in any sort or fashion, the Redeemer of the world might haue been some meere man of Gods making, and yet diuinded from the Godhead, though a principall Man. Shall I speake yet plainer to you, or doe you vnderstand me sufficiently? As you make the Saint to intercede but for shew, and pretend that all the vertue comes from Christ: so God of his free mercie might haue pardoned vs the fault, and yet chastised it for certain exemplarie satisfaction sake, in the person of that elect creature, man or woman. But this conceit is abhominable, and the worke too weightie for any but the Immanuell, the Sonne of God, to trauaile in, as *Athanasius* implies throughout his whole worke, or works rather, quelling you. And so much of *Athanasius*, and this eight Chapter of yours. For when you tell vs in the ende, Num. 76. that the Deuill enuies the honour of Saints and Angells, and vseth the Bishop as an instrument to deface them, it may please you to remember, that the Deuills malice is auncienter to God, then to his Saints; and his intrusion into the titles of the one, much more vsuall then of the other. *Ero similis ALTISSIMO*, not *subordinatis*. And when he cannot aspire thether himselfe, he ingests in other partners and compossessioners, he cares not whome. By

a Per Christum
Dom. nostrum, v-
led to the
Saints.

b A new way of redemption out of the
Papists new-fangle intercessions; and like
that of the Persians, beating the robe, for
the noble mans offence.

S. Chrysost. contrariwise, (before quored in 3.
ad Coloss) saith, the honouring of Angells came
from the Deuills enuying of vs and our honour
which in all likelihood he more malignes.
See also Epiphanius quoted in the 9. cap. & how
often he puts all this idolatrie to Saints
and Images, vpon the Deuill.

which your wisdome may weigh, who is more like to be the *Devills* proſtor, that you talke of ſo queintly, and take heede it be not your ſelfe, euen while you plead for *Saints*.



To his 9. Chapter.

The Adioynders ſmall dropes in this

and the next Chapter, after his greater ſtorme. *Earthly Monarchie*, *Supererogation*, *Reliques*, *Merits*, *Hierome of Adoration*, *Gregorie of Councells*, *Supremacie*, *Engliſh Puritans*, *Mr. Thomas Rogers*, &c. In all which, the Reuerend *Biſhop*, out of the warines of his owne writing, (which is the *Adioynders* ſtumbling-blocke) acquites himſelfe from the others moſt vniuſt ſlaunders, and vnciuill reproaches.

§ I.



1.
Earthly Monarchie.

HE *Biſhops* faults, and herein his changing the ſtate of the queſtion, are the ſubiect of his ninth Chapter. And how firſt doth he change the ſtate of the queſtion? In confounding *Peters primacie*, with his *earthly Monarchie*. And of this (ſaith he) before. And, I thinke, you are answered to it before. The ſumme is, that not onely *Primacie* and *Monarchie*, but euen *ſpiritual* and *temporal*, as you haue tied them together, like *Sampſons* foxes, are in effect all one. Change of words

words is no change of the state of the question, but an opening rather, which is necessarie many times, if but for this one cause, that men would smoothe ouer their dangerous and desperate assertions, with plausible and colourable tearmes, and when those tearmes are once remooued, themselves grow ashamed of what they thought to perswade others before. Like as when some old witch is turned out of her dresse, wherewith shee besotted as many as saw her, and afterward is confounded at the sight of her owne vglines. In this sense, say you hardly, that *the Bishop hath changed the state of the question*, for other aime or sinister drift in varying the words he had none. And yet, doe not you, good Sir, graunt at another time, that it is a *plaine Monarchie*, viz. chap. 5. num. 21. of your *Adioynder*? Or why doth *Sanders* entitle his booke, *de Monarchia Ecclesia*, but to addouble the Pope a *Monarch* at least? Or what are the effects of it, but to *dispose Monarchies*? Is not that it we contend about? Lastly, how many clauses are there, in your *Cardinalls* bookes *de Pontif. Rom.* that sound this way, and that not hoarsly, but very shrilly? euen besides that in his first book, cap. 9. whose plaine title is, *Quod Regimen Ecclesiasticum principè Monarchicum esse debeat*: That the gouernment of the Church, ought especially to be *Monarchicall*. Wherein his minde doth not so wholly runne vpon Christ, to be the chiefe Monarch, but iust in the next Chapter, cap. 10. the title is, *Probatur PETRI Monarchia, &c.* The *Monarchie of Peter* is here prooued. And that after he had pleased himselfe in his former paines so well, about the *Church-Monarchie* in generall, that he saith, *Explicatum est, & nisi fallor, satis diligenter: We haue shewed it, and I beleene diligently enough.* But the word *earthly*, that offends you. It is no *earthly Monarchy*. As if the obiects of this power, & the origen from whence it flowes, comming into comparison, (which are the two waies to iudge of the temporaltie or secularitie thereof) it be not plainer which we alleadge, that the *obiects* thereof are *earthly* to make it *earthly*, then that which you pre-

Lib. 5. de Pont.
Rom.
Sec. c. 1. huius.
§ 43.

2

Supererogation.

tend, that the institution is from heaven, to call it heauenly. As for *temporall* power, we haue before shewed you, where *Bellarmino* calls it so, and writes a whole booke of it vnder that name. How much doth that differ from *earthly* then?

§ 2. A second is about *Supererogation*. I will neither hold you, nor the Reader long. The defence of the *Bishop* is compendious, and stands in this, that either *you must mend your meaning, or change your word*. For *Supererogation* there is none, where first *all is not done that ought to be done, and then a vantage too, or surplus ouer*. Now, for so much as there is no

We cannot answer him one of a thousand Tob. And S. Chrys. The most righteous of all need mercy in Ep. ad Philip. c. 1. Serm. 4. at large. Idem habet Dionys. Ep. ad Demoph. Idem Epiph. hæresi Arij: discrimen hoc assignans, inter Christum, & alios Sanctos: quod & apparere vult in funeribus mortuorum. Aug. lib. 9. confess. c. 13. Neque enim respondebit illi nihil se d. bere, ne conuincatur &c. præclare.

man but labours of his defects, and all come short of the glorie of God, and all haue neede to crie, *Dimitte nobis debita nostra, forgive vs our trespases*, which is the *Bishops* owne allegation, and yet by you called *an impertinent arguing*: I say, for somuch as there is no man liuing,

but stands charged in the former of these two kinds, to be somewhat short with God in his reckonings about obedience, therefore it is certaine that *Supererogation* there can be none, though *prætererogation* we should graunt you, howbeit *subtererogation* were the fitter word, as the *Bishop* hath most godlily and acutely told you, wishing you to mend the other by this. What you rattle of *S. Austen*, is nothing to the purpose. As if we could not tell you the like of *S. Hilarie*, in Psal. 118. as also of *Greg. Nazianz*, in his first *Steliteutike* against *Iulian*: *S. Hierome* in many places, and namely *ad Pammachium de obitu Paulina*, &c. Whereas, if you looke to the scope of that Parable, Luk. 10. no question but that driues cleane another way, namely, *that the Lord Iesus left no part of our score unsatisfied to the Father*, not to shew what we doe in recompence to him; who for certaine are the traveller wounded, and halfe dead in the way, not the host of the house, as we are there figured. Nay, the host beeing *S. Paul*, as both *S. Austen*, and *S. Hilarie*, and the author of the *Hypognostique*, l. 3. c. 9. doe consent, how doth

In the places
quoted by the
Adwynder.

not

not that shake *S. Peters* primacy, that the cheife of the house whither the wounded man was carried, should be *Paul*, not *Peter*? (for the Church is the Inne, and therefore the host of the Inne, must be the cheife in the Church.) Or if you say, *Pavloxus*, a fit resemblance for an æcumenicall Pastor, that he is the *stabularius*, because of his Doctrine, why should *S. Paul* giue higher rules of perfection, then are to be found either in *S. Peter*, or any other Apostles writing, but for some* cause of eminencie of degree, aboue the rest? Yet they all make him onely to be the *stabularius*, and the Scriptures, to say truth, shew no lesse. As for the word *supererogate*, which makes all the stirre (yet no such dangerous word in the good *Samaritans* meaning) *S. Austen* he tooke it as it lay in the Text of the old translation, and applying it to vs, though not without a wrest, as euen now I said, yet gaue the most consonant sense to the faith, that he could then find of it, without building an article, a *dogma* vpon it, as you fondly doe: whereas, if a man should haue told him, that *erogare* with *super*, to pay ouer and aboue, presupposeth the payment of the principall debt, hee would neither haue denied the truth of that suggestion, nor blushed at the humility of our confession, crying all with one consent, *Dimitte nobis debita nostra*, and that the whole world is obnoxious to God, and that, if he should enter into iudgement with his seruants, or marke what is done amisse, no man would be able to abide it, &c. Neither tell you me, that you also are of this opinion, and confesse with the forwardest, your many scapes, and halting obedience. For why then doe you not reforme so monstrous a tearme, especially since you peruert it to a more vncouth sense, then euer came in *S. Austens* head, from whome neuer thelesse you would seeme to borrow it? Is it not pitie, that you should talke prowder then you thinke, and speake loftier then you are affected? For if you meane no more then so, that a man may doe somewhat, which may bee pleasing to God, and yet not descending of his rigorous iniunction or taxation, as *Tertullian* saies wittily (though considering the cause he then maintained, scarce *Catholicely*, as your

* *S. Aug. ad Bonifac. l. 3. c. 3. If you say the Apostle, and name not which Apostle, we understand Paul.*

contra *Pfych.*

The *Adiuders*
examples.

selues will not denie,) *Non tantum obedire debeo Deo, sed adulari, We must not only obey God, but addoulce him and flatter him;* I say, if this be all, we differ not much from you, neither about *refraining marriage*, nor *refusing hyre for preaching the Gospel*, (as for an Apostles labouring with his own hands, look you to that, how you will censure it.) Though you shall do well to consider, what S. Chrysostome writes, *Hom. 5. in 1. Rom.* alluding to that of our Sauour no doubt, *When ye haue done all that ye should, say ye are unprofitable seruants, & therefore bee far from craking of supererogations.* His words are, *Χρὶς ὃν τὸ παρὰ δέου γινόμενον, ἵνα ἐργασθῶ. καὶ ὃ ἀπαντὰ ἔργα ποιῶμεν ὀφειλὴν πληρύντες ποιῶμεν.* That is, *It was a debt that which the seruant did, if he did ought at all. For whatsoeuer things we doe, we doe but fulfill a duty in so doing. Wherefore Christ himselfe said, When you haue done all things, &c. say, Wee are but unprofitable seruants, for what we should doe, that we haue done, [and no more.] You will say, that at another time, S. Chrysostome saith, S. Paul flew ouer the line of the Law, and did more then was commaunded him.* Therefore you must construe that place by this; and aboue all things mollifie the hard word *Supererogate*, learning rather of the Bishop how to change your rough and ill chosen tearmes, then carping him for *changing the question*, which he *changeth* not.

T. S. D. Savile.
Ser. n. t. in S. A.
post Paulum, &
sepulchre aliās.

3
Adoration of
Christ.

§ 3. The third is ridiculous. Call you that also *changing the state of the question*, that when the Cardinall saies, *Christ is to be adored in the Sacrament*, the Bishop takes exception to his limitation, and saies, *Apaga uero, Away for shame, & why not out of the Sacrament too?* Rather the Cardinall changeth Christ, a thing of greater importance then the state of the question, expounding himselfe thus, *The Sacrament, that is, Christ in the Sacrament.* Is Christ the Sacrament? Is the author and the institution all one? doth the *substance* and the *symbolum* differ nothing? Doth not Bellarmine say, that the Sacraments of both Lawes, *viz. Baptisme & Circumcision*, are neither good nor bad of themselves, but indifferent? And is Christ so? Are you so indifferent what you thinke or say of Christ?

De Rom. Pont.
14. c. 16.

Christ? What a change then make you here, that cry out vpon *changing*? Wee deny not that the *flesh of Christ is to be adored*, whether we eate, or eate not. Yea, with *Austen* and *Ambrose*, we adore it the rather, when we partake the Sacrament. For when haue we greater cause of so doing, I meane of adoring, and falling downe, and thanking God, then when *that businesse* awakes our consideration? Then, I thinke, is the time *exultandi spiritu*, and yet *procidendi corpore*. *Adorauerunt, & manducauerunt*, sayes the Psalme. Which S. *Austen* turnes hither, I say not how rightly. But, *Nemo manducat panem illum, nisi prius adorauerit*. No man eates of that bread, vnlesse he first worship. Let it be granted. He doth not say, vnlesse he worship the bread first, for which you strīue. *Solum contemptum non vult cibis ille*, saith he elswhere, *In Psal. 118.* That foode askes no more of vs, but that we contemne it not: that we honour it as a Sacrament, not as the Lord of the Sacrament; as *Panis Domini*, not as *Panis Dominus*, to speak with the same *Austen*, *Tract. 59. in Iohan.* whom wee more then honour, we adore and worship at that time, at other times, in the Sacrament, wthout the Sacrament, when, where not? Why should this dislike you? And yet, this is the effect, of all that which you cauill at, in the *Bishops* doctrine, in this place. Where you might doe better to correct your owne manner of speaking, then traduce his. For in your 8. Num. here, speaking of the Elements going with Christ, which is the substance of the Sacrament, or as you call it *the thing*, and how we ought not to make diuorce betweene them two, you bring for example, the humanitie of our Sauiour Christ accompanying his diuinitie, *so as worshipping the one, we worship the other, in the vnitie of his person, &c.* And to enforce this comparison, you begin your sentence with, *As well might he say*, which is very inconsiderate, that I censure it no harder, to thinke that the Elements or formes of the Sacrament, are linked to Christ in as straight a band, as his diuinitie and humanitie are betweene themselues; or that the one of these couples, may be diuorced with equall facilitie,

*Ambros. lib. 3. de
Sp. Sanct. c. 11.
Aug. in Psal. 118.*

*Nunquam de-
fuit quod semel
assumpsit Axi-
om. Theol.*

litie, as the other. The formes without Christ, is no impos-
sible matter, Christ without the formes, how vsuall, how
necessarie? and yet you would haue these, to goe *as well* to-
gether, as Nature with Nature doth in his sacred person.
Who though they should not be diuided in ordinarie e-
uent, I meane the *species* from Christ, no more then his Na-
tures may be parted asunder, yet still the vnion is very dif-
ferent of the two couples, this *hypostaticall*, that but *insti-
tutionall*, and *arbitrarie*, and *Sacramentall*, and therefore you
were more hoat then iudicious in your *As well*, which is full
ill rather, and nothing at all to the purpose. And albeit the
Bishop did not meane, to put that blame vpon you, which
you are suspicious guiltie of (as it seemes) in this place, that
the bare *Sacrament*, or formes of bread and wine, are to be adored:
yet you may remeber, what a certaine writer of your owne,
and he not of the worst note for such argument, as he hath
handled, one *Didacus Tanguas* a Spaniard, writes of this
matter, in his 2. booke of Sermons, *Serm. 1. de Sacram. Eu-
charist.* to this purpose; *Neque solum terra carnis eius, sed &
species ipsa Sacramentales, ex unione ad carnem Christi, ita ele-
uantur, & excelsa terra fiunt, ut etiam virtutem effectiuam ha-
beant conferendi hominibus gratiam, & alios spirituales effectus,
sicut non paucis Theologis visum est.* That is: And not onely the
earth of his flesh, (*viz.* Christ's) but the species also, or the formes,
of the Sacrament, themselves, are by their vnion to the flesh of
Christ, so eleyated, and exalted, that they haue power effectnall,
to conferre grace, and other spirituall effects, vpon men, as no fewe
Diuines haue thought. Can ye be long from adoring them, if
ye attribute this to them?

Also Cornel. Mus-
com. in Rom. 8.
Sacramentum
Eucharistie est ip-
sa Gratia: which
is Christ's title,
in x. c. 1. 2.
Tit. 2.
11.

4
Adoration of
Reliques.

§ 4. Num. 10. You would charge the *Bishop* with chang-
ing the state of the question, about the adoring of Reliques, and
yet you confesse, that for his refuge, he tooke hold of the word
Adoration, used by the Apologie, and exacteth of the Cardinall
some prooffe of adoration due to reliques, taking adoration in the
stricter sense, as due to God. Where you see, you cannot charge
the *Bishop* with this fault, vnlesse you lay it vpon the Apo-
logie

logie first, or rather because the *Bishop* was to follow the *Apologie* κατὰ πῶδας, he is so farre from changing the substance of any question betweene you and vs, that he sticks close to the very words which the *Apologie* vseth, whose defence he vndertooke, and for that full wisely here you peach him. But neither doth the *Apologie* mistake the question, and when the *Bishop* calls for the word *adorare*, it was partly because the Cardinall had fronted him with one such false place out of *Chrysostome* [*adoremus* for *adornemus*] partly because *venerari* implies no worship at all, in the Fathers sense, neither a diuine nor humane, but

onely reuerent esteeming, or preserving; (as to omit other places, S. *Austen* twice together saies it of the Bible, *b veneramur codicem*, we worship the booke, *de vnit. Eccles. c. 12.* and yet neither by *dulia* nor *latria*;) partly because whatsoeuer be the doctrine of your Schooles in this point, which is commonly subiect to great inconstancie, the practise of your *idiots* must so be defended, or else left for desperate.

§ 5. In the meane time it is worth the noting, in your 12. Numb. how you confute the *Bishop*, about the Angel forbidding S. *Iohn* to adore him (which the *Bishop* had al- leadged) to prooue, that other strange peruersitie of his, or change of the question, as no lesse textually, then marginally, both waies, you blaze it, that no adoration of creatures is law- full. First, say you, he makes S. *Iohn* ignorant, untill the An- gell instructed him. *Novum crimen*, &c. No doubt a great scandall, and vnworthie of S. *Iohn*, either to offer for his ig- norances, with the high Priest in the old law, Heb. 9. 7. (and

a As S. *Chrysost.* in vlt. ad Co- loss. at those words, *Salutatio mea Pauli, manu mea. εὐχὴ καὶ χάρις τῷ πρὸς, &c.* It was like they would find themselves somewhat affected, at the sight of *Pauls* hand. Yet not to worship the paper. So we at reliques. Yet S. *Pauls* hand-writing not infe- rior perhaps to reliques.

b The same saies *Constantinus* apud *Athan.* *Gracol. p. 716.* in e- pist. ad Episc. *Arimini congrega-*

tos, de doctrinâ & verbo, which S. *Austen* saies *de codice. προσηύειν & βόμῳ*. Behold the booke and doctrine venerable, or worthie to be worship- ped. What more of the Sacrament, or where the like of the species?

c S. *Austen* is of another minde, quæst. in Gen. 23. *Corrigendas faciat adoration. Angeli. The worst paper of the Angell, (viz. S. Iohn) was to be reformed. There- fore he might erre. Yea there- fore he did erre.*

yet S. Iohn no high Priest, nor proportionall to him, but onely Peter to be so paragoned) especially when the ignorance was not *inris*, but *facti*, or to haue an Angel to be his Schoolemaster. We may call for the *oxe* and the *asse* to be yours, Esay 1. *which forget neither their Master, nor their masters cribbe*, whiles you runne a gadding *post greges sodalium*, not content with one or two, vnlesse you heape vp deities to your selues, as they doe doctors, 1. Tim. 4. 3. But this is one exception which you take to the Bishop. Another, that he reasoneth (you say) as substantially, as if some holy man of modestie and humilitie, refusing some extraordinarie honour done vnto him, saying it were to be done, not to him, but to God, one should inferre, that no such reuerence should be done to men. For such no doubt was the case betwixt S. Iohn and the Angell, either of them shewing their humilitie, and their respect they bare the one to the other, &c. Thus you: changing very handsomly the law of religion, and those absolute and peremptory words of the Angel, *vide ne*, into meere complements, and courtings, betweene S. Iohn and the Angel: as who would say, Remember your selfe, Be not so courteous, a shadow whereof there was betweene our Sauour Christ and S. Iohn Baptist, I graunt, Matth. 3. but betweene the Angel, and the Euangelist here, for certaine, none at all. Is *adora Deum*, and *vide ne feceris*, of no more force with you; the so? And to your noble instace; of a godly man, putting off a great honour done vnto him, &c. If that godly man were wel learned withall, & seene in points of faith, aboue the other, whom he should charge to keepe such honour for God, & not to cast away vpon him, would you doubt but he were to be listened to, and obeyed in his good counsell, not idle complement, as you madly decipher it? So did they in the Acts, I meane Paul and Barnabas, refusing the *Lycaonians*, and their wild honours; so Peter to the *Centurion*, so *Gregorie*, so your *Vincentius*, so many more, not by complement or courtship, but by horror of the fact, and straight comendement to desist. You quote in the same Numb. * S. *Gregorie*, S. *Bede*, *Anselme*, *Rupert*, *Richardus de Victore*,

2

A. 3. 14.

* S. Greg. idē repetit, in Com. Cant. 8. præter locos alibi citatos.

Victore, to this effect, that the Angell refused S. Johns adoration, in regard of the incarnation of our Saviour Christ, since which our nature is reuerenced and respected by the Angells, and they presume not to take such obeisance at our hands. Does not this confute you then, for worshipping them still, and ascribing soueraignty to them (as your religious submissions to them can import no lesse) who not onely are our conservi, by right of creation, but inferior to vs, in so much as our nature is vnited vnto the god-head, which theirs is not?

§ 6. You tell vs in your 13. Numb. of three kinds of adoration, and say, *it is instruction for ignorant readers.* Wee know but two, *Sacred, and Ciuill.* You would faine cogge a third, as it were *semi-sacred.* Whereas, *secunda religio*, or *religio secunda maiestatis*, as *Tertullian* calls it, is for earthly Kings, not for heauenly Saints, who by your distinction should inherit it before the other, if it were properly so called. But God hauing the *first* religion, the Emperour the *second* (as wee speake at least) the Saints is none now, because it must not be the *third.* Therefore they are banished from religious adoration. To your authorities that you bring out of *Gen. 8. Gen. 19. &c.* where Angels appeared in visible formes, and corporall shape (for ἑλαδον ἐν σώματι, *Hebr. 13. 2.* they that entertained them, knew not whome they entertained) what maruaile if they receiued ciuill adoration, going for men, and not knowne to be other? Or why should we thinke that that was religious? The same I might say of *Abrahams*, the same of *Lots* respect, which they shewed to Angels. And so likewise of *Iosuahs*, *Ios. 5.* Though, as I signified before, sometimes Christ is called the Angel, when he makes apparition, (*Athanas. cont. Gent. Εἰκὼς ἀγγελῶ πατρὸς ὁ λόγος*, *The Word, that is Christ, is iustly rearm'd his Fathers Angel, or Messenger*) and sometimes also God is honoured in his ambassadour. Which aduantageth you nothing, that vendicate a proper and a

Now Reader iudge, who comes neerer to Iudaisme, the Bishop, and the Church of England, as F. T. obiects in diuers places, or they that reuiue the worshipping of Angels vnder the new, which these Authors confine to the old Testament,

Apolog contra
Gentes.

standing worship to the Angels, due by kind, or by excellencie of their order, not onely to the person which they casually sustaine. You say, *Saul adored Samuels soule*. Though I belecue it not of *Saul*, and there is no reason to load him with more infirmities then his owne, yet if you will needes haue it so, let *him* be your example hardly, as also of going to a witch, and consulting with the deuill. How well did you transforme idolatrie into sorcerie, in your 6. Chapt. where you laboured to put off the Laodicean Councell, who now so confound sorcerie with idolatrie, that by the example you bring of *Saul*, you may defend the one as well as the other, if at least any such euer were? *Abdias*, you say, *was a man in temporall dignitie farre greater then Elias, yet Abdias fell on his face before him, and therein did an*

When the late king of France *Henrie 4.* did *M. Bera* such like honour, dismounting from his horse, and running to embrace him, maruaile but this was *religious adoration*, in our Adioynders fancie.

act of religion to Elias. Belecue it who list. And did the Emperours performe acts of religion to the Pope, whē they vsed the like reuerent demeanour to-

wards him? or perhaps the Popes were not so *religious* of late daies, that the honour done to them should be an honour of religion. For you would haue it to be *religious*, when it is done to *religious men*, and for *religious sake*, and so to differ from the *Ciuill* forsooth. Likewise, the children of the *Prophets*, worships *Elizeus*, with *religious adoration*, because they saw him passe the riuer by miracle: a thing which euery damned wretch might haue done, to haue wrought a *miracle*, & yet this must challenge *religious adoration*. But, if *S. Austens* notation of the word *religion* be true, *de verâ rell. c. 54. quod vni deo religet animas nostras*, because it binds our souls to God onely, then sure though *S. Austen* had not put in *vni Deo*, but onely told vs of religation, or of binding, it had been enough to shew that *S. Austens* meaning was, that *religious* worship belonged onely to God, as to whom onely we are bound in knots of soules-seruice, otherwise free, beeing fellow-seruants betweene our selues, as you heard the Angel say but lately to *S. Iohn*. What else is there? *The chil-*

Adioynd. cap 9.
Numb. 14.

Greg. Hom. 29. in
Euang Corpora-
lia miracula, o-
stendunt aliquan-
do sanctitatem,
non faciunt.

children of the Prophets, *adorauerunt Eliam proni in terram*, worshipt *Elias* falling flat vpon the ground, which you persist to construe of religious adoration, we see no cause why it should be so, no more then *Ruthes* to *Booz*, or *Mephiboseths* to *Dauid*, or the rest, whome you sequester from this kind your selfe, though the Scripture speake of them in the same phrase, as your selfe also acknowledge, numb. 15. But what meruaile if ye hale in these into your muster, when as *Nabuchodonosor* adored *Daniel*, you say, with a religious adoration, and *Iacob* worshipt the top of *Iosephs* rodde, which you would make a rood of, a puppet, or what you please, like the worshipping of the footestooles, of which anone? For as they that run a whoring once after the creature, forsaking the one and onely true God, Rom. 1. change him into the vilest and lewdest shapes that may be, of calues, of creeping things, &c. so it was meete that when you would bring downe once your religious adorations, from that diuine sublimitie, to such pelting trash, as in respect of God is whatsoeuer the world containes, you should stay no where, but euen bequeath it to rodde, to foot-stooles, and to what not? Was it all one for *Iacob* in his feeble and accrazed state, to worship God vpon the top of his staffe, being vnable without that to sit vp in his bed, (an act, without all doubt, of most absolute deuotion; for where would not hee worship God, that worshipt him so?) is it all one, I say, for an old man to worship God, raising himselfe vpon his staffe in his bed; and to worship the staffe it selfe with religious worship? Are you not afraid least this staffe prooue a scorpion to chastize you, while you argue so wantonly, so wickedly, and yet so weakely: or that your hearers hardly hold their hands from you, to be mockt so grossely? Or if *Ioseph* be this rodde, as other some construe it, like that phrase in *Esay*, *Egredietur virga de radice Iesse*, will you persuade vs that *Iacob* worshipt his staffe, because he worshipt God in the hopes of his sonne *Ioseph*, shooting vp like a plant out of a pleasant ground, as they that came of the

stocke of *Iesse* before named? But let vs heare the Fathers, and how they interpret it. S. *Primasius* two wayes vpon this place, but in neither of them dauncing after your pipe. One while hee sayes, that *Iacob* worshippt his sonne *Ioseph* as a temporall Prince ouer all the land of Egypt. But if you take it of a spirituall and religions worship, then worshippt hee Christ (saies hee) and his mysticall Kingdome, ouer all creatures, both in heauen and earth, not any materiall rodde, which is heathenish to *Primasius*. His words are. *Iacob cognouit per illam virgam Ioseph, designari regnum Christi. Non ergo virgā adorauit pro Deo, secundum ritum gentilium, &c.* The same words hath *Remigius*, as it were borrowed of *Primasius*. But hee proceedes; *Vel quantum ad litteram, fortassis secundum consuetudinem illius temporis adorauit virgam Ioseph, quem videbat Dominum esse totius regni terra Egypti; quā scilicet ratione, Hester legitur adorasse virgam Assueri.* That is, *Iacob* vnderstood that the Kingdome of Christ was resembled and figured by that rod of *Ioseph*. Hee did not therefore worship the rodde for God[or, with diuine worship] which is the manner of heathens and gentiles, &c. Or happily to vnderstand this text literally, it may be that according to the custome of those times, hee proceeded to worship *Iosephs* rodde or scepter, whome he saw to be Lord ouer all the land of the Kingdome of Egypt. In like sort as *Ester* is recorded to haue worshipped *Assuerus* his scepter. This is *Primasius* his iudgement. *Anselme* vpon the place faith, *Nos in nouā translatione legimus, Adorauit Israel Deum. Iacob* worshippt God, (not the rodde but God.) Which in our English translation, the Rhemists so mislike, that they call it an intollerable corruption. And againe: *Si adorasset fastigium virga illius, non esset dicenda fides.* To worship the toppe of a staffe, had beene no faith (Infidelity rather, and Idolatry, I suppose) whereas the Apostle brings in this for an example of his faith. But he adored (saies *Anselme*) *sublime imperium Christi*, the lofty kingdome and gouernment of Christ, to which he submitted

Haymo hath the same words with *Primasius*.

mitted himselfe with all his heart. And whereas some read, *Adorant ad caput lectuli* (which the Hebrew is not against) hee sayes, the holy man had his bedde stand so, that he might compose himselfe to prayer in it, vpon any occasion, (but to prayer to God onely) and that was his worshippe here spoken of by the Apostle. As for *Austen*, our Rheimists confesse no lesse of him, and in one word they are so bare vpon this place, as they haue not one Father so much as to pretend for them, by way of colour. And this may suffice about the worshipping of the staffe, which *Erasmus* makes so light of, that he thinkes, to deride it, is to refute it. They haue found out (sayes hee) a new fangle worship, the worship of the staffe, by their quaint *Metaphysicks*, and their rare deuises. Thus hee.

§ 7. As for the worshipping of the footstoole, *adorato scabellum*, for *adore ad scabellum, per ellipsin prepositionis aliqui bis inculcanda*, and somewhat like also in the Hebrew, though not altogether the same, the Bishop hath so plentifully cleered it in his answer, that it is more then wondrous how you dare meddle with it, but that you are more then impudent in outfacing vs with any thing. And by this also may be seene; to what simple *animals* your worke is dedicated, that dare offer to feede them with such dirt for diet-bread.

Respond ad A-
polog. pag. 101.

§ 8. *Nabuchodonosors* also adoring of *Daniel*, is as friuolous, which you will needes haue to be with a religious adoration. But you may remember, that incense also and sacrifice was offered to *Daniel* by *Nabuchodonosor*, and to be short, he worshipt him in all points as a God. Will you by this then prooue your worshipping of Saints? *Ioseph. l. 10. e. 11. Antiq. Iud. Nabuchodonosor non aliter Danielem quam Deum adorauit, diuinis iuuenem dignatus honoribus*: that is, *Nabuchodonosor* worshipt *Daniel* no otherwise then God himselfe, yeelding diuine honour to the young man. *S. Hierome* resolues it, at last, thus. *Regem stupore confusum ignorasse quid faceret*. That the King amazed at the wonder-
full

full effects of *Daniel*, knew not what he did, and so discerned not *inter servum & Dominum*, betweene the servant and the master, in giuing honour. *Hieron. Com. in 2. Dan.* And *Theod.* *Com. in eundem loc.* saith, he giues the Priests charge to offer incense to *Daniel*, not presuming himselfe vpon that seruice, as too sacred for him. Whereas the honour due to Saints, is such, as any bodie, not onely the Priests, may performe vnto them, in the Papists opinion. Yea, I beleeeue, they had rather trust the poore ignorant people with this kind of duties, then their more intelligent Clergie-men. And *Bellarmino* does as good as confesse this one where, telling vs how dangerous it is, to vnfold their mysteries, of Saints, and Images, in a popular assembly. But *Theodores* brings yet another thing to our mind. *Cōsidera quanti sit, illū arrogantem & insania morbo correptum, adorare captivum Iudeorum, in ordinē mancipiorum redactum, &c.* That is; [Consider what a thing it was for that proud and haughtie Tyrant, almost madde with pride, to adore a Iewish prisoner, one no better then a slaue, &c.] Which may teach the Iesuites, those stormers against the authoritie of heathen Magistrates ouer beleeuers, that seruitude vnder Infidels, is no disparagement to true vertue, wheresoeuer to be found. *S. Chrysostome* also, though he may seeme to wauer through vncertenties, as one that does not greatly care to assoyle the question, (professing that he had rather giue his auditors occasion to search it by themselves) yet once or twice hee inclines this way; and with more reason. *Θεὸς ἐν ὁμοίᾳ αὐτοῦ δὲ παλαχὺ τῆς γῆς ὡς θεὸς τιμώμενος*. That is, *Hee whom all the earth honoured as God, reckoned of Daniel euen as of a God.* And afterward comparing him with *Herod*, or rather more, *ἔτος δὲ καὶ θεὸν τιμὴν προσέκατο, ἐκὶ ῥήματα μόνον.* That is, *But Daniel accepted of diuine honour, not of words onely tending that way (as Herod did.)* Which how it may stand with *Daniels* pietie, it were good that you would consider a while. For *Chrysostome* meant not to leaue him with that aspersiō, and yet thus you see hee declares the nature of that honour, which

Com. in 13. ad
Hebr. Homil.
26. in Ethico.

which the Tyrant afforded him. Lastly, his reason is, that the King called him *Belazzar*, which was the name of his God. Therefore it is likely he honoured him as God. Neither does *Chrysostome* neglect the note, formerly made by *Theodore* vpon this place, that captiuitie vnder infidels, is no abatement to true vertue. For here the conquerour adores the prisoner, &c.

§ 9. As for the signification of the word *adore*, if to that end onely you alleadge the place, to shew what the word may sometimes signifie concerning the adoring of one man by another, & that not *ciuilly* only, but *relligiously*, it followes not that it is euery where to be so taken and construed of a *relligious* worship, if in this monstrous and exoticall one act of *Nabuchodonosor* towards the Prophet *Daniel*, it imports so. Your selfe bring many places, and many examples, of Scripture, and holy men there recorded, by whome you confesse it is to be taken onely of *ciuill adoration*, num. 15. of this Chapter. As of *Judith* to *Holophernes*, of *Abigail* to *Danid*; &c. And *Gregorie de Valentia*, your champion for *Idolatries*, yet in the place that I shall quote by and by out of him, is not afraid to graunt as much, euen in this very cause, that *Vno eodemq; communi vocabulo res etiam diuersissima significantur*; that is, that *Unitie* of tearmes makes no identitie of things: or, *diuerse things* are sometimes signified by the same words. Lastly also, to your other quidditie, that *The worship of Saints* is *relligious worship*, because yeilded to *Saints* for their *relligion* sake: I denie your reason. As well might you say, that the worshipping of a wooden image is blockish worship, because done to a blocke; or to releue a souldier in case of necessity, is an act of souldierie, because done for consideration of his souldierlike exploits in former times. Rather say, because it springs from the vertue of relligion in the mind of him that yeilds it, as the original of his act, & yet *imperāt* only, not *elicient*, *dirigent*, not *exequent*, as your School-men loue to speak. But so are many acts besides, neither done to relligious persons, or done to them,

and yet not for the relligions sake, which neuerthelesse are accounted relligious actions, because they proceed from the vertue of religion in the doers: As euen your owne man acknowledges, *Greg. de Val. Tom. 3. Diffm. 6. Quest. 11.* &c. denying flatly that the worship of Saints is properly or immediately relligious worship, yet he addes in this wise: *Quaquam non est negandum, quin ipsa virtutis religionis erga Deum, ut ad VIRTUTVM ALIARVM officia, fit etiam ad exhibendum sanctis honorem OBSERVANTIAE, (not religionis) induci possimus.* That is, [Though it is not to be denied, that we may be moued, as to other offices of sundry vertues, so to yeeld the Saints the honour of obseruancie, out of the vertue of religion towards God in our hearts.] So as both he would haue religion to be onely towards God, and yet an exciter or setter on of our reuerence to Saints, *per modum imperantis*, as I said before. And should we rest in your deuise of relligious worship, because giuen to certaine men for their relligious sake, weigh the consequence, and tell me how you like it. For by this meanes it might come to passe, that two men at one time should both giue and take relligious worship of one another, and that equall in measure, if they equall in merits, which were very vncouth (to say no more) that you should worship him that worships you, & that iust so much, & at the very same time. Finally, whereas the Bishop denies, that creatures may be adored, and yet both you and we grant, that there may be a ciuill adoration, you must vnderstand the Bishop to speake of the sacred or relligious adoration, in which sense S. Chrysostome goes further the so, to deny euen *Deuotionem* (which is lesse the adoration, & but Valentiares obseruancy) to Angels, to Archangels, or to any creature whatsoeuer; but he means the sacred, or the relligious *Deuotionem*, euen as the Bishop doth,

§ 10. You brooke not that S. Hierome adorat cineres Abdia, in his Epistle ad Marcellum, should be expounded by the same S. Hierome, writing to Vigilantius, and that not paulo vigilantius perhaps, by non adoramus; we worship

not

The Adverser finds a knor in a bulrush, a contradiction in the Bishop where none is.

* Chrysost in Epist ad Coloss. p. 114. lin. 25. dicit. D. H. Saule.

not onely not reliques, but neither Cherubim, nor Seraphim, nor any such like. Yet if it be true which we are often taught by S. Austen, that Ecclesiasticall writers are not so absolute in their writings, but that they may fall into error now and then, and be reformed by the iudgment of aftercomers, much more may they be corrected by their owne selues in other places, and their suddenner or lesse aduised phrase of speech one while, be qualified and tempered by their more deliberate resolutions, at another. As here S. Hierome. In the full source of his Rhetorique, and where he spake without an aduersary, or to one that could vnderstand him inoffensiuely, and with discretion sufficient, he speaks for adoring of *Abdias* his *asses*, that is zealous resorting to the place of his buriall (for that is all;) but where he spake before his aduersary, before *Vigilantius*, like the bird that sleepest with the thorne at her breast, then more *vigilantly*, more accurately, and more circumspectly, he denies it vterly, that they adore either reliques, or things better then reliques, euen those for whose sakes the reliques are made much of. There, *error iuuenum*, and *culpa muliercularum*, *non est imputanda religioſis hominibus*; the error of young men; and the default of light giddie women is not to be imputed to Religious persons. There, *paucorum culpa non preiudicat religioni*, the aberration of some fewe is no preiudice to religion. Lastly, there, *Non adoramus*, &c. we worship neither reliques, nor Martyrs, nor Angels, nor any name that is named either in this world, or in the world to come, but God onely.

Vide pag. 249.
huius c. 6. & ad.
de eundem Au.
guſt. de vnitat.
Eccl. pluribus
locis.

Hieron. aduersus
Vigilant.

¶ Here also we have another cast of your sweet Latinity, numb. 32. *Air Vigilantius*, &c. Which, breaking of, you construe thus, you say that *Vigilantius*, how fialy for Grammar, let the Grammarians iudge. It pleaseth you not, that the Bishop in the conclusion of his answers, inclines to that, that S. Hieromes adoration is *adoratio potuſſe*, *non*, and not properly so called. For *calix*, you say, is neuer used, but where there wants a proper word, witness *Quintilian*, &c. You meane, neuer els, but when the speaker wants a proper word

to expresse his minde by, as namely when he would either fall so low, or soare so high, as no ordinarie word occur-
reth to him to equall his conceits, though the language
hath store enough besides. So here S. *Hierome*. Therefore
he expounds his *adorare* in one place, by *non adorare, sed ho-*
norare, in another; when the passion was cooled, and the
iudgement awaked. *Non colimus & adoramus, sed honoramus;*
&c. lib. 1. contra Vigil. The Grammarians will tell you, be-
cause you send vs to the Grammarians, that there is a *καλὴ*
χρῆσις in this verse of *Vergil*, and least happily you find it
nor, in the word *sperare*.

Aeneid. 4.

Hunc ego si potui tantum sperare dolorem;
though the language haue diuerse more to supply the sense
of it, as *timere, providere, metueret, &c.* S. *Austen* also aduer-
tising vs contra *Fauftum*, lib. 22. c. 18. that *Abusia verborum*
in omnibus linguis late patet, which is in effect, that *Catachre-*
sis spreads further then want of words by much, in any lan-
guage.

§ 12. But I may not omit numb. 18. where you thinke
you haue spoyled a iest of the *Bishops*. But one could you?
Though you shall find earnest where you looke for iest, at
those hands; woollen pace and iron vengeance; severity
loues to maske in smiles. I quoted S. *Chrysostome* to you
before, that the *Saints merriments are holy earnest*, and S. *Au-*
sten contra Faustum lib. 15. c. 9. speaking to the Church, bids
her *miseri corditer irridere, deridere* and pitty, or, compassionately
deride, the madnes of the *Manichees*, her transported ad-
uersaries. At other times you are wont to charge the *Bi-*
schope with the cleane contrary, as harsh and crabbed in
the *Genius* of his style, not propense to iesting,

Chap. 10. A3-
ioynd, sub finē.

Ulad. X.

Ex Dia

Platō & Aristotle

as *Homer* saies of the champions in their deathfull combat;
so hard a thing it is to giue you content. But what is it you
bring? That, *puluerem lingere*, is not in all that Epistle of S.
Hierome ad Marcellam, but onely *lambere lignum crucis*, not

to

to licke the dust, but to licke the wood of the crosse. A great mistake surely, to put the one for the other. And yet *puluerem lingere*, to licke the dust, is the honestest of the twaine, as S. Austen describing the idolatry of the Gentiles, whome our Sauour calleth *dogges*, in his speech with the poore caytiffe, Matth. 23. (the image of vs all) It is true (saith S. Austen) *the Gentiles are dogges*, for *cannum est lingere saxa*, it is a dogges property to licke stones, and so *ligna* too, so *statuas*, and the rest; whereas the other the Psalme directly leads vs to, speaking of the conuersion of the Gentiles to God, that *they shall licke the dust of his feete*, or *foot-stoole*. If you are not ashamed of the first, why should you be of the second, which is so much more countenanced, as you see, then the other? Or, to speake in your owne words which you delight in, as it were your darling, if ye be *cruci-ligati-lambi*, why should you bee afraide to be *pulueri-lingi*? But if not this, how the other? So that you see in effect it comes all to one. But for so much as the *Bishops* drift was, onely to shew that S. Hierome speakes *figuratiuely* in that discourse, and you haue no way to resist him, but onely by saying, that *all the Epistle is not figuratiue*, as if some might not be, though all were not, let vs see if you thinke good, not how many elegant metaphores and allegories, as you confesse, are scattered throughout the context of that Epistle, but whole periods of speech, tending to the same purpose of deuotion, can be construed no otherwise then onely *figuratiuely*. First, *Sepulchrum Domini quotiescunq; ingredimur, toties iacere in syndone cernimus saluatorem*. That is, *As often as we goe into the sepulchre of our Lord, so often we see our Sauour wrapt in a linnen cloth to lie before vs*. Is this true properly? Is it true without a figure? Yet adde againe, *Et paululum ibidem commorantes, rursum videmus Angelum sedere ad pedes eius, & ad caput sudarium conuolutum*. That is, *And staying there but a while, againe we see thee Angell to sit at his feet, and his clothes wrapt or folded towards his head*. Can ye vnderstand this to be true without a figure? But

come to the ende, and to the place that you now touch vpon, see whether there be any scanty of figures. *In Oliveti montem, cum ascendente Domino, voto & animo subleuamur. Let vs be lifted vp in heart and wishes into the mount of Oliuet, together with our Lord ascending.* Yet our Lords ascent is long since past, and we come too late to ascend with him now. Againe, *Videre exire Lazarum fascijs colligatum, & fluenta Iordanis ad lauacrum Domini puriora, &c.* To see Lazarus come forth bound about with his parcels; and the river of Iordan waxing the purer for our Saniours bathing in it. *Inde ad mare veniemus Genesareth, & de quinque & septem pambus vidobimus in deserto quinque & quatuor hominum milia saturata;* That is, From thence we will come to the sea of Genesareth, and of five loaves and seauen, we will see five and foure thousand men satisfied in the wilderness. Is this also true properly? or could *Marcella*, and her inuitresses, see these things without a figure? But what a shake doth he giue to your superstition of Saints, when he concludes thus? *Pergeremus ad Itabyrium, & tabernacula saluatoris, non ut Petrus voluit cum Mose aut cum Elia, sed cum patre cernimus & spiritu sancto.* Wee will goe to the mount Tabor, and we will there behold the tabernacle of our Saniour, not as Peter would with Moses and Elias, but with the Father and the holy Ghost. Doe you see whome he leads vs to, and from whom he weanes vs? From *Moses*, and *Elias*, that is, the Saints, to our Saviour and his company, to wit, the Father and the holy Ghost. Vnlesse happily it delight you to erre with *Peter*, because *Petrus aliter voluit*, *Peter* seemed to be of another minde. I beleene your selues will be glad here to acknowledge a figure.

§ 13. To conclude about reliques, and their adoration, how may they be beleueed to haue adored reliques, that were no friends to the keeping of them, as we may gather diuersely wayes? For though reliques may be kept, and not adored; yet no adoration, if no keeping. *S. Ambrose lib. 1. de Abraham, cap. 9.* bids vs, *non diuinius in habitare mortui;* but onely

onely officij quantum satis est deferre. That is in effect, to bury
the departed, but not to dwell long upon dead carcases; which
how it can stand with the preserving of reliques; I say not
honouring, observing, worshipping them? And againe
the same Father, l. 2. de officijs, c. 28. In sepulturis Christiano-
rum requies defunctorum est: In the buriall of Christians, is the
repose of the dead: which stands not with reliques, either to
be preserved, or digged up. And in the same place againe, Ne-
mo potest indignari humanis fidelium reliquijs spacia esse laxata:
that is, It is no fault, nor thing to be grudged at (vntlesse then
by the Arians, who carpt S. Ambrose without cause, and
so now by the Iesuites) that the ground is enlarged to bury the
remnants of faithfull bodies massacred.) Is this man likely to
countenance reliques, or the worshipping thereof? So-
zomen, lib. 4. c. 20. sayes, that when there was consultation
about remoouing the bodie of Constantine the great, out of
the Church of Constantinople, (where it was first interred,)
because they feared the fall of that Church, this purpose
was resisted by such as tooke part with the Nicene Coun-
cell, that is, the godly and the Orthodoxe, who held it, saith
Sozomen, for no lesse a sacriledge, to translate dead bodies, then to
breake open tombes violently and feloniously. And do not these
condemne the vse of reliques, which in you is accompani-
ed with translation, with circumgession, and such like
pompes? Yet behold, when the Church was like to fall,
they refused to be of partie with the preseruers of the
bones of that diuine Emperour, by translating them, not but
that they were worthy the preserving with the best. When
Babylas his bodie was translated from Daphne to Antioch, καὶ Ἰουλιανὸν
by Iulians appointment, and the deuills instigation (not by ἡμεῖς ἡμε-
any seeking of the Christian people) they cried that accom-
panied it, all the way as they went, Confundatur omnes qui a-
doranτ sculptilias, Confounded be al they that worship carued ima-
ges. Doth this please you? Optatus will tell you his opini-
on of Lucilla, that factious dame, and employer of her
wealth to support murinies against the Church of God, as cap. 10.

S. Austen

Contr. Petili-
anum. &c.
Contr. Parmen.
lib. 1.

S. *Austen* reports of her in more then one place : I say, *Optatus* will tell you how wicked she was, in not receiuing the Sacrament of the Lords body and blood, vnlesse shee had kissed the relliques of a certaine Martyr that morning, if at least a Martyr, saith *Optatus*. Yet you are for kissing them, in your numb. 24. very definitiue. And if it bee godly to kisse them, why not also to begin the communion with such a seruice ? And may not we say of your Martyrs, as *Optatus* doth of hers, of *Lucillaes* I meane, *sitamen Martyris*, if at least they be Martyrs, either your auncient, or your moderne ? But *Optatus* mislikes this doting vpon Martyrs relliques, though true Martyrs, as the place sheweth. Of *Ioseph* and *Nicodemus*, no snatchers after relliques, not so much as clothes, though they had as faire opportunitie as euer any, I told you before. Yet doubtlesse their behauiour was a lesson to posteritie, how to be affected towards the dead bodies of Saints. They committed it to the ground, and that was all, though the rather to a garden, in the hope of reuiuing & flourishing the third day, as from a fertile soile, as S. *Ambrose* sweetly gathers, alluding to our Sauours speedie resurrection. So likewise of S. *Gregory* l. 3. *Registri*, Epist. 30. ad *Constant. August.* It amazed him to heare the dead bodies should be digged vp againe, or as the fashion before had beene, (S. *August.* so witnessing, S. *Hierome*, and diuerse more) that the fragments of Martyrs should be carried vp and downe, vnder pretence of deuotion, but indeede for sale, or for gaze of idle people. It beeing one thing not to neglect either the bodie of a Martyr,

In *Lucan.*

Noni multos sepulchrorum adoratores, &c. Et in Epist. Hieron. quoque. Vid. Epist. eius.

Imperatores *Honorius* & *Theodosius August.* legē tulerunt, Nemo martyres distrahāt, (this was to put the Martyrs to a second death, Jam hoc secunda mors manet, to speake with *Boethius*) nemo mercetur. By the way, note the power of Kings commanding about matters of religion. But more fully, read *Gregory* *Tur.* l. 9. c. 6. and that hideous historie of a Rellique-monging impostor, with his faghell full of rats-bones, and roots, and the teeth of moales, and the fat of beares, &c. Yet hee concludes, *Multis sunt qui hoc sedu-*

after he had given vp his soule in the defence of the Christian faith, or some limbe of his bodie casually brought to hand, to preferue it from vnseemly and vnmanly disparagements, who but for his constancie in Christs cause, might happily haue been buried in his auncestors tombes; another thing to conuert it

it to prophane idolatrie. I haue omitted *Origen*, lib. 8. contra *Celsum*, who thus professes of his time, and of the doctrine they had learnt. *Organa rationalis anima sepulchro honorifice demandare didicimus: Vee haue learned to recommend honourably to the graue, the instruments of the soule reasonable, that is, the bodies of men, and the members thereof.* Therefore not to make relliques of them. In *Victor Uticensis*, lib. 1. de *Persecut. Vandal.* we haue two examples hereof. One of *Armogastes*, a godly Christian, who desired *Felix* (another of the profession) *sepeliri sub arbore filiqua*, .i. that being dead he might be buried vnder a homely tree (if a tree,) *non cum triumpho & gratiâ*, not with triumph, and fauour, or solemnitie. As for the *Sarcophagus*, which appeared, as it were by miracle, in the place by him allotted for his buriall, I impute that to the satisfaction of his godly desire, about a quicke consumption, or turning into nothing, then which nothing can be more repugnant to your ceremonie of Relliques. Another in the same booke a little before, of *Deogratias*, Bishop of Carthage, whose worthy members (so speaks the Historian) the people out of their zeale might haue violently snatcht away, or pulled a sunder, *nisi CONSILIO PRVDENTVM nesciente multitudine sepeliretur*: .i. vlesse he had been buried whiles the people did not know of it, at the suggestion or directiõ of wise men. So as to resist your *Reliquations* (the true bankruptures of religion) is wisdom to *Victor*, and to the auncient Christians that liued before him. But let *S. Hierome* end this matter, in *De vitâ Hilarionis*, where he wil tell you, that *S. Hilarion* gaue order before his death, to be buried in his clothes, *in tunica cilicina*, in his coate of sackcloth, & *sago rustico*, and his homely cloake, or of the country fashion, *cum cucullâ*, with his hood, & *ne puncto quidem hora post mortem reseruari*, and not to be kept aboue ground, no not an instant of an houre, after his departure. Would he haue beene content to haue been pickled vp in

flones exercent, & populam rusticam in errorem nutrire non desinunt. De quibus opinor Demianus in Euangelio, Surrexerunt in nouissimis qui etiam electos in errorem inducant, &c. Is it not pitie that we Englishmen, will not traffike with the Iesuits, for such ghostly commodities?

Reliques? And in the same booke, *Anthony* charged them that were about him, to burie him priuily, where no man might know of it, least one *Pergamius*, as he said, a very rich man of that country, & belike deuout in his kind, should steale away his bodie, and enclose it in a shrine. The like was done to *Moses* bodie for the same cause, God eue-ry where forbidding to seek the liuing among the dead, as you doe plainly in your reliques, worshipping *not them*, but *Christ in them*, as you sticke not to triumph, numb. 25. of this chapter. But so much shall suffice to haue spoken here-of.

De Civit. Deil.
10. c. 1. & quæst.
in Genes.

§ 14. Yet you thinke to mend the matter, with your moath-caten distinction of *adoratio latriz*, quoting S. *Austen* for it, num. 28. But S. *Austen* neuer said, that we may adore a creature, whether Saint or Saints relique, with a religious adoration, no not vnder *latriz*, or neuer so *dulicallly*. He saith, the word *adoration* is equiuocall, which is very true, I graunt, and transferred to men, whome we adore ciuilly: for he speaks of *Abraham* adoring the Gentiles, that is, the children of *Heth*, which for certaine was but ciuill. But taking it in the sense of religious adoration, as wee now doe in our question with you, he neuer denies but that it is proper to God. I will obserue a fewe clausess, out of his *de Cinit. Dei*, which you quote, lib. 10. c. 1. He expounds *religionem seruare erga Angelos*, by *sacrificare*, and *sacra facere*. But you will haue no sacrificing to them, nor S. *Austen* neither. Therefore no religion is due to them. His words are; *Nunc videndum ac differendum est, quomodo credendi sint Angeli velle à nobis pietatem religionemq; seruari, hoc est vt apertius dicam, vtrum etiam sibi, an tantum Deo suo, qui & noster est, placeat eis vt sacra faciamus, & sacrificemus, vel aliqua nostra, seu nos ipsos, RELIGIONIS ritibus consecremus.* Againe, *Seruitus dulcia qua debetur hominibus*, is such a seruitude, according to which the Apostle commands seruants to be subiect to their masters. Onely this, is due hominibus, to men, saith S. *Austen*, or of this kind onely. And will this kind of ser-
uice

Quæst. in Gen.
23.

* Falsly printed
in Valentins, 10.3.

Ciuit. dei, c. 1. (the very place that we ground vpon) & *explicatur* (saies he) à *D. Thomà* 2. 2. q. 103. art. 3. & 4. Againe, (that you may know it slipt not from him vnawares) *Altus proprius virtutis religionis diuinam gloriam spectat proximè, & ideo ad deum tantummodo proximè pertinet: Actio vero quâ veneramur Sanctos, non nisi &c.* And, *Hoc discrimen inter vtrumq; cultum, dei scilicet & Sanctorum, quod profectò LONGE MAXIMUM EST & ADMODVM REALE, indicare volunt Orthodoxi Doctores, cum &c.* Then, *Quâ sanè ratione illi non differentiam verbalem tantum assignant, sed eo diuerso loquendi modo differentiam illam realem inter vtrumq; colendi rationem significant, quam exposuimus iam esse MAXIMAM, inter duas illas virtutes dictas, religionem nempe erga deum, & peculiarem erga creaturas prestantes* (not yet *SANCTAS*) *observantiâ.* And repeating the same againe, *Exposuimus quemadmodum honor Sanctis, non per virtutem religionis proximè, sed per aliam LONGE DIVERSAM exhibeatur.* So ashamed is the late Iesuite, and ponderer of all the circumstances of this cause, to stand to religious worshiping of creatures, in any sense, though neuer so diminutive. Yet he proceedes in his rage against *Calvin*, to contradict himselfe after so many declarations of his minde. *Quaquam si maximè vnâ eademq; religionis virtute alium deo, alium Sanctis honorem tribueremus, non equidem satis intelligo quidnam ideo de diuino honore detraberetur, vti fingit Calvinus. Ut enim eadem virtute charitatis &c.* An euident contradiction out of meere malice to *Calvine*, not that he repents of his former doctrine. For if there is to be *maximum & reale discrimen*, between our worship of God, and of the creatures, and, *LONGE DIVERSA VIRTUS*, which applies vs to them both, &c. how can it be without Gods great dishonour, to giue the creature his worship, or the creatures to him? But what maruaile, when he will haue vs loue God and our neighbour with the like, yea the *SAME* charitie? Which is not to be graunted, saue so farre forth as the *name* is the same, but the *thing* most diuers. Yet this

is his doubtie instance of this matter. Will you heare what S. *Austen* saies in other places hereof? *Lib. 20. contra Faustum, c. 5. Solus ille colendus, quo solo fruens beatus sit cultor eius, & quo solo non fruens omnis mens misera est, nisi qualibet re aliâ perfruatur.* That is, *He onely is to be worshipped, (namely religiously,) in the fruition of whome stands the blessednes of the worshipper, and by want of whome alone, each soule turnes miserable, though it plentifully enjoy all things besides.* Are Saints such? Are Angels such? or is any creature in the world such? Yet you tell vs most absurdly of a *diuine cult*, Numb. 26. (for so *cult* you are, or so *quilted* in your tearmes) as if there were an inferiour and humane answering to it. S. *Austen* knowes no *colere* here, and therefore no *adorare*, of ought else saue God onely, in whose fruition alone consists our blessednes, and not in the fruition of one another. And of Martyrs more plainly in the same booke, cap. 21. (for *Faustus* it seemes vrged him with the Christian practise, which might be stragling in some few, but surely Catholique in the maine, as he complaines in the same place, that the godly of his age are compelled to beare with many things, which they liked nor, and yet could not redresse, *Aliud est quod docemus, aliud quod sustinemus*) I say, of Martyrs, he thus professeth: *Colimus Martyres, sed eo cultu quo in hac vitâ coluntur Sancti homines.* That is, *We worship Martyrs, but with such a kind of worship, as holy men are worshipped with, during this life, that is, during their mortalitie, during their corruption, and that same fast-cleauing sinfulness; which is wonder if it should stretch so farre, as to religious adoration of men, not onely frayle, but also faultie, and obnoxious.* Finally, to omit how *ἱερό* is more thē *λάτρεω*, if at least there be any difference, whereas you would haue vs serue the creature more submissiuely, and more basely, namely per *δουλίαν*, God more remissely, by your *latría*, as you call it, (which is exceeding preposterous, that we should submit to men lower then to God) as also that the 70. put the

Sic de morit us
Eccl. c. 24. &c.

Hcb. 12. 7.

Aug. de Morib. Eccl. Cath. c. 30. Meritò ecclesia Catholica nullam nobis creaturam adorandum inducit, cui seruire iubemur. Remouet à creaturâ adorationem etiam eam quæ cum simplici seruitute coniuncta est. Quorsum ergo de Dulia?

one for the other, *ορις λατρευτον*, not for a worke of religion, but of ordinarie household seruice: Yea the new Testament doth the same, sometime confounding them, as Apoc. 22. 13. *οι δούλοι αυτου λατρεύουσιν αυτω*, sometimes complaining of the *δουλῆα* of the creatures (which you are not offended at) *ιδουλυσατε τοις μη φύσει υιοι θεου*, Gal. 4. 8. sometime extending euen *latría* to the creature, or seeming to extend it, as *λατρεύετε τῇ σκηνῇ*, Heb. 13. 10. To omit these, I say, S. *Austen* cuts the throat of this bastardly distinction, whom you very friuolously entitle the father to it. *Quest. in Exod. 94.* he appropriates *latría* to God as God, *dulia* to him as Lord. So as, first, worshipping God, we shall worship him in disparitie, and in inequalitye, as if there were any thing in God to be worshippt lesse then another, and not all to be worshippt after the most excellent fashion that we can. Yea by this meanes, we shall worship God with the worship of the creature, namely by *dulia*, if your distinction say true, which how can you thinke conuenient, I pray you? For if God, as the creature, then the creature as God. Why not? Though it is worse to abase God, then to exalt the creature, and yet both most dangerous. Lastly, we must either bring in many *Lords* into the world, contrarie to that, Eph. 4. 5. *υμς Dominus*, likewise Isa. 42. 8. 1. Cor. 8. 6. or else your *dulia* must come to nothing, I haſt to an ende.

§ 15. You rest not satisfied with the *Bishops* answer, to those words of S. *Ambrose*, *Cruce Christi in regibus adoratur*, the crosse of Christ is adored in Kings: that, if the crosse of Christ be adored in Kings, then with the same adoration that Kings are, which is not spiriſuall, nor religious. What can you find fault with in this answer? For if the crosse with one adoration, and the King with another, be to be adored, it had bene more for the commendation of the crosse, to haue saide, we worship it whereſoeuer, euen in the beggarliest creatures, where no cause els appeares of worshipping. But because it is true, that when we giue honour to the King, we honour not *accidens* all that he is adorned with, for so much as the

Empe-

S. *Austen* would haue both *dulia* and *latría* giuen to God, not to Saints.

I

§ *Lao* Sermon 8. de Nat. Dom. You sunt gradu in diuinitate, &c.

2

3

De obie. Theod.

Emperours abhorred not the monument of the crosse in their attires, S. *Ambrose* shewes how much it hath gained by their conuerſion, namely to be honoured alike with the, yet ciuilly ſtill, and not religiously. So S. *Auſten*, as I remember, ſaith, the Sacrament either of Baptiſme, or Circumciſion, is worſhipt in the partaker, *adoratur in geſtante*; there the man for the ſacrament, here the thing for the mans ſake that carried it about him, winnes honour and reſpect: but how? *Sicut ipſa incircumciſio in allophylo ſpernebatur*, as the want of the ſacrament was deſpiſed in a forreigner. Yet none euer worſhipt the ſacrament of Baptiſme religiously (and much leſſe circumciſion) as you would haue vs to doe your crosse, or your wooden images, though we acknowledge the worth of Gods inſtitution, whereſoeuer we finde it. So as neither ciuill is religious firſt, nor all adoration the adoration that you ſtrive for, but an honourable eſteeme, nor the crosse the crosse, by S. *Hieroms* expoſition, as you ſhall heare anone. As for *deferre redemptioni*, which you ſay followes immediately in S. *Ambroſe*, *ſo honore ſuam redemptionem*, that is it that we pleade for, and we doe that without adoring either wood or picture; yet excited happily by occurring memorialls and aduertisements whatſoeuer. As S. *Auſten* acknowledgeth, that *ab admonitione locorum* we thinke of the Saints, and endeauour the imitation of them ſo much the more zealouſly, when we but come into their Churches (I meane Churches called by their names, not otherwiſe) *lib. 20. contra Fauſt. c. 21*. How much more then, are we raviſhed with the admiration of our Sauiour, conſidering the very inſtrument vpon which he dyed for vs? So *Helen*, when ſhee had found, not the ſigne of the crosse, but the very crosse it ſelfe, or the remainders thereof, S. *Ambroſe* carefully provides his ſpell, as I may ſay, to exempt her from blame, that, *non viſq; lignum*, ſhe adored not the wood, which is a heatheniſh paſſion, and the vanity of the wicked, ſaith he. And if ſhe worſhipt not the wood, ſhe worſhipt nothing of the crosse that ſhe found in Pale-

Contra Fauſt.
Manich, ſed &
contra Creſe.
Grammat. l. 2. c.
15. Honoramus
ſacramenta in
geſtante.

The Adioyad.
of Helen, numb.
29.

vbi prius.

ſtine

stine, which was all of wood, but her Sauuour, and her redeemer, by that occasion liuely brought to her remembrance, him she worshipped. Euen so they that approached the Emperour in his Court, with the crosse in his garments, from thence they rose to thinke of their redemption. In other cases you may distinguish betweene *lignum* (as you are wont) and *forma Sancti*, or *Sancta, in ligno*, but here if not *lignum*, nothing but *redemptorem*, and *seruatorem*, without question. But not *lignum*, saith S. Ambrose, that is the Pagans error, therefore not *ferrum* they, nor any such materiall, whether in bosse, or bridle, or in the kings crowne. *Ego crucem dico, non lignum, sed passionem*, saith S. Hierome, in Psal. 46. *I by the crosse vnderstand Christs suffering*. And when I professe to worship the one, I meane my affection and deuotion to the other. And yet you quote a fresh testimony of S. Hierome, vncited by the Cardinall, saying that he adored the cradle and the cratch, conning to *Bethleem*. No doubt as he did the ashes of *Abdias* before, in his visitation of the holy places, or as they did in whose person he there speakes. Was our Sauours cratch (for cradle he had none) or *Abdias* ashes, remaining, thinke you, till then? As for *admonitus locorum*, as S. Austen speaks, the place was not so ruinous, but it might put him in minde of who had beene there sometime. Yet you neuer so much as mention this explanation of S. Hieroms, concerning the crosse, to vnderstand the passion by it, which the Bishop alleadgeth, whom neuertheless you may accuse for leauing out whole periods, and taking no notice of principall arguments, of which we are now to consider in the second place.

Apolog 3. ad-
verf. Russ.

§ 16.

2

A Second kinde of challenge then, you make to the Bishop, for not printing all his adversaries words, but suppressing somewhat of that which was forcible. And you descant merrily, that happily it might be for lacke of roome in the warrent, or some such cause. But what would you say, if he prin-

printed none at all, as few doe, and as the fashion is, or but very seldome, now adayes? though I haue scarcely seene a booke that hath so much printed of his aduersaries text, especially in the margent, vnlesse it contained all, without any contractions. Is there no refutation vnlesse all be spoken to? what end may we then looke for? But at least you should haue performed this your selfe, afore you taxed others, who of all writers are simply the farthest off from it, not excepting your collegue that lately raged against the *Bishop* in like sort, as you doe now. And if no body had fliewen vpon the *Bishops* booke, but he which had perused and confuted it, by peecemeale, omitting nothing; the first stone had not yet beene cast at it, nor I thinke euer would be cast, the most of it being such stone-worke, as no lesse impregnable to your confutation, then rocke and flint to your digestion. But I pray let vs heare this same notable argument, which dropt thorough the sieue, when his fellowes stayd behind. You say the *Bishops* argument, about the couering of sinnes, hath beene an hundred times answered, (in your Numb. 25.) I beleue, this no lesse then a thousand. And indeede how little pertinent was it to the grand question, viz. his Maiesties challenge of fife hundred yeares? and then how loosely, how wretchedly, doth it hang together? As thus, *That because Adam fills vs full of sinnes, as soone as we are borne, therefore the gift of regeneration, which we haue by Christ, replenishes vs as suddenly with all manner of righteousness, and euacuates in vs the bodie of sinne.* Is it not pittie this *Achilles* should haue beene past ouer in silence?

Which the cares of our Sophisters euery day ring with, and the schooles, Churches, streets, with the answer of it. Againe, that *Adam conueied inherent corruption to vs, therefore the righteousness that we haue by Christ is more then imputative.* As if first we denied the riches of Christs grace, to be plene-

The Card, inferreth with the blessed Apostle, that seeing the sinne of Adam was of force to make vs truly sinners, the merits and grace of Christ are of farre greater force, to purge and cleanse vs from our sinnes, and to make vs truly iust: otherwise our helpe is not equiualent to our harme, our remedy to our disease, our rising to our fall, nor our gaine to our losse, nor consequently Christ to Adam, &c. The Adioynders eloquence, numb. 40.

tifully inherent in the soules of his Saints, as faith, as temperance, as patience, as charitablenes, &c. *Ibunt de virtute in virtutem*: though the maine by which we hold, and by which we are saued, is not our owne strength, or our owne vertue, but the sufficiency onely inherent in the person of our Redeemer, which questionlesse is made ours, because interpreted to be ours, by the fathers gracious acceptance, as if our

Pronihilò satvòs facies eos; which construction of the Fathers in this sense, (though deslected) *Andradus* himselfe mislikes not, but grounds a rule vpon it for the like expositions. *Defens. Concil. Triid.* calling it, *expositio per accommodationem*: (belike, though *præter scripturam*.)

selues were possessed of it, which is that terrible *imputation*, that you are so startled with. As if our Lord had not plaine-ly said in *S. Iohns* Gospel, drawing towards his death, *Ego pro vris Sanctifico me; I sanctifie my selfe for them*, shewing that both in life and death he wrought for vs, he serued our turne, and not his owne. For euen in this sense also, *he came to serue and not to be serued*. But if this be your skill in the principles of Diuinity, as not to vnderstand how Christ both saues vs by * *imputation*, and yet powres vpon vs the gifts of his holy spirit really, howsoever abated by our in-dwelling corruption, and therefore not of ability to protect vs in the day of

* *S. Hieron. Corneli Epist. ad Philem.* at those words, *Mibi imputa*, acknowledges the like betwene Christ and vs (for matter of *Imputation*) as was betwene Paul and Philemon: saying immediatly, *Imitator domini fui, & Christū in se loquentem habens, ea debet facere quæ Christū, &c.*

iudgement, I may doubt also whether you be perfect in *Adams* case, vpon which you ground your argument, whose very act of eating the forbidden fruit, is so ours, (saith *S. Gregory Nazianzen*) (*ἐπὶ τοῦ αὐτοῦ παραπτώματος*;) that it were enough to condemne vs, though no other imperfection had been conueyed from him vnto vs. And so the merits of our Lord, which are without vs, saue vs, his fasting, his praying, his weeping, his bleeding (like *Adams* reaching, eating, and presuming) though each of them conuey a certaine positive store vnto vs, the second *Adam* of holines, as the first doth of vicioufnes. But I haue stood too long vpon so trifling an obiection, specially since the Apostle neuer compares them in this point, in his 5. to the Rom. which you here quote, I meane the one in ministring righteousness,

Orat. in S. Baptis-
mum.

teousnesse, as much as the other doth sinne, and that presently, but either grace answerable to former trespasses, which grace is in remitting, not onely in replenishing; in forgiuing, not onely in infusing; or the number of the one people, with the number of the other, that belong to each roote, viz. *Adam and Christ*, (where by the way you tell vs, numb. 39. your Latine translation saith, *Plures per Christum quam per Adamum*, more are restored by Christ, then are perished in Adam, which were worth the knowing how:) or lastly, that in the substance of their gift they may be equalled, though the remedie come halting after the offence in time, like *Lise* after *Ate*, *Regnabunt iusti*, v. 17. & *constituentur*, v. 19. (both future.) And so to the Cor. *Primo quod animale*, deinde *quod spirituale*, and as the Psalme saies, *Which day by day were fashioned, when as yet there was none of them, but in thy booke they were all written*, viz. the members of the inward man and all. And, *ut sit sine macula & ruga*, that she may be without spot and wrinkle, not that now she is so, (S. *Austen* so construing it) Eph. 5. And, *Iustorum lux sicut aurora, crescens paulatim usque ad perfectum diem*: The light of the righteous is like the morning (saith Salomon) which flasheth not forth all at once, but by little and little creepeth on to perfect day. By which also you are answered, to your first cauill of the two aboue propounded, concerning our first birth from *Adam*, and our second regeneration by *Christ*. Whereas we are *regenerating* here all the time of our life, (you happily think it is done in a moment) for which cause it is called, the *Regeneration* by our Sauour, euen the resurrection of the dead is, Matth. 19. 28. A most true saying, *Non moritur hostis, nisi in resurrectione mortuorum*. *August*, in *Psal.* and, *Moriendo nascimur*, it must cost vs our life, in this sense most of all. Hence it is, that S. *Paul*, Phil. 4. *Non quod peruenirim ad resurrectionem mortuorum*, not that as yet I haue attained (saith he) to the resurrection of the dead. Alas, who had? But he meanes of his slow creeping to perfection daily, I suppose like that of *Ionathans* armour-bearer, to-

1. 15.

Aug. l. 2. Retr.
& lib. de perfect. iusticiis.
Hieron. etiam in Hier. 31.
Bernard. in fest. omn. Sanct. homil. 3.
Thom. part. 3. q. 8. art. 3. ad 1.
To the I.

Ista decem mentes non peperere bona Prop.

wards the top of an high mountain, vpon his hands and his knees, so between humble prayer & feruent endeaour. Contrarie to which opinion of S. *Paul*, touching himselfe, *Hymenæus* & *Philetus* proudly gaue out that the *resurrectiō* was *alreadie* past, viz. on their sides, as if they had been at the top of the ladder of perfection, much like to that which the Iesuites dreame of now a dayes among themselves. See, 2. Tim. 2. 17. And *Cannus* expounding it in the afore-said sense, (which I report for his commendation) lib. 4. locorum, cap. 6.

§ 17. To Numb. 35. That, *Iustin Martyr*, *Origen*, *Hierome*, *Austen*, *Gregorie the great*, and collation (as you say) of the *Scriptures themselves* teach, that covering of sinnes is a full remission of them, may wel make against you, that hold punishments of sinnes to remaine to be abidden after remission, as if God would punish what he had once pardoned, yea truly and fully pardoned, as saith the Cardinall: against vs nothing at all, who teach, that our sinnes are so pardoned, when they are pardoned, as we shall neuer come into condemnation for them, Rom. 8. though the spring of old corruption be not cleane dried vp in vs. The Apostle saying there, not that there is no crime in vs, but no κατήχημα. after we are engrafted into Christ, and, non ne insit, sed ne obset, as S. *Austen* speaks, peccatum regnans beeing one thing, and peccatum inhabitans another, and the *Iehusite* not so easily turned out of dores, to vse S. *Bernards* allegorie. Yet most pittifully you quote the Cardinall, saying, that it is *Christs* disgrace, if he could not truly and properly purge, or make cleane those, that are borne againe in him. As if it were for want of power in Christ, that wee are not suddenly perfected, that the *Iehusite* is not cast out vpon the suddaine. Whereas rather his power is perfected in weaknes, and, his Grace is sufficient for vs: and as God would not suddenly cast out all the inhabitants of the land of Canaan before the children of Israel, because they were not enow to empeople the Countrey, thinking it the more easie affliction of the two, that they should

Cardin. Apol. c. 7.
p. 84. l. 19. as the
Adiocynder quo-
teth him in this
9 cap. n umb. 33.
pag. 387.

Vbi prius.

Iosh. 17.

should be encombred with enemies, then ouer-run with wild beasts; so here to keepe our pride, like a wild beast, and to exercise vs with daily strugling against concupiscence our enemy, (our foe, the *fomes*) Almighty God hath deferred to worke a perfect regeneration of vs, though he hath granted from the beginning a perfect remission, which is your monstrous error, not to distinguish betweene remitting and remoouing faults, betweene releasing them and rooting them cleane out.

§ 18. The like I say to your quotations out of *Esay*, and diuers other Prophets, Numb. 36. namely, *that the iniquitie of Gods people shall be taken away, wiped, or blotted out, abolished like a cloud, like a dew, like a myst, that our sinnes shall be buried in the bottome of the sea, that he hath remooued them as farre from vs as the East is from the West, that our sinne shall be sought and not be found*, with many the like: *Quoad reatum nimirum, not quoad vitium*, in regard of the guilt, not in regard of the fault, of the staine, of the corruption, which hath taken deepe rooting in mortalitie, and is not pulled out, but with our very heart. We reuolue all these sentences, with vn-speakable comfort, for securing of our conscience against the houre of tentation, though we dare not waxe insolent, because of the sense of our infirmitie, continuing in vs, *that we can not doe as we would*, Gal. 5. 17. and for that *no good thing dwelleth in our flesh*, and, *we see a law of sinne in our members, rebelling against the law of our minde, yea and leading vs captiue to the law of sinne*, Rom. 7. But, *cum venerit quod perfectum est, abolebitur quod imperfectum*, and when this mortalitie shall put on immortalitie, and our corruptible be cloathed with incorruption, when we shall see him as he is, and be satisfied with his likenes, then it will be otherwise with vs. You in the meane time are all for the present, as if the Hierusalem were on earth which comes downe from heauen, and is not readie for her husband yet, but yet is making readie daily. For when you bring in that among the rest, *that sinnes like skarlet shall be made as white as snow*, you

*Cor in sum cum
concupiscentibus euol-
utur. Sen.*

must beware how you stretch it too farre, beyond the sense, though you are a partiall friend to the *Cardinals skarler*, whose cause you plead, and which perhaps you looke to inherit one day: neither thinke that sinnes shall euer turne so white, as to become vertues, but the indulgence of a father, forgiuing all that is amisse, turnes skarlet to snow, into innocence guiltines. And that is by *not imputing*, not by cleane abolishing. So *Dauids*, *Wash, yea wash me more and more*, makes more and more against your selfe, when you quote it most: for this shewes, that we are neuer washed cleane enough whiles we liue here, but though God hath begun to make a renouation in vs, yet still we crie, and haue cause to crie with *Dauid*, *O Lord wash me yet more and more*. Whereunto if one should object, as you are not very forward, that, *Qui lotus est, non habet opus nisi vt pedes lauet, &c.* although that may seeme to set out the singlenes of the Sacrament of Baptisme, which without horrible sacriledge cannot be reiterated, yet applying it to the daily defunctions of our penitence, we may answer briefly, that we are *toti pedes*, more feet and more soyle then a man would thinke. As for your numb. 37. where you heape as many places out of the new Testament (as before out of the old,) testifying that *Christ hath purged our sinnes, purified our hearts, cancelled our debts, killed enmities, exhausted corruptions, that we might be holy, immaculate, and irreprehensible before him, &c.* This is first true in the Saints that are in heauen, who haue shaken of this yoke of woefull bondage, and in regard of our Sauour it is true *de merito*, concerning vs too, their vnhappy suruiuers, though our indisposition delay the *complementum* of it, for which we sigh, and groane, and waite, and attend, though our eyes wast with looking for his saluation. *O Lord I haue looked for thy saluation*, saith the Patriarch, euen when he was ready to dye. So happy are they, to whome, I say not in *senectute*, but in *morte contigerit huc aspirare*, as he saies; *Cui suspiramus semper*. Where you say that *no guile must be in the spirit*, *Psal. 32. 2.* and therefore sinne is cleane purged in the

the iust, you are to know that all sinne is not guile, but the sinne of hypocrisie, dissembling our sinnefulnesse, and reioicing sinisterly in our supposed perfection, of which let them take heede that dance to your pipe, and delight in your doctrine. The Psalme opposeth it there to *dom tacui* in the next verse, v. 3. for where there is *tacui*, there is *guile*, where no *guile* no *tacui*. And the Saints in the Reuelation had no *guile* found in their mounthes, because they confessed they were sinners, sath S. *Austen*.

§ 19. **A** Nother fault of the *Bishops*, is here complained of, that he hath not layd downe at full the Cardinals argument, out of the Epistle of *Theodosius* to the Councell of *Ephesus*, by which is shewed who should be present at generall Councells. And I hope it is no matter, whether he lay it downe at length or no, so he answer it. But you that vnder take the refutation of the *Bishops* answer to the Cardinals Apologie, why doe you mention but one part of his answer to this very argument? Is not this a worse fault, and yet in the same kinde? As for example, one part of the *Bishops* answer was this, that a *Count* and a *King* be not all one, and when *Theodosius* forbade the Count to meddle, he precluded not himselfe. This you mention, but the rest you leaue out. First, that it appeares *Theodosius* did not set this law to himselfe, to be no medler in Councels, because he assembled it, yea confirmed it, and ratified the Acts of it, which Count *Candidian* might not doe. Secondly, that the Emperour exhorted this noble Courtier and Count *Candidian*, to suppress them that were at oddes, and to curbe the humour of such as loued iangling. Could this be without his *interposing in their tractate*, which are the words that you stand vpon? And you shall finde in the *Trullan* Councell, that other lay-men are forbidden that thing, the libertie whereof is reserued to the Emperour notwithstanding. So might it be here. And indeede who would euer retort vpon a King out of his owne words, or bind *Theodosius* as it were with his

2

Can 69. of approaching the Altar.

This is like the woman-philosophers elench, *apud Laert. l. 8. in Hipparch.* ὁ ποιῶν Θεόδωρον ἔχον ἀδικεῖν λόγῳ. ὅδε Ἰππαρχία ποιῶσα τὸ αὐτὸ ἀδικεῖν λόγῳ. Ἰππαρχία δὲ τύπῳ αὐτὸν ἐκ ἀδικεῖ, ὅδε ἄρα Ἰππαρχία Θεόδωρον τύπῳ αὐτὸν ἀδικεῖ. *Non sequitur ὡς κάλη.*

* *De vit. Constant. l. 1. c. 37. see ibid. l. 3. c. 13. item c. 22. 23. & c.*

his owne girdle, so with his owne Epistle, which he neuer meant should yoke himselfe? To omit, that *Constantine* carried himselfe like a Bishop, witnesse * *Eusebius*, nay Bishop ouer Bishops, that is the œcumenicall Bishop, which you would be glad if your Pope had the like plea for himselfe, to intermeddle with the matters of *Constantine*, and of the Empire. Why then might not *Theodosius*? Or though onely Bishops, as you would faine force, may haue to

doe in Councils, yet why should *Theodosius* or *Constantine* sit out, that are Bishops without the Church, as others are within, and during diuine seruice? See *Sozom. l. 4. c. 21.* of *Leonas* and *Laritiu*, two lay-Courtiers, one *satelles aula*, another *præfectus militum*, as the author styles them, sent to the Councell of *Selencia* in *Isauria*, *de mandato Constantij*, by *Constantius* his commandement, that in their presence *de fide accurate inquireretur*, strict enquiry might be made of Faith. And when some Bishops would not enter into disputation about things controuerted, because of the absence of other, *Leonas tamen iussit de fide disceptari*, *Leonas* neuerthelesse commanded them to conferre about religion. In the Councell of *Syrmiu*, the Emperour likewise appointed Iudges president of his owne pallace, *doctrinâ & auctoritate ceteris præstantes*, in all likelihood but lay-men. *Idem Sozom. lib. 4. c. 5.* And *cap. 13.* of the same booke, *Constantinus* letter to the Church of *Antioch*, and the Bishops there assembled, contains thus; *Placet prohibere à conuentibus Ecclesiasticis*, It is our pleasure to forbid certaine from Ecclesiasticall assemblies. You may say now, if you will after all this, that Emperours haue nothing to doe in Councils, and that *Theodosius* meant to barre himselfe by his owne letter, or else that he knewe not the right which *Constantius* exercised, and was descended to him by succession euen from *Constantine*.

But

But there is a letter of *Theodos.* and *Valentinian*, ioyntly extant in the Acts of the Ephesine Councell, the 3. in number, in *Surius* his edition, beginning thus, *Praclarissimo Comiti, &c.* Which you may doe well to read, to see what lay Emperours may doe in Councells. You shall see how he checks the whole Councell there, for there partiality and part-taking, for their tumults and *sicut non conueniebat*, and how he concludes the matter, *Quapropter Maieitati nostra visum est, ut huiusmodi autoritas nullo pacto locum habeat, & quae inordinate sunt gesta cassentur.* Wherefore it seemed good to our Maiestie, that such authority should by no meanes take place, and that those things be abrogated or disanulled, which were disorderly done. Yea how he tyes the Bishops to their residence at the Councell, forbidding any to depart, and how he sets an *Oportet vpon omnia corroboranda sunt à nostrâ pietate*, and lastly how he ends most imperially and worthily, *Maiestas nostra nû hominum aliquorum, sed ipsius doctrina ac veritatis curam gerit!* Our Maiestie takes not care of mens persons, but of (Gods) truth, and the [heauenly] doctrine. The like he doth in the Epistle that you quote, and namely chargeth them to heare no accusations, but proceede to discussion of faith onely.

§ 20. **T**O your numb. 42. and 43. what we heare from witnesses, though sure and certaine witnesses, yet we doe but heare, when you haue made the most of it. So as the Bishop might well say, *Augustinus nihil prater auditum habet, Austen hath nothing more then heare-say*, meaning he reports not this of his own knowledge, though he would not seem to deny credit to those witnesses. Which many a man (to say truth) is loath to doe, I meane to detract any thing from the credit of the reporter, euen then when he scarce beleeueth that which is told. As for the assistance of Angels, or apparition of Saints, it prooues not that it is lawfull for vs to pray to them (as hath been shewed before) and therefore it matters not greatly whether

Of Felix his apparition after death, ex *Aug.* de curâ pro mortuis. c. 16.

that of *Felix* be true or no. Sure it is, that *S. Austen* in the same booke where he tells this, *de curâ pro mortuis*, argues from the saying of holy Scripture, *Abraham hath not knowne vs, nor Israel*, &c. that Saints departed are ignorant, if not carelesse, or forgetfull, of our state here. A figure whereof there may seeme to be in the story of *Ioseph*, whome the butler forgot as soone as himselfe was escaped out of prison, (as it were the Saint newly departed out of the body,

*And spiritus, & sicut
sepulchri id est non
sunt Apostolo,
Heb. 13.*

* I meane not a culpable obliuion in the Saints, as was in the Butler, but as they coplaine in *Esay*, *Israel nesciuit nos*, or, *Terra obliuionis*, in *Iob*; and, *All his thoughts perish.*
In sepulchro quis meminit tui? Pl. 6. a Ioseph.

and * forgetting his late fellowes in pilgrimage) the rather, because both a *Philo* and the *Rabbines* say, that God ordained this of speciall purpose, that onely himselfe might be seen in *Iosephs* exaltation, without the cooperation of any man: euen as now he would haue vs to begge of him, not of Saint or Angel. But is not that prettie, numb. 44. that *though the Saints appeare not in their owne persons, yet the apparition may well be called theirs, viz. because Angels appeare for them, in their name and likenes?* as if the Deuill did not counterfeit their name and likenes too, and therefore he appearing, they may be said to appeare, as well as when the Angels, by this reason. Yet most ridiculously you adde, that *Angels appeare for the Saints merits, and so the Angels apparition is the Saints apparition.* But first, we haue told you our mind about *merits*, in the former part of this booke, which if any were in this life, yet none in the other, none in *patria*, where the Saints are. They haue done meriting, and yet to merit for others, is more abominable then for ones selfe; but for men to merit, that Angels should come, and doe offices in their name, is most absurd of all, and therefore worthie of F. T. whatsoeuer he is. At last, you graunt in the same Numb. that *not onely Saints may appeare in the shape of Angels, but God himselfe hath done so de facto, as Gen. 18. Exod. 3. to Abraham, and to Moses.* Yet, afore you saide, that the Angel whome *Abraham* worshipt, was a created Angel, numb. 14. How does this hang together? As for that you enterlace, that *no shape can represent God,*

God, it is so true, that S. Isidore, vpon Exod. 3. saies, God appeared to Moses, in rubo, in a bush, because the bush is vnsteeft of all shrubs to be grauen or made an image of. But then, how doe you not tremble, to haue images in your Churches, and images of God? Whereas the Councell in Trullo, Canone 83. forbids Christ to be painted in the forme of a lambe, which is farre more tolerable then the holy Ghost like a doue.

§ 21. WELL, num. 45. you fall to a third kind of accusation of the Bishop. But there you commit that very fault, which was the last that you blamed him for, though without cause, as I haue shewed. Quoting Calvins words, lib. 3. Institut. c. 14. as they lie in Bellarmine, your other selfe (I and the Cardinall, or els it is no bargaine) where you leaue out the Paragraph, or the section of the chapter, to hide your craft the more, you clippe off those words also (words of moment) *si in se censeantur*: and onely say, that, *no worke can passe from holy men, by Calvins verdict, which doth not deserue the iust reward of shame*. True, Sir, if you take in all that Calvine saies, namely, *if it be weighed strictly, rigorously, and in it selfe, without any overshadowing of the diuine pittie. Si in se censeantur*. Refute this, if you can. In the meane time you alleadge the author corruptly, which is the thing that you declaime against; stealing, and crying out against theft both at one time.

§ 22. What milikes you in the Bishops antithesis, that he makes to the Cardinals disputation about the iustice of workes? I belecue nothing more then that you cannot brooke it, and yet know not how to put it off.

Opponi potuisse, ast non potuisse refelli.

I haue heard some praise this one passage, as the flower of the Bishops booke, although they thought honourably of all. *Vulnerasti me vno crine tuo, or, vno oculo tuo*, may we say with the Spouse, though *Tota pulchra*, by his confession elsewhere. But you must be allowed so much the rather to

3 Cor. 4.4. Christ is the image of the invisible God. As who would say, No image of God (because invisible) but onely Chr. In him we see God.

This fault is called by the Adioynder, The Bishops abuse of Authors, partly in wresting their sense, partly in fraudulent citation of them. And I will beginne, saith he, with his abuse of the Cardinall.

Adioynd, Num.
34. Ostentation of
merits is so farre
from the Cardi-
nals humilitie and
sinceritie, &c.

carpe at it. *Fortuna attonat summa* (as *Mecenas* was wont to say,) and no lesse, *Procacitas rodit*. For the Cardinals modestie, as he is a priuate man, it is nothing to the purpose, whatsoever you prate, vnlesse you will weigh by that the dangerousnes of your doctrine, fraught with such insolencies, that it may make euen a modest man to turne proud. And if that be true, which here you pretend, that *when we teach that the forme of our iustification before God, stands in his free mercie, not imputing our sinnes to vs, we take away all vse of a future iudgement, by consequence of that doctrine*, doth not the Bishop as truly, and most pithily, retort, that if you can be iustified by your workes here, you may as well also forbear any other iudgement? Howe does the first of these, euacuate the iudgement, which wee belceue in the Creede, more then the second? Or why should not a iudgement be held for this cause, as well that it may be seene and made knowne to the whole world, whome God hath acquitted and whom not, to whom he imputes their sinnes, and to whom not, who haue layd hold vpon him by faith & who not, as who haue kept the law, wrought righteousnes, fulfilled the commandements, and who not? Besides, that if our actions be partly pure, and partly impure, as both *Bernard* and *Gregory* acknowledg, in those sentences which the Bishop quoted, and you suppress, the iudgement may be for the notifying of them both, the one to acceptation, the other to remission and pardon, why not? And the good that is in them, the cleaner part as I may so call it, though not published nor accepted *ad meritum saluiss*, to the merit of saluation, which is your blasphemy, as if we might be saued by our well doings, yet *ad cumulum glorie*, to the

improouement of our reward, and to acquire a degree of preheminance in the kingdome, which both you acknowledge, and our selues deny not,

Cap. 3. huius.

as hath been told you heretofore. And yet againe, for so much as faith is that by which we attayne saluation, not onely

onely the *cumulum*, or degree of glorie, but the very first interest in our saluation, I say, which faith is cōterfeited by diuerse hypocrites that haue it not, why should not works come to be examined in the iudgment, as the cognizances of our faith, the *obrussa*, or the touchstone, according to the saying, *Ex fructibus eorum cognoscetis eos*, and Gal. 5. *Faith profiteeth* indeede, but, *if it worke by loue*? Agreeable whereunto our Sauour Matth. 25. though he pronounce the blessing vpon such onely as haue fedde himselfe, cloathed him, and visited him, which is faiths proper obiect, to be conuerfant about

* CHRIST, and to make all towards him, yet he descryes it by our workes done to our neighbours, *In quantum minimis hisce fecistis, mihi*. In so much as you haue done it to one of these little ones, you haue done it to me: that is to say, your workes haue approoued your faith, and your respect to mine, shewes your trust in me. Lastly, the last iudgement may by no meanes be spared, though onely faith, and not imputation of sinnes, be there predominant (as not onely S. Basile, of whome you haue often heard, but S. Chrysostome also could say, long before Luther was borne, *ὅτι οὐκ ἔστιν ἔργον χωρὶς πίστεως*, that is, *by faith only without any of these workings*) I say, the last iudgement may by no means be spared, though faith onely should there raigne, if it be but to make manifest to the *mundus circumfusus*, to the nations round about vs, what the riches of Gods grace is in pardoning our offences, in receauing to fauour such recreant sinners, without any deserts of ours either afore or after, how his mercie waighes downe all his works. Is this a smal cause of erecting the throne, or exercising the iudgement, the manifestation of Gods glory? But because you ayme onely at your owne glory, therefore that being taken away, you would take away the iudgement

Faith in essentiall, and as it is habitus. For augmentum and intensio, belong ad gradum gloria, or ad cumulum premij, as other virtues doe in their totall.

* Maria autem assidebat Christo, while Martha attends other necessarie provisions. A semblant perhaps of Faith and her sister Charitie.

De Humilitate.
Con. in Epist.
ad Colos. p. 114.
Edit. Eronen-
sis, Nobilissim.
D. Saulij.

Stella, Suarez, with Bellam, and diuerse others, plead for an honourable saluation, which they thinke is by our workes. As if we were to God, as Tully to Caesar, *Minus me debere tibi putarem, si ut sceleratum me a te conseruatum existimarem*. Pro Marcell. Whish

is nothing so. But, *cum adhuc inimici essent.* Rom 5.

too, and the thrones and all. And loe, you are not ashamed to vrge that place of the Apostle, 2. Tim. 4. 8. *Quam reddet mihi iustus index,* as if *iustus* were not as much as *clemens* and *misericos*, in the scripture phrase, as Matth. 1. 19. *Ioseph* beeing a *iust man*, would not shame his wife, nor expose her to censure, no more will God vs for his *iustice-sake*, that he wil exercise in that day, that is, his *clemencie* and his *pitty*. Euen as it folowes in the Apostle, *omnibus diligentibus aduentum eius*: yet,

Merely reioyceeth against iudgement. Iac. 2. 13. specially in that day, and in *altero* *saeculo* saith S. *Austen*. For he had said a little before, as of the time to come *aduersus* *apostatas*

to all that loue and desire his comming; which we should dread and feare, and not loue nor long after, if *iustice* were so rise, or so bestird herselfe, as you would make, and the account that we were to render, of our life, and actions, to be none other then so, that we must answer Almighty God for our carriage to a hayre, or else cleane perish, as the Cardinall fancieth. Can any better account be made to God, of our actions, then by opposing the death and passion of his son, to the rigour of his iustice, for whatsoever we haue done amisse, and been faulty in?

Bern. in Cant. serm. 71. *Ego fidenter mihi vrsupo ex visceribus domini mei, &c.* *Aufime* exhort. al fratrem morituum: *Obijcia mortem filij tui inter te & me, aliter tecum non contendo. Idem in meditat. Confessio mea meruit damnationem, penitentia mea non sufficit ad satisfactionem, sed misericordia tua super omne opus meum.* What maruell, *cum super omnia opus sumus?*

But so much may suffice to haue spoken hereof.

§ 23. Numb. 55. and so 56. and 57. you doe nothing but sing your Cuckowes song, *what corruptions of the Bishop you haue formerly discovered, about S. Ambrose, S. Austen, and S. Cyrill, as also the Councell of Calchedon, and the African Synode, with Theodoret's commentarie.* All which haue been cleered by me before. And though you haue this trick by your selfe, cleane differing from the fashion of all other writers, that euer I read, to repeat, and reiterate, and resing your owne glories; yet we, *non habentes talem consuetudinem*, thus passe on.

Heres 77. apud
Apop. quæ Colly-
ridian.

§ 24. *Epiphanius*, you say, *neuer reprehended praying to the Virgin Marie, but sacrifice onely in the Collyridian gossips.* And was their sacrifice without prayer? or could it well bee?

Remem-

Remember I pray, your owne principles: then shew where *Epiphanius*, reproouing the *sacrifice*, excepts *praying*, and condemnes not all their fopperie in grosse. Yet he scannes the point nicely, and shewes what we may giue to the Virgin without offence, what we may not, in all which, of *prayer* not a word that he vouchsafes her. What maruaile, when he acknowledges such vertue in prayer, in comparison of sacrifice, that he saies elsewhere, *the sacrifice of prayer, turned the old Testament into the new, euen before the Gospel*. At least therefore now, *prayer and praise*, is our best sacrifice, vnder the new Testament, and not to bee afforded to any but God. But because when you stand for the inuocation of Saints, you denie not but it is an act of the *adoration* belonging to them, and referre it to the *cult* that you so foolishly talked of not long before, you shall heare how often *Epiphanius* debarreth all *adoration* from the Virgin, in the treatise afore-named, against the *womans heresie* (for so also he rearmeth it) neuer adiudging any *adoration* to her, of what kind soeuer, neuer *prayers*, and much lesse praying to her there himself, though he shut vp that discourse* with a prayer to God, not so much as mentioning her. First, condemning the *worshipping of Saints*, & the *use of images*, both in one, and making the deuill to be the author of both. *Vnde non est simulachricū hoc studium, & diabolici conatus?* How can this be but an idolous peice of work, or a deuillish attempt?] *Prætextu enim inſitiæ ſemper ſubiens hominum mentem diabolus, mortalem naturam in hominum oculis deificans, ſtatuas humanas imagines præ ſe ferentes per artium varietatem expreſſit*: [For the deuill alway creeping into mens minds, vnder the colour of righteouſnes, deiſying the frayle nature in the eyes of men, hath framed images reſembling mens countenances, by diuerſitie of ſkill, &c.] *Et mortui quidem ſunt qui adorantur, ipſorum verò imagines quæ nunquam vixerunt adorandas introducunt, adulterante mente ab uno & ſolo deo, velut commune ſcortum, &c.* [And (ſiſt) they are

Anchorato.

Totum hoc mulieris opinio est. And
Hi enim qui hoc
ducunt, quiniam
ſunt præterquam
mulieres?

* Pergamus deum invocantes ut opituletur, quod veritatis partes investigemus, &c. And in like sort he had begun, Pro viribus deum invocantes contra hanc heresim dicemus. And, Vt quorundam rabiem in Deo exoluere possimus, &c.

The dead not
to be worſhip-
ped.

are

Much lesse images either of dead or liuing.

are dead men whome they worship (which should not be:) (secondly) they bring in their images (inferiour to the dead parties themselves) which are not dead indeede, and good cause why, because they neuer were alieue, and nothing can die, but that which once liued.] By which we see, that *Epiphanius* would haue that onely to be adored, which (first) liueth, and (secondly) dieth not, or cannot die againe. Such as onely God is, as the Apostle speakes, *who onely hath immortalitye*; neither Saint, nor Angel, in that sort. Then follow his tearmes of detestation of this practise, that *the mind by so doing, runnes a whoring from the one and onely God* (onely God therefore is the object of chaste worshippers) *like a common harlot, that hath out-liued all honestie, and keeping of trust in wedlocke, itching and tickling after innumerable enormities of diuers lustfulness, &c.* (which is notably to be scene in the Romish Church this day, who leauing God, and declining to creatures, could keepe no hoe, no measure, in their misdemeanours.) But (as if one had objected, what is this to

Whereas *Epiphanius* in all this tract, dwelt so much vpon those words, speaking of *B. Marie*, *Non est Deus*, she is no God, it is a greater abatement of her honour, then perhaps the Pap. will graunt, who will easily say, that they hold her not for God, (though some of them haue called her so, euen lately) and it may be expounded by that of *Dionysius* in Epist. 4. ad Caium Monachum, *Iesus ne homo quidem erat, non quod non esset homo, sed quod homines longe superaret.* The Virgin is denied to be God therefore, as not so highly Superiour, no not to men.

* *Hieron.* ad *Theodorum* v. duam de morte *Lucini* *Betici* mariti sui: & addit, *Confundatur haeresi: quae ideo incerta & magna promittit (to the Saints no doubt) ut quae certa & moderata sunt auferat.*

a *Virgo*, virgo, like *S. Hieromes* *Maria*, *Maria*.

* Not so much as *magis eximia*. But with the Papists no superlatiues are enough in their *Hyperbols*.

the Virgin *Marie*, and [also] *honourable, but she was not giuen vs to worship, but her selfe worshipped him, who sprang of her according to the flesh (Christ) &c. Et propterea, *Euangelium* munis nos *dis-*
sens, quod ipse Dominus dixerit, *Quid mihi & tibi est mulier?*

non-

*nondum venit hora mea. Quò non putarent aliqui magis eximi-
am esse sanctam Virginem, mulierem eam appellauit, velut pro-
phetans qua futura esset in terrâ, sectarum ac harescon gratiâ,
ut ne aliqui NIMIVM ADMIRATI SANCTAM, in
hanc haresim eiusq; deliramenta dilabantur. Est enim ludibrium
tota res, & anicularum fabula, ut ita dicam, tota haresis tracta-
tio. That is, [And therfore the Gospel armeth vs, saying
that our Lord himsele said, What haue I to doe with thee
woman? mine houre is not yet come. To the end that some
might not thinke that the holy Virgin was more excellent,
he called her [barely] woman, as it were foreshewing what
should happen in the world by way of sects and heresies
[concerning her] that some through too great admiration
of that holy [woman] might not slide into this heresie, and
the dorage thereof. For in very truth, all this whole pas-
sage, is nothing but a meere mockerie, and a toy, and an
old wiues tale, &c.] Then, *Qua verò scriptura de hoc narra-
vit? Quis Prophetarum praecepit hominem adorari, nedum muli-
erem?* That is, [And I pray what Scripture informeth vs
hereof? Which of the Prophets commanded any man to be
worshipped, and if not a man, much lesse a woman?] See
you how he reduceth this controuersie to *Scripture?* yet the
Adioynd. makes no reckning of *scripture*
in this question, so we haue miracles &
traditions, and other obseruations.
Well; it was lawfull for *Epiphanius* to
flie to that, *Qua verò Scriptura?* And, *Quis Prophetarum pra-
cepit, &c?* See you also how he preferres not a few before
the Virgin? For, we must not worship man, saith he, and much
lesse a woman, belike though it be the Virgin her selfe. *Exi-
mum quidem est vas, sed mulier, & nihil a naturâ immutata.*
That is; [An excellent vessell she is no doubt, but yet a wo-
man, and not a whit changed in regard of her nature.] Fur-
ther, *Honoured she is, but as the bodies are of the Saints, and if I
may say any more towards the magnifying of her, sicut Elias, sicut
Iohannes, sicut Thecla,* Like Elias, like Iohn, like Thecla. One-*

an Epiphanius re-
moues from
her the compa-
rative degree
here.

Tractatus iudei,
ad Timoth. This
day rise in Po-
perie, and spe-
cially about the
Virgin. See Dom.
Ellen. Resp. ad
Apol. p. 175.

So Concil. Eliber. (a verie auncient Coua-
cell of Spaine) can. 22. condemnes a practise.
(seeming most religious) *Quia in Euange-
lio non est scriptum, neque inuenitur ab Aposto-
lo vquam sacrificatum:* Because the Apoitles
did it not, and the Gospels haue it not.

ly herein (saith *Epiphanius*.) more honourable then *Thecla*, that she was employed to be the instrument of the mysterious birth of our Lord. But suppose she be like onely to other Saints, may not they be worshipped? *Epiphanius* proceeds. *Sed neque Elias adorandus est, etiamsi in vivis sit, neque Iohannes adorandus, neque Thecla, neque quisquam Sanctus adoratur. Not onely no dead Saint, but not so much as they that neuer died,*

The Virgin not assumed in *Epiphanius* opinion. Where I cannot but exemplifie the egregious fondnesse of him that compiled the Index to *Epiphanius*. latine, of the Paris edition, 1564. that scores the pag. 107. l. 1. to n. 3. to prouue that *Epiphanius* held the virgins bodie to be assumed. For what words thinke you? By which onely hee would shew that the flesh is not simply euill, because the Virgin *cum sua carne possideat regnum celorum*, &c. The assumption of the Virgin, is left in *auto*, by *Charles Legum* Fran. l. 1. c. 158.

may be adored. (This, though we should graunt that the *Virgine* was assumed; though *Epiph.* seeme rather to argue *a maiori*, and to count her among the dead.) Neither *Elias* is to be adored, nor *Iohn* to be adored, nor *Thecla*, nor any Saint is to be adored. Was it not possible, that *Epiph.* should light vpon your distinction of *diminutine adoration*, that so of-

ten, so peremptorie, denies it to the Saints, that it is lawfull to adore them, and neuer comes in and expounds himselfe? *Non enim dominabitur nobis antiquus error, ut relinquamus viventē, & adoremus ea qua ab ipso facto sunt.* [For we will not be ouerruled with the auncient error, that we should leaue the liuing [God,] and worship the things which he hath made.] First, errors though auncient, shall not ouerrule *Epiphanius*; nor antiquitie therefore if it be erroneous. Secondly, olde errors are olde errors still, with *Epiphanius*, though new scoured, and new whetted, as this by the Iesuits. Lastly, he will not adore any thing that is *factum*, that is, any creature, and if he should doe so, he thinkes he should *relinquere viventem*, leaue the liuing God: which consequence the Iesuits wil not yeild to at this day, nor no doubt would the *Gossips* then in their madde seruice, but say that they stucke constant to the liuing God, and yet worship the *Virgine*, as his notable instrument, by a subordinate kind of deuotion. And though the margent of the booke, translated by a Papist, by a Papist corrected, and printed by Papists, with an epistle before it, thus superscribed, *Omnium*

nibus Ecclesia Catholica Romana filijs, &c. To all the sonnes of the Romane Catholike Church: I say though the margent of the booke, thus by many interestes Popish, in the edition, may seeme to haue acknowledged no lesse, then we plead for, by noting as it doth in the side of it, *Imagines damnate*, that is, *Images are here condemned*; and againe, *Sancti non adorandi*, *Saints are not to be adored, or worshipped, &c.*; Yet let vs goe on with Epiphanius a steppe further. *Coluerunt enim & adorarunt creaturam prater creatorem, &c.* It is a trespasse with Epiphanius to worship the creature, or to adore the creature, (for he puts both) *prater creatorem*, beside the creator; that is, though you exclude not the worship of the Creator, but onely take in the worship of the creature. *Si enim Angelos adorari non vult, quanto magis eam qua genita est ab Anna, &c. non tamen aliter genita est prater hominum naturam, sed sicut omnes, ex semine viri, & utero mulieris.* Here, here, *arrige aures Pamphile*. Here you should doe well to list a while, you Polyphilus, or rather Pamphilus, of all bastard Deities. For if (saith he) God will not haue the Angels to be worshipped, how much more wil he not haue her which was borne of Anna, and yet not borne otherwise, then the fashion is, & nature of all mankind, but &c. Two great points assioyled by Epiph. in these fewe words. One, that the Virgin Marie was not conceiued, nor borne, after extraordinarie manner, as the Iesuistes affirme, but euen as others are, which must needes be in sinne, and in corruption. Another, that shee is not so exalted in heauen, but inferiour to the Angels, or else the consequence were not good, *If not the Angels, much lesse Mary, or the daughter of Anna.* There are yet more clausess against the adoration of the Virgin, in this tract of Epiph. *Non tamen ut adoretur virgo.* And, *Sit in honore Maria, but Pater, & filius, & spiritus Sanctus adorentur.* Againe, *Mariam nemo adoret, non dico mulierem, immo neque virum.* And, *Deo debetur hoc mysterium. Deleantur quae male scripta sunt in corde deceptorum. Tollatur ex oculis cupiditas ligni. Conuertatur rursus signum ad Dominum. Ne quis comedat de erro-*

Epiph. interprete Iano Cornario, cum repurgatione ied'is, & prefatione totius libri per Iacobum Fabrum, Doctorem Sorbonicum, in prelois Parisijs, 1564.
The Papists notes vpon Epiphanius concerning Poperie.

re qui est propter Mariam: nam & lignum non erat error, sed per lignum, &c. So by abuse of the blessed Virgin; creepes in error into the Church. And, *Est pulchrum est lignum, sed tamen non ad cibum.* So, *Est pulcherrima est Maria, & Sancta, & honorata, at non ad adorationem.* There are these, I say, and more sentences yet, tending that way, but *aut hoc satis est testimoniorum* (as he was wont to say *testium*,) *aut ego nescio quid sit satis.* Epiphanius himselfe seemes to be wearie of his owne prolixities. Therefore I will conclude with him. *Quò verò non longius extendam sermonem, sufficiant nobis relata. Maria in honore sit, Dominus adoretur. Iusti enim nemini exhibent errorem. Neque tentat Deus aliquem, neque servi ipsius ad deceptionem.* That is, [And that I may prolong my discourse no farther, it shall suffice to haue said thus much. Let Mary be honoured, but let God be worshipped or adored. The Saints lead none into error. God tempts none, nor his seruants tempt none to deceiue them.] Meaning, that if visions or apparitions of Saints, bee brought to prooue the lawfull worshipping of them, wee should not belecue them. What bring you next?

§ 26. Num. 58. You challenge the Bishop, for saying that *Gregorie siluit de quinto generali Concilio*, said nothing of the fift generall Councell, viz. when he professed his deuotion to the other fowre. And though you might answer your self by his words in the same place, *Quatuor prima tantum honore hoc dignatus est, he honoured onely the fowre first, with THIS honour, or with so much honour*, so as his meane commendations of the fift generall Councell, may seem to be a certaine comparatiue silence thereof; I say, though you might answer your selfe thus, out of the place which you quote, pag. 160. *Respons. ad Apolog.* yet suppose that all this did but goe to the obiection, as I see you take it in to no other purpose, neuerthelesse you might haue found the plaine solution thereof, if you had turned but a little further, viz. pag. 182. *in summo pagina*, where the Bishop both acknowledgeth that which you here oppose him with, out

of

The Bishop's words are in the same place, *Magnificè de quatuor primis, &c.*

of S. Gregories words, *Quintum quoque pariter veneror*, &c. and giues you answer, euen afore your obiection was hatched, by explaining his meaning, to this effect; *Gregorius quatuor prima Concilia sicut quatuor Euangelia, veneratur & suscipit. Quatuor prima Concilia quadratus lapis ei sunt, in quo fidei vitæ structura surgit. Qui etsi veneratur, & quintum, non de eo tamen tam sensu honorificè.* That is, Gregorie reuerenceth and receiueth the 4. first Councells, like the fowre Gospels. The fowre first Councells are to him, that fowre square stone, vpon which the building of faith and manners ariseth. Who although he reuerenceth the fift Councell too [in proportion] yet holds it not in so great estimation as the others. These are the Bishops words, are they not? What then haue you brought to confute him by, more then is answered in his owne writings? Let me speake vnto you in your owne words here, Num. 63. *What more palpable fraud or foolerie can there be, thē to take the obiection out of ones aduersaries books, and to dissemble the solution, though it be to be found there?* And if S. Gregories meaning had beene to auouch that infallibilitie of generall Councells, which you dreame of, as if all that were ordained by an vniuersall consent, did for certaine descend of the Holy Ghost, he would not haue professed this reuerence onely to those Councells, which himselfe had seene and knowne, but to all those which should bee held with like order and solemnitie in after times, euen to the worlds ende. But now if you marke him, hee speaks onely *de præterito*, nothing of the time to come, which he knew hee might well doubt.

§ 26. The Kings Supremacy, is not well prooued (you thinke)

Pariter is not equaliter with S. Gregorie, but as the Adioynder truly Englishes it (for lacke of too much Latine perhaps) together with. And it is to be noted, that S. Greg. lib. 3. ep. 37. is easily perswaded by Constantius Bishop of Millan, to passe over the fift Councell, & quatuor solummodo synodos laudare. Whereas it had been hard to leaue out one of the 4. Gospels, for scandalls sake. Ergo he held it not in the account, which he doth the other. The Bishop alleadgeth not onely Gregorie, but Isidore, who names quatuor Synodos principales, and no more. But of him not a word trow F.T. because he was not for his carping.

Adioynd. numb. 60. And doth hee not (Greg.) acknowledge the infallible veritie of the 5. Councell, as well as of the other, holding him for accused, who doth reiect anything determined by any of the 5. Eccl. And what other reason doth he alleadg, but because they were all 5. held by generall consent, giuing evidently to vnderstand, that a generall Councell lawfully assembled, representeth the whole Church of God, and is infallibly guided by the holy Ghost. Yet B. Harm. being to auouch the inerrableness of Councells, quotes for prooff thereof, S. Gregories iudgement onely of the fowre first, and not a word of the fift. De Concil. author. l. 2. c. 3. quoting Greg. l. 1. ep. 24.

The s. Excepti-
on of the Ad-
ioynder.

Deut. 33. ver. 5.

Deut. 17. 15.

thinke) out of *Deut.* 17. nor his authority to interpose in matters of religion. I knew you could not be so swallowed vp of your zeale to the Saints, but that you would now and then, haue a rush at the Supremacy, though it lay not in your way. But wherein failes the prooofe out of *Deuteronomie*? First *Moses* gaue no copy of the law to any King in his time, for there were no Kings diuers yeares after. *Resp.* Though *summus Magistratus* be equiualent to a King, in the Politie that he gouernes whatsoeuer it be, and of *Moses* it be said, *Erat Rex in iustitia*, and not onely *Iustine* the Historian, and a heathen man, reckons *Moses* among the Kings of the people of Israel. *lib. 36. Hist.* but the Cardinall himselſe, *de Pontif. Rom. lib. 1. cap. 2.* saies the same, quoting *Exod. 32.* that, as *verus & summus princeps populi Iudaici*, as a true and soueraigne prince of the people of the Iewes, he commaunded many thousands to be put to death in one daie, for the golden calfe, &c. yet what then? Does it not shew what right belongs to Kings, when Kings at least should be established in time to come? Will you allow nothing to Scriptures prouidence, or to Gods fore-sight? Does not this shew rather, that the precept which was giuen for to be obserued by the Israelites diuerſe yeares after came of God, and not of man? And doe not your selues argue, out of the same bookes of *Moses*, that a king is not to be chosen but onely *ex fratribus*, which you are carefull to haue obserued, as you would seeme at least, euen till this day, though Kings (as you say) there were none in *Moses* time? What then doe you tell vs, that there were then no Kings? Yea, but this is no more then euery priuate man and woman might be allowed, to haue the copy of the Law at home with them. I am glad to heare you say so, I pray God you hold you to your word, and suffer Christian people hereafter, both men and women, to haue the copies of the Bible, of the old and new Testament, in their priuate houses. Which you must needes doe according to your word here, vnlesse you will make vs more Iewes, then the Iewes themselues, and bring
a slaue-

a flauery vpon Christians, more then euer they were put to that liued vnder the letter, to take both letter and spirit from vs, which will least of all besit you in your encounter with the Bishop, that charge him with no fault more, nor more often, then that he enclines to *Iudaisme*, and holds *Iewish* conclusions about *ceremonies*, and *Circumcision*, and a great deale more of such idle stuffe that you trauaile with. I am sure S. *Chrysostome* vpon the 3. to the *Coloss.* exhorts his people, those of the lay-sort, thus: For I speake (saies he) to you of the lay: Κλᾶδε βιβλία φάρμακα ψυχῆς, that is, *buye you bookes* [particularly the Bibles] *which are the medicines of your soules*: ἔσθης διδασκὼν ὡς ἐκείνα: *No master like them.* And *Thomas Aquinas* your iolly Schoole-man, handling the same words, by occasion whereof S. *Chrysostome* was lead to say this, namely, *That the word of Christ should dwell richly,* *Coloss. 3. 16.* or plentifully in vs, resolues thus. *Aliquibus sufficit modicum quid de verbo Christi, sed Apostolus vult quod habeamus multum. Idè dicit, Abundanter.* That is, *Some men are content with a small portion or pittance, God wot, of the word of Christ, (this is not you, nor your church at this day, and that is pittie) but the Apostle will haue vs to haue much of it, or a great deale of it. Therefore he saith, PLENTIFULLY.* S. *Hierom* and S. *Primasius*, inferre out of the same words, that lay-folkes ought to haue the word of God among them, and that *non solum sufficienter, sed etiam abundanter*, not onely sufficiently, but also abundantly, or as the *Rhemists* translate it, as if zealous of good measure, to be dealt to these poore folkes, (though they meane nothing lesse) euen abundantly. So *Anselme* vpon certaine other words of the same Apostle, Eph. 2. 19. *You are no more strangers or pilgrimes, but of the household of God, &c.* gathers both wittily and godlily, that *idè non erant hospites testamentorum*, (as some others had beene, of whome he spake before) *quia non in transitu & recessu videbant ipsa testamenta, sed assidue morabantur & exercebantur in ijs*; that is, that therefore they were no strangers (to God, and his Testaments) because they saw not his testa-

testaments onely at a blush, or passing by, as you would say, but daily they staid vpon them, and were exercised in them, &c. This is with *Anselme* to be no *stranger to God*, but *one of his household, &c.* Whereas that vnconscionable Cardinall of yours, in his Controuersie about this matter, whether lay-folke should read Scripture, or no, quotes Ioh. 6. to prooue that lay-men haue no right to Scriptures, because the wicked Priests said, *Populus qui extra est, The people which is without, knowes not the law*, as if still without, and not yet taken into *house*. *οἱ ἄλλοι δὲ οὐκ.* But this by the way onely, because you say it is no more then euery priuate man was allowed among the Iewes, to haue the Bible in his house. This at least is more on the Kings side, then on the priuate mans, that the King in particular is appointed to haue it, by order from Gods owne mouth, and the Priest to yeild it him, yea the King himselfe to write it out for his owne vse. *It shall be* (saies the text) *when he sitteth vpon the throne of his kingdome, that he shall write him a copie of this Law in a booke, out of that which is before the Priests, the Leuites.* WHEN HE SITTETH VPON HIS THRONE. Doth not this make a distinction betweene the Kings, and the lay-mans hauing of the booke, though neither be forbidden it? Or doth it not shew, that the King is entrusted with the book, in reference to his gouernment ouer the whole kingdome? For the booke must be offered him, *when he sitteth vpon the throne of his kingdome* (saith the text,) no doubt to distinguish betweene the ende, for which he, and for which ordinarie men, must read the booke, if they read it at all. And what thinke you of that, *that the King must write himselfe a copie*? Is not this too great paines for a King? Which though I doubt not but we may construe, that the King must procure one to write it out for him, as *Salomon* is said to sacrifice when the Priests sacrificed by his appointment, and our Sauour Christ to baptize, though he baptized none himselfe, but onely through his Disciples, yet first it argues a great entrusting of the King with diuine matters,

to let him haue the Bible so much at his disposing, as to copie it out by such as he shall set a worke. Secondly, it giues him a secret *item* to diligence, and to studying of this book, with more then ordinarie carefulnes. And lastly, as oft as the King changeth, so oft (as it may seeme) should the Bible be transcribed, for the vse of the Crowne, while the Priests and the Leuites are enioyned no such taske, for the making of them perfect. *Oleaster* complaines vpon this place, that it is a wonder to see how dissolute Kings are, touching the studie of lawes, not onely Gods lawes, but their owne; whereas your doctrine, if they are prone of themselves, as wee are all by nature to such recklesnesse, driues them headlong, and sets them going by authoritie. Yea, you threaten them with great penalties, if at any time they doe but presume the contrarie, as if they passed the bounds of their commission, in so doing. But I suppose *Oleaster*, when he tooke vp that complaint, was not much acquainted with forreine Kings and *Queenes*, such as God hath blessed our land with since, of whome I will say nothing in this place, least I should seeme to affect flatterie, though it be hard to passe ouer in silence such an incomparable mirrour as we enioy in this kind at this day, God be thanked, and long, most long, may we enioy I pray God.

Yet I meruaile that beeing a Portuguese, if not originally Spanish, *Alphonfus* King of Arragon, one of his countrey-men, should not come into his minde, who is said to haue writ out the Bible once with his owne hand, in Hebrew (as I take it,) and to haue read it, as I remember, no lesse then sixteene times ouer. I think few Kings haue come neerer to this precept of copying the Law, for the literall sense of it, then *Alphonfus* did, though certenly we are to presume he was no babe in the vnderstanding of it neither. But *Oleaster* notes further, that from hence in all likelihood that custome

Vide *Lipsium* in *Quæst. Epistolæ* 1.2. ep. 23. ad *Turconium* & *Maldehemum*, *Vix est ut resum teneam, &c.* Sed *melius magnus ille Rex*, (*Alphonfus*, scilicet) &c.

Apud Anton. Panormit. in vita Alphonf. S. Hierom. reports a faire lesse matter of *Hilarion*, yet not vnworthy to bee taken notice of, that *minu sua descriptis adulescenti Evangeliorum codicibus*, which afterward he sold to pay the boatman for his fare in necessitie. Yet *Hilarion* no *Clerke*. In *vita Hilar.*

De iust & p.
433.

3.

tooke his beginning, that the Kings of Israel should be crowned with the booke of the Law in their hand, 1. Chr. 24. which is very remarkeable; and no lesse then for the King of France to be inuested in a Deacons habit at his coronation, as we are told by *Rossau*. A third exception. *Vt discat* (say you) *Deum timere*, that hee may learne onely to feare God, and for his priuate instruction. As if first any thing might well be called priuate in so great a Maiesty, or as if the King learning his dutie from the booke of the law, could learne it for himselfe onely, and not for others, his dutie beeing to see that others doe their duties, as euery magistrates is, and his fearing of God beeing to feare him not only in the course of his owne life, but of his whole gouernement. Yet you please your selfe in your queint language, that the priest was to be possessed of a copy of the law, that *he might obserue it punctually for his owne selfe*. Not onely so, Sir, but *pungitiously* for others; he was to make others, euen Priests and all, to keepe the law, to enforce them, and to constraîne them, to pricke them and to driue them onward by the edge of his sword, which he carried neither edgeles, nor in vaine, Rom. 13. no not then; as *Ezechias* did the Leuits, til he made them offer. *Obtulerunt tandem*, as it is in the Chronicles, by the Kings instigation. S. *Austen* warranteth this in diuerse places, as hath beene told you, but I will alleadge S. *Gregory* to you now, 1.9. *Registr. Epist. 60. ad Aldibertum*, one of the kings of our Country. *Regni sui vos ipse faciat esse participes, cuius vos fidem in regno recipitis & facitis custodiri*: that is, Euen he make you partakers of his kingdome, whose faith in yours you both entertaine, and МАКЕ to be obserued. The Kings office is not onely *custodire*, but *facere custodiri*, as the Bishop told you, if you had the grace to heare him. The Kings keeping is keeping in *Hiphsil*, like *spiritus interpellat*, for *facit interpellare*, Rom. 8. Euen as God saith in *Ezechiel*, *Faciam ut faciatis*; but God by aide, and by diuine inspiration, the King by terrour, by censure, and by feare; yet
thus,

thus also is that fulfilled, *Dij estis*, whereas our part is *Obsecramus vos loco Christi*, &c. 2. Cor. 5. See Rom. 13. where all the good that is done in a common wealth, is attributed to the King, all the euill is auenged by him. And 1. Tim. 2. 2. exhorting that prayers and supplications be made for all men, he instanteth onely in Kings, because the Kings court-
 ses haue an vniuersall influence, and not onely for a quiet and peaceable estate, but for a godly and an honest, which refutes the Iesuites, that thinke a Kings care is to extend no farther then *bonum politicum*, or *bonum reip.* to preserue the common-wealth from running to confusion, from want, from plague, from hostility, or seditions, not regarding piety. But most notably of all, Psal. 2. not onely the religion of a priuate common-wealth, but the conuersion of the whole bodie of the Gentiles, is linked inseparably with the religiousnesse of Kings. For hauing said in the 8. verse, *I will giue thee the Gentiles, for thine inheritance*, he points to the meanes in the 10. and 11. *Be wise now therefore o ye Kings, & nunc Reges intelligite.* Where *& nunc* is pregnant to confute the Iesuites, that thinke the care of Religion, as it should be in Kings, is expired with the Kings of the old Testament. But the Psal. saith, *& nunc*, prophesying of the conuersion of the Gentiles vnder the new. And further he bids them *serue the Lord*, whereas Kings (saith S. August.) then serue the Lord, when they doe that for the Lord, which none can doe but they that are Kings. But priuate honesty, or priuate integritie, is that which euery body may looke to and performe for themselues. Therefore the Kings Office, which Deuteronomy calls him to, is an vniuersall inspection. And as the piety of kingdomes dependes of their Kings, as the latter end of the Psal. shewes, that I now quoted, so the impiety, and the irreligion of them, is to be referred to none other, as appeares by the beginning of it. For whereas he had askt the question, why doe the heathen and the people rage, presently he addes, or rather answers, and giues the cause himselfe, *The Kings of*
 Ecc 2 the

F.T. is full of
 this diuinitie in
 his first chapter
 of the Adioynd.

Epiſt. 30.

The people
 rage, becauſe
 the Princes
 ſtand vp, and
 take part a-
 gainſt Chriſt.

the earth haue conspired together, and the Rulers taken counsell, &c.

4. Excepti-
on of the Ad-
ioynder to the
place in D. ut.

§ 27. What now though the Originall copy of the Bible was to remaine with the Priest? is it not enough that the King was to haue a true copy, and answerable to the Originall in all points? For therefore he was bidde to prouide him a copy, to be written out of the Leuites Originall. But let it be that this makes the Priest to be *Superiour*, since you will needes haue it so, yet *Superiour* as *Expositor*, or as *Interpreter*, if you please, not as *guardian*, not as *custos*.

5. Excepti-
on of the Adioynder.

§ 28. Lastly, the King is bid to be obediēt vnto the Priest, euen by the lawe it selfe, which he was to copy out, as appears in the same chap. v. 10.] I might say that the King is not named among those that are enioyned this obedience, and therefore not comprehended. For it must be *liquidum ius* that shall binde princes. The Soueraigne is wont to be exempted in such cases. Let one be free that all the rest may bee the better ordered. As *iura Maiestatis non sunt communicanda cum ciuibus*, both by *Bodines* rule and other Politicians, so *necessitates subditorū*, the taxations of subiects must not bee enforced vpon Princes. Vnlesse the King were named therefore, no reason to bring him in within the compasse of this statute. And yet secondly, there is an *obedience* to counsell, and to aduice, to resolution, and instruction, ----- *ὁ δὲ ἐν ἐπιβολῇ πειθίας*, not onely to authority. The first way the King may bee subiect to his subiects, and obedient to the Priests, if you will needes haue it so, but the second way the Priest is subiect to the King, without all question, and that is it with which Supremacy goes. The Cardinall himselfe can tell vs so, when his fit is ouer, when it is his good day, *lib. 1. de Pontif. cap. 6. Ne Assuerus quidem Rex sapientibus illis viris subiectus erat, quorum tamen faciebat cuncta consilio. Ester. 1.* that is, King *Assuerus* was not subiect to those wise men, by whose aduice notwithstanding he managed all affaires. As for matter of execution, or coactiue iustice, the Iudge is ioyned in commission with the

Hesiod.

The Adioynder
finde in the Bi-
shop, Lucida inter-
ualia.

the Priest here, v. 12. And is it possible that the King should be an vnderling to the Iudge?

§ 29. That the *Bishop* should call *Bellarmino* dotard, for mistaking our English affaires so much, seemes a matter to you very abusive, and intolerable. So as curiositie is but a light fault with you, though in strange Common-wealths, nor does it yrke you any thing to heare your nation accused, which neither hath deserued ill at your hands, nor is culpable of that which the erring Cardinall laies to her charge. Though *S. Paul* would not accuse his owne nation, albeit deseruing, Act. 28. 19. ἵνα ὡς τὸ ἐδύναμην ἔχωμι τὴν κατηγο-

ρίαν: *Not as if I had any thing* (saies he)

to accuse my nation of. Where *S. Chryso-*

stome notes most excellently, that not

onely he accused them not, though no

doubt he had great cause, hauing conspired to kill him be-

fore they either ate or dranke; but insinuated to the com-

panie, and yet without a lie, that he had nothing at all to

accuse them of. For so are his words, *Not as if I had any thing*

to accuse mine owne nation of. But you renegates, and runna-

gates, forsakers of the Land, make a trade of slaundering

your owne natiue countrey, and patronizing the slaunde-

rours, as here the Cardinall, and whereas *S. Paul* with great

dexteritie shunned the lie, to saue his countrymens reputa-

tion, you make no conscience of lying and slaundering, to

defame yours. And why may not the Cardinall be said to

doate? Doth not the Poet say, *dulce est desipere in loco?*

Which he did, I trow, when he accepted at last the Cardi-

nal-ship against his will, and after much refusall, as *Euda-*

mon tells vs.

————— *Constantem & multa parantem*
Dicere.

To whome we may say in the same Poets words,

————— *Quid si quod voce grauaris*

Mente daret?

And at last you see he yielded indeede. But to the point.

Comm. in ult. Acton. The same *Chrysost.* notes the like of Ioseph, that being call into prison, &c. he neuer told the Butler, and such others as he found there, of his brethrens malice and crueltie towards him, but concealed domesticall scandals.

Do not the English Puritanes pray dayly for his Maieſty by the title of ſupreame head and gouernour ? Doe they not ſet their hand to it, and ſubſcribe their name ? *Et voce & manu* attelling to it, leaſt happily you ſhould ſay, *vox quidem Iacob, manus autem Eſau*. And who are you then to gage hearts, which *Hieremy* ſayes are vnſaddomable, or to ſearch after ſecrets, which the *Deuteronomy* bids vs to reſerue to God, and leaues to man onely ſuch things as are manifeſt. Whence is it that you can reckon but of one example among vs all of the Engliſh Clergie, that was cenſured for omitting the aforeſaid title in his prayer, as you enforme? Does it not ſhew that others are of another mind, though this were graunted you to be ſo? And yet there may be cauſe not to mention it in prayer, beſides the want of perſwaſion of the truth of it at the heart. Though for my part I will not beleeuẽ you in this report, which otherwiſe perhaps I ſhould not greatly ſticke at, yet if it be but be-

Cyp. l. 4. epiſt. 2. ad Antonianum. Neque enim poſſunt laudare nos qui recedunt a nobis, aut expectare deberamus vt placeamus illis qui nobis diſſidentibus, &c.

cauſe it is of your ſuggeſting. That of the Philoſopher beeing verified vpon ſuch *Tribades mendaciorum*, ſuch hackney-lyars as you are, that with telling ſo many vntruthes, you haue loſt your credit for euer, euen then when you ſhal perchance ſpeake the truth. And as *Lucian* ſayes in his *Phalaris*, of ſuch a kinde of people as our Engliſh run-awayes and malecontents are, that exaggerate the ſeuerity of our lawes with their lyes, *Beleene*

Zuſtomon-Tohan confeſſeth as much, that the Engliſh Traytors, *Sermonibus ſuis acerbiora fecerit mala ſua*, i. aggravated their euils with talking. Apolog. pro. Men. Garn. cap. 9. pag. 238.

them not, though they ſay they ſaw it, beleene them not though they ſay they felt it, meaning the torments which they moſt falſly amplified, as theſe alſo haue done, and ſet out in print, of whome I ſpeake. But behold another argument to conuince the Puritanes, and that we are cumbred with ſuch cattell yet, as deny the Supremacie, whatſoeuer the *Biſhop* ſayes to the contrarie. *There were ſuch ſpirits certaine yeares agoe*. Are they therefore now ? Or, *All haue not diſclaymed the former error*. Therefore none ? or a fewe onely ? or not the

Forſigen. Thea. crudel. heret. noſtri temporis.

Adioynd. numb. 76. 76. &c.

the most? nay, why not all? For my part, if no other Puritanes were to be found, then such as acknowledge not the kings supremacie, euen *in terminis*, I thinke they would be a very geason people to meet with, like *pretiosa visio*. 1. Sam. 3. Yet you say, they choake conscience to swallow benefices, &c. *Mala mens, malus animus*. And, *ut quisque animo optimè affectus est, ita difficillimè alios esse improbos suspicatur*. Open suspecting of others, comes of secret condèning your selfe. But Bishop Barlow, & Mr. Rogers, lay this to the Puritanes that they digest not the supremacie. The word is one, the kind is diuerse: as all Papists are not powder-Papists: *usus flectit, dies lenit, tempus mitigat*: Some are boysterous in their beginnings, like *Ruben* the first borne, (whome *Jacob* calls his strength) that in prolesse of time are not so violent. Mr. Rogers exemplifies it by forraigne Puritanes, not by domestically, or by the old, not by the modern, if you alleadge him right. And Bishop Barlow speakes of the

Puritanes, as they were in the *Age*, or in the *Zenith*, in their first loue, when their appetites were sharpest; their proceedings hottest, not as it hath pleased God to qualifie them since, and to temper them, *qui reuelat etiam si quis aliter sapit*, as the Apostle sayes. You say, * *The Cardinall doth not know this, though they haue altered their iudgement*, and therefore he must haue leaue, forsooth, to slander our Nation, or to say he *doates* is hard language. Yet why might hee not haue heard of it, if he had been so disposed? Shall wee say, that ill newes flies apace, the *Aie* still out-running the *Liste*, and his eares are open to no other talke, as the flie that hasts to sore places in the bodie, taking no delight in the sound? Or as *Theodorus* the stage-plaier in *Aristot*. Politickes, would neuer be brought to play any part vpon a stage, vlesse he might enter first, because the first things are most noted (he said) and make the deepest impression.

(the

It seemes strange to the Adioynder, that the Puritanes seēt should vanish in England, whereas not only the wiseman sayes, *Spuria vitulamina non agunt altas radices*, &c. but S Cyprian of schisme in particular, *Schismatici semper inter initia ferment, incrementa verò habere non possunt*, lib. 4. ep. 3. and Epiphanius, more particularly yet, of certaine heretiques, called the *Angelici* (for their Purities like enough) that there was little to be found of their Tenets in his dayes, *quia ad tempus modo durauerunt, & illius deseruunt ad deitatem sunt*. Har. 60.

Adioynder numb.
21.

(the man belike hauing a good conceit of himselfe) so the Cardinall keeps that fast which he hath heard first, either for *fame*, or for *faith*, and it is true as the Kings M A I E S T I E sayes in his booke of him, that the English fugitiues (your selfe for one M .F.T.) haue so ramd in certain formes and apprehensions into his head, that they will not out againe with any force. But though he be onely for the *first*, let vs hast to your *last*.

Adioynder numb.
82. 83. 84.

§ 30. The last are these. One about the Iesuits, that should say they had committed no sinne in diuers yeares. Another about three Bulls of Excommunication from the Pope, readie to be published in three especiall parts of the Kingdome, if the powder-plot had taken effect. A third, about F. Garnet, and his beeing priuie to the said treason, as by his often confessions both before and at his death may appeare yet, whereof some are under his hand. As for the first of these, the *Adioynder* may doe well to haue recourse to *Father Cotton*, and to know of him what he thinkes, whether it be possible or no to attaine to such a perfection, of not sinning, in this life. Not onely as to auoid *singula peccata*, each sinne in the particular, but euen *omnia peccata*, all altogether. The first of which *Friar Soto* saies is possible to all men (not onely to Iesuits, or such sublimated creatures) and *pro toto vita cursu*, as long as we here liue, not onely for certaine yeares, which is the case in the obiection. Neither is *Soto* onely of that opinion, among the Papiists. Though the *Bishop* doth not say, that any Iesuite hath written so of himselfe, as the *Adioynder* either rashly or maliciously implies, to augment the slander. It is enough that they *affirme* it, though they put it not in *print*, as *Orlandinus* doth of *Ignatius*, the *Protoplast Iesuite*, that he should say he had no *vaine-glorie* to accuse himselfe of, in confession, full twentie yeares before he died. Whereas *vaine-glorie* notwithstanding, is one of the last sinnes that we shake off, (as appeares by *S. Paul*, who was faine to be buffetted by an angel of Satan for the repressing of that vice in him) especially in such a life as *Ignatius* his was, daily meriting, and

De Naturi &
Grati. l. i. Alio
Bellarm l. 2. de
Grati. & lib. arb.
cap. 7.

Hist. Societ. Ies.
lib. . pag. 10.
Notab. 30.

and rising vp in merits. And yet as he, that beeing reuiled, and for a great while together said nothing againe, at last when he cried out, *See how patient I am*, he lost the praise which els he might haue wonne, if he had continued silent: So I would faine know, either of *Ignarius*, or his followers, how he that professes his freedome from the ticklings of vaine-glorie, doth not thereby bewray, that he hath yet some spice of the old corruption in him, whereof he will not be aknowne.

§ 31. Concerning his second *Quare*: Strange, if Father *Baldwine* cannot resolute him of that point, with all the circumstances thereto belonging, inso much as one of them saw, or saide he saw, the very boxes or caskets, which contained those Bulls, readie for the baiting. Neither is this so vnusuall a practise in Poperie, that he should beleue it so slowly; either to minde ill to a whole State, especially our English, which *Eudamon* would haue vs thinke, *that there is no good man, but would spoile it if he could, and set fire to it, or a-gaine to awaite a time, of easing their malice, and powring forth of mischief at the best occasion.* Howbeit herein he mistakes, whether wilfully, or no, let the reader iudge. For the *Bishop* did not say, that the Iesuit beeing in prison, reuealed this concerning the Bulls, *mooued meereley thereunto by remorse of conscience*, though well he might say, that he confessed *it of his own accord, without feare, or compulsion, or examination any at all. Quid si in iurgio?* what if in a pet? As the French prouerb is, that the boyling pot discouers the little pea that is in the very bottome of it. So enraged mindes disclose all. But Mr. *Adiomynder* thinks all is so holy among the Iesuits, that if our compulsions and examinations be away, nothing is done by them forsooth, but of *meere conscience*.

§ 32. The third and last, about Father *Garner*, is otherwise sufficiently testified to the world, though I say no-

Apolog. pro
Henr. Garnetto,
cap. 4. ipso fine.
id est, pag. 112.

See the place in the *Bishops Answer* to the Apologie, cap. 5. in initio. Id est, pag. 113. Which the *Adiomynder* quoteth not (as his fashion is in all other places) least his wilfull forgerie and deprauation might be espied, making that to come of *conscience*. Numb. 84. in two seuerall periods, which the *Bishop* neuer so much as in the least word insinuateth, to haue proceeded thereof. And yet it might be a truth, though reuealed in passion.

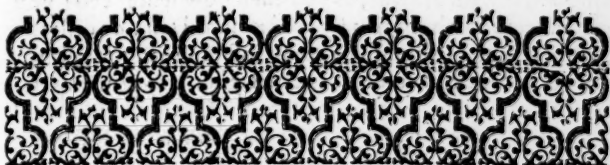
thing: both by the most reuerend *Bishop* in sundrie places of each his bookes, out of the authentickall Records of this Kingdome, and *Father Garnets* hand-writing yet to be seen. Against all which *Father Thomas* opposes the credit of a certaine namelesse Gentleman, that stood by *Garnet* (as himselfe saies) whiles he was executed, and told him cleane otherwise, viz. *that he neuer confessed any such thing*. Is it not reason that he should be beleueed, though he brought no more then euen so to refell the *Bishop*? And indeede no more he brings to conuince our *Acts* by, yea our eares and our eyes, our knowledge and our senses that here liue, and were present at the whole passage. Yet he addes, that *false bruits were spread against Garnet ouer all Christendome*. As much to say belike, as the whole Church was in an error for censuring the Traytor. But to his notable impudence, brauing thus the *Bishop*, that mirrour of grauitie, of conscience, and sinceritie, himselfe a shadow, and one of *Homers* sneakes,

— γελῶν ἀμάρτυρα κατὰ νόον.

as to vpbraid him with the *lie*, and the *impudent lie*, as the margent hath it, Numb. 82. or as the text riseth afterward, Numb. 83. *an egregious lie*, I will say no more, but euen gently leading him by the hand, and bringing him home to his owne doore, remember him what libertie they in all likelihood take to themselues of lying farre beyond vs, who thus dogmatize, *That a lie in a Sermon is no mortall sinne*, I suppose if it be to a good ende. And from hence it is that we haue so many lies in Poperie, prophesied of by *S. Paul*, 2. Tim. 4. 3. *ut si vult decipi populus, decipiatur*, that if the people will be deceiued, they may be deceiued, their owne common saying. Perhaps not thinking of that which they fit to their peoples backs, but euen too handsomely, by this meanes, *Qui non susceperunt amorem veritatis, sed complacuerunt sibi in iniquitate*, 2. Thess. 2. 11. 12. who refused to entertaine the loue of truth, and delighted in falshood and in iniustice, (*voluerunt decipi*, they would needes be deceiued;)

See Resueta in
Aphorism. v.
Mendacium.

ned;) the very marke of the beast, and the character of them that are to liue vnder Antichrist. But my wonder is not, that Papists lie, but that they lie in Sermons, and then excuse it from crime, or from mortall blame: First lying in their very doctrines, and in the course of their preaching, then raising a doctrine of the lawfulness of lies.



To the 10. Chapter.

The Reuerend Bishop, most upright and

vniforme in his proceedings, throughout the whole cause. Concerning the *Sacrament*, the *Reward of good workes*, the name *Catholike*, *Monkerie*, *Succession of Bishops*, *Kingly Supremacie*, and the rest. The *Adioynder* laying *preharication* to his charge, is found to fulfill the slander himselfe.

§ 1.

Being to speake to your tenth and last Chapter, I think good to begin with setting downe the Title of it, as it lies in your booke, which is this: *That the Bishop overthroweth his owne cause, and fortifieth the Popish, graunting many important points of Catholike religion. That he is turned Puritan in the Kings Ecclesiasticall Supremacie, and betrayeth his Maiesties cause vnder*

der hand, pretending to defend it: and therefore is neither good English Protestant, nor yet good subiect. Lastly, what is the opinion of learned straungers, concerning him, and his booke; with a good aduise for a friendly farewell.

§. 2. Doe you expect what I reply to this frantike inscription? *Spectatum admissi*? Or rather, we will wish you some warme brothes to comfort your braine, then either confound it with blowes, as you euen now sentenced (you may remember whom) *pro ingenuit à modestiâ tuâ*, or distresse it with gibings (though neuer so iust) already troubled. And yet before you come to execute your late glorious title and denunciation of this your tenth Chapter, you must doe as the *Comædians* doe, that in their last act, bring in all the Actors vpon the stage afresh, for pompe sake: So you tell vs here, what feates you haue wrought, in the precedent part of your booke, as if they had neuer beene dashed by any confutation, nor your enterlude disturbed in the least sort. *In the first Chapter I haue done this, (say you;) and in the second Chapter this, in the third Chapter the like:* and so you goe on, blazing your trophees, both in Text and Margent, as if no bodie could reply to you, none stand in your hands, but you had carried all afore you, wherefoeuer you came, like a yong *Alexander*. And yet more definitiue, as it were from your iudgement-scar, thus you pronounce, an other *Herod*, that the world may take notice of your great equitie and vnpartialitie, ioyned with like gift of discerning spirits: *Thou mayest remember (good Reader) that among many things, which I censured and reproofed in Mr. Barlow, I greatly allowed and approoued one, &c.* No doubt, terrible is your censure, your reproofes dangerous, and woe be to them vpon whome they light. Yet the *Prelate* that you speake of, were he aliue againe, he would rest so little satisfied with your approbation of him, in that one point, whatsoeuer it is, among the many that you disallowe in him, that he would coniure you into a boote, or into a bench-hole for your labour, like a sawcy Sinckanter, and make you an example
for

for euer censuring him againe, or any of his ranke. But his vntimely death preuenting his paines, the want of the like spirits nourishes insolencie, and fleshes importunity, in such bold companions as you and yours. As for that you tell the Reader, *he may remember, &c.* I assure you, it is more then I can doe, to remember that which I neuer read, neuer heard of. I guesse by the Margent you should meane your Supplement, from which God excuse me, for I would not read it if it were brought to me, or I hyred to peruse it, specially if it be like this that here you offer vs, the most wooden com-patchment, in such tediousnesse of repetitions, that euer I hit on.

§ 3. *Now there resteth onely one point to be handled (say you) which is of farre different qualitie from the former. And that is, as you explaine your selfe shortly after, of such places in the Bishops booke, as hee ouerthroweth his owne cause by, and fortifieth yours, euen more then euer Mr. Barlowe did. A prettie imagination: shall we see how trow? First, because he acknowledges, that Christ is to be adored, in & cum Sacramento, in and with the Sacrament. Why not? sith wheresoeuer he is, he is to be adored, and we denie him not to be in the Sacrament, (howsoever you slander vs) though wee define not the manner, but leaue that to him, who both can and will verifie his promise, though we be neither conscions nor concurrent. I may say vnto you here, as Dionysius to Sopater, Epist. 6. Non si quid non rubrum est, propterea candidum; nec si quis non est equus, is homo sit necesse est: Euerie thing is not white that is not redde, neither if we denie a thing to be a horse, do we therefore straight conclude that it is a man. The Bishop grants that Christ is to be worshipped, and that he is to be worshipped in the Sacrament, which he infallibly accompanieth, and effectually assisteth: Ergo, with you he is a Pontifician, and maintaineth your cause, and betrayeth his owne. No such thing, gentle Sir. To make him yours, more goes to it then so. Especially these two, Corporall presence, and Transubstantiation or conuersion. These are the two maine*

About the adoration of Christ in the Sacrament of the Eucharist. Adioynd. cap. 10. num. 4.

Athanas. ad Se-
rap. Quod Spi-
ritus S. non sit
creatura.

Cyrrill. Cate-
ches. 5. πρὸς
τὰς νεοφωτί-
σας.

Πάντοτε μὲν, κατ' ἐκείνην δὲ μάλιστα πῶ ὄραν, τὸ φιλοτιμητόν.

badges, or rather *butresses*, of your *Cyclops*, neither of which is be found in the *Bishops* writing, and God knowes is farre off from his beleefe. Howbeit, thinke you not that Christ is so to be worshipped in the Sacrament, or with the Sacrament, by our doctrine, as the Father with the Sonne, and the Sonne with the Father, or each of them in the other, where each partakes alike worship with the other: but as if I should say, that the King is to be worshipped, whether naked or in his cloathes; whether bare-headed, or with his crowne & diademe on; so Christ is to be worshipped in the Sacrament, and with the Sacrament, euery where no doubt, but more specially there, where so incomparable a benefit exhibited to our eyes, and presented to our hands, iustly chal-
lengthen the greatest zeale that may be.

§ 4. Though againe, when we say that Christ is in the Sacrament (because we would not be mistaken) we say not that he is there after a corporall manner: nay, that your own

Bellarmin. de Sacr. Eucharist. l. 1. c. 2. where he addes out of S. Bernard, Scrm de S. Marti-
no; that, In Sacramento exhibetur nobis vera
carnis (Christi) substantia, sed spiritualiter non
carnaliter: that is, that the true flesh of Christ is
communicated to us in the Sacrament, yet not
carnally, but spiritually. What other doe we
teach at this day? Therefore Bellarm. in the
wordes following, puts his finger to his
mouth, and giues vs an item, not to talke
too much of this point. Non videtur hac vox
multum frequentanda. And, Periculum est ne
trahatur ab aduersarijs, &c.

* The Rhemists are so confounded in
their bodily presence, that they make Christs
bodie to be a figure of it selfe, in the Sacrament.
Rhem. vpon Luk. 22. adding, that Christ is the
image of his father, and yet of the same substance
with him. But who knowes not, that the Fa-
ther and the Sonne are two distinct per-
sons, or *supposita*, so as well may one be i-
mage of the other? But Christs bodie is
onely one, and the same. I would they had
brought no other images into the church,
but such as are the same with the primi-
tue or prototypon.

Captaine and Cardinall disclaimeth, Cor-
poraliter esse Christum in Sacramento: but
we say not so much as that his flesh is
there, or his * bodie there at all, not
onely after a bodily or fleshly manner.
Christus (saith S. Leo) quadragesimo post
resurrectionem die, coram discipulis eleua-
tus in cælum, corporalis presentia modum
fecit, &c. Christ made a period of his bodi-
ly presence, beeing lifted vp into heauen, be-
fore the face of his Disciples the fortieth
day after his resurrection. And S. Austen
out of those words, Matth. 26. Non
semper habebitis me vobiscum, with other
like in S. Iohn, chap. 12. resolues it
plainely, that secundum carnem non sem-
per, according to the flesh, he is not alwayes
with

with vs. *Tract. 109. in Iob.* It were not hard to produce diuers more to the same purpose. Yea, *Si esset in terra, non esset sacerdos*, Heb. 8. *If Christ were on the earth, he could be no Priest.* So as you destroy his *Priesthood*, while you stand for such presence, to commend your *Sacrifice*. I say therefore neither bodily; nor in bodie at all. For though the flesh and the deitie of our Sauour Christ neuer were separated, nor neuer may be, since the first instant of his sacred conception, if you attend the knot of personall vnion, yet the Godhead is spread through diuerse places and spaces, which the bodie and flesh approacheth not in any distance. Vnles you will be so wood now, as to adde brutish *Vbiquitisme*, to your barbarous *Cyclopisme*. So as Christ may be in the Sacrament, and there adored, yet his bodie be neither there, or not after bodily manner at least; but howsoeuer it be there, not transformed, nor transubstantiated out of the bread, as your conceit is. And thus therefore there is not *paries*, or *maeries* onely, but *murus* still, or *vallum*, betweene yours and the reuerend *Bishops* assertion. The profoundnesse of this mysterie, leads vs to wade thus softly and suspensiuely, knowing that Gods wayes are in many waters, and his footsteps vnknowne, his pathes vnsearchable. Wee can scarce discern the print of his chariot-wheeles, as he rides along before our eyes, onely wee heare a noyse in the tops of the mulberrie trees, as *Dauid* did sometime, 2. Sam. 5. 24. The bones of the Pasleouer must be *burnt with fire*, saith *S. Chrysostome*, and *S. Theophylact*, that is, *Diuine mysteries* not ripped vp, nor ransacked, but adored and covered by deuout respect. And with good *Mr. Hooker*, we conclude our enquiries about the Sacrament of the Lords Supper, with this modest *Epiphonema*, *O my God, thou art true, O my soule thou art happie*, sollicitous for no more.

S. Hierome in Mark. c. 11. saies of Christ, *Coniungens in eandem prout agnum cum pane: finis vetus, nouum inchoans testamentum.* So as the bread remaines. For as the pasleouer in the lambe, so the Eucharist in bread: or elle the new Testament is not yet begun. And the same *Hierome* soone after in Mark. 14. *Transfigurans corpus suum in panem, formam arguens suum in calicem:* that Christ be transubstantiated into the elements, not the elements into Christ, by *S. Hieromes* manner of speaking. But by this, we see, the Fathers were farre from being so strict for Transubstantiation of the bread (as the Papists are now adaies) onely labouring to fulfill the veritie of the Sacrament, and to bring Christ, and his ordinance, together.

Comm. in Io-
han 19.

Church Politie;
vbi de Euchar.

§ 5. I had thought I had beene at an ende of this intricate question, or neere an ende, when I was crossed in my conceits by the author of the *Manna*. Whose intents as I cannot but praise for auouching the *honour*, and expressing the *fruit* of this diuine mysterie, so, what weight there is in his remonstrances for their *Transubstantiation*, that one sentence of his may shew, which he quotes out of S. Cyrill of Hierusalem, *Catechesi* 4. *Mystagogica*, and he is content to seeme to put such affiance in, as in *that shippe to venture all his ware*, which the wise forbid. For which cause also, he hath not onely singled it out from the rest, but set it in the front of his following Discourse, while he inserts it into his Epistle to his most Excellent MA I E S T I E, as the motiue most of might, in all his Mount of Testimonies (so he calls them;) belike *mons caseatus* according well with *caelum mellisfluum*, or *nubes escatilis*; as Tertullian describes it. Well, what saies S. Cyrill? I will translate it out of the Latine, as the Author renders it, though the Latine be not so exact with the Greeke in all points. Knowing this, and beleenuing it for certaine, that this bread which we see is not bread, although the tast discerns it to be bread, but that it is the bodie of Christ. And the wine which we see, although it seeme to be wine to our sense of tast, yet is not wine, but the blood of Christ. This S. Cyrill. In all which wordes, of *Transubstantiation* not a word; or conuersion any. And yet this sentence must carrie the world, by the iudgement of our Author, speaking from the *clowdes*, and distilling *influences*. But he that does not acknowledge the phrase of the holy Fathers, speaking of Christs Sacraments, to *magnifie* the vertue of the *hidden grace*, with a certaine contempt of the *externall signe*, or *abolishment* rather, that the other may be most eminent, he may sooner bewray his rawnes in Diuinitie, then hurt the cause by his profound arguing. *Zelus domus tua comedit me*, saies the Prophet David: And, *Zelus mensa tua nos*, may they say. I meane the supernall and mysticall table, (which themselves

selues oft speake of, as prepared in hea- Τὴν νοὴν τράπεζαν, ἢ ἑσπερίαν
 uen, whereas if the Christ were on δαιμόνιον. The rather perhaps, ἐν
 earth, on earth should be our table too, ἑσπερίῃς. Cyrill ipse, Catech. 4.
 as well as our dish) but, the zeale, I say, quæ est illa quam citat Author.
 which they carried to that intelligible table, and the grace
 that the great feast-maker distributes therefrom, makes
 them to make no reckoning of the visible elements, as they
 are hammered in natures forge. For what prophane eye
 cannot discern of them so? Who so ill nurtured, or so new-
 illuminate, such as those were to whome S. Cyrill speakes
 here? But to lift vp the minde higher, to bring the spouse
 into the wine-cellar, (as the holy Ghost speakes in the Can-
 ticles) and to acquaint them with the treasure which those
 homely vessells containe, that was here S. Cyrills studie, and
 about that the holy Fathers spend their strengths most wil-
 lingly, when they treat of this argument. The Cardinall
 saies, (I graunt) that in a Catechisme, all things should be laid
 out most literally, and most plainly. And therefore S. Cyrill calling
 his workes here Catechizings, wee should
 looke for no figures, but all direct. In Cate-
 chesi omnia proprie & simpliciter explican-
 tur, saies he. Lib. 2. de Eucharist. cap. 13.

For whereas he addes farther in the same
 place, that Cyrill was neuer suspected of error
 about the Sacrament, though he speake so; it is a
 meere bauble. As if we distenced from Cy-
 rill, and not from them about the meaning
 of his words.

Forgetting that these, though they are called *Catechizings*,
 yet not so much of instruction, as ours are wont to be, when
 we teach in Churches, as of spurre and exhortation to the
 new-illuminate, (they are called *νεοφώτισοι* here by S. Cyrill,) to
 inflame their minds, to kindle their affections, rather then
 to enlighten their iudgements, (Seraph-like, not Cherub-like,
 if I may be suffered so to speake,) that they would consider
 of their profession, and adorne their calling, keepe pure
 their garments, and henceforth construe of occurrences in
 religion, rather *Christianly* then *popularly*, which is the cause
 that S. Cyrill lifts vp his voice, and bespeakes them in the
 language of vehemence new laid downe. Not onely to
 preferue the primitiue phrase of the institution, though
 that preuaile we see so farre with the Apostle Paul, as to

1. Cor. 10. cap.
itemq; 1. varijs
locis & v.ifi-
bus.

call it the *bodie*, when he calls it the *bread* (euen with one breath both,) but to cleuate folkes minds also to the consideration of the right worth and valew of it. As another of them, beeing to expresse the benefit of *Baptisme* (a Sacrament lesse admired, though of most principall operation) is not afraide to say as much for our *transubstantiation* into *Christ*, as they can alleadge for the *bread*s, out of any writer. And yet I hope they will not say, that we are really metamorphosed, or substantially transformed, into Christs bodie, by Baptisme. *Leo Ser. 14. de Pass. Dom. In Baptisme* (saith he) *while we lay downe the old man, and take vp the new, there is a semblant of our dying, as well as of our rising againe; both in one.* *Vt susceptus à Christo Christūq; suscipiens, non idē sit post lavacrū qui fuit ante Baptismum, sed corpus regeneriti sit caro crucifixi.* That is, [The bodie of the partie Christened, is the flesh of our Lord, crucified.] This *S. Leo*. And to helpe you to *Transubstantiation*, he enclines almost to vtter abolition, or annihilation, if that may gratifie you. For he saies, *Non idem post qui ante lavacrum.* That is, [The baptized partie is not the same after, that he was before his baptisme.] What more daungerous word could *S. Cyrill* let fall, or any Father of them all, to found for your supposalls about *Transubstantiation*, while they meant no such thing (your selues will confesse that they neuer meant it in baptisme) but onely sought to endear the Sacrament to vs, and to auerre the soueraine vertue of it? But let *S. Cyrill* be iudge, as we

Cateches. 4. generali, qua prima in Græca editione Morel. Anni 1564. Δὲ περὶ τοῦ θείου καὶ ἁγίου [πιστεύω] μυστηρίου, μὴ τὸ τυχόν ἀνεῖν τοῦ θείου παραδιδόσθαι γραφῶν. And, Μὴ δὲ ἡμῶι πρὸ ταῦτα σοὶ λέγοντι, ἀπλῶς πισεύσης, ἵνα μὴ ὦς.

read him in the same place, which our *Druggist* quotes: specially becauſe we finde him so well minded in religion, (*Cyrill* I meane) as to make the *Scripture* iudge of all that he shall say, commanding his schollers to beleene him no otherwise, then as he shall be able to iustifie, all that he brings, by *Scripture*.

§ 6. First, in his first *Catechese*, *πρὸς τὸς νεοφύτους*, out of which the aforeſaid authoritie is quoted. He makes *ἀπὸ τῆς*

λίτῃ, and οἶνῃ λίνῃ, not simply ἀρτῇ, nor simply οἶνῃ, to be opposed to the body and blood of Christ. Which shews, that he enclines not to *Transubstantiation*, but a change of the use, and an encrease of the grace, or benediction, that goes with them. For οἶνῃ λίνῃ is not repugnant to οἶνος, but to οἶνος ἱερῶμενος, or οἶνος ἡγιασμένος, and may be wine still. Againe, he imputes this to the ἐπίκλησι over them, the invocation of Gods grace, and holy Spirits assistance, (which likewise he repeats in his fift *Cateches*: soone after) not to demurmuratorie words, which they use in Poperie, and eall *Consecration*. Yea doubtles, comparing this our Christian seruice, with the seruice of deuills, (to giue a little light by way of contrarietie) wherein things offered to deuills, are made prophane by such offering, (βίβηλα γίνεσθαι) though afore they were sacred, or indifferent, he giues vs to vnderstand, that he meanes no more, but that the elements by prayer acquire a degree of *sanctification* (not of nature,) (I meane *relative* and *collatine*, not *essentiall* sanctification) though they are called by him the bodie and blood of Christ, in the same place, as they are also by S. *Paul* in the chapters before noted, either to keepe the phrase of Christs primitiue institution (as I saide) or to augment their reuerence, and to proclaime their worth, for effectual operation.

Creatura sanctificatur per orationem & verbum dei. 1. Tim. 4. 5.

§ 7. Another place is in the *Cateches* which the objection is taken out of, *ταῦς τιτοῦς*. D. You shall heare what words lie round about it, to direct vs in the vnderstanding. First, he saies we haue the bodie of Christ reached to vs, ἐν τύπῳ ἀρτου, in the type of bread, and ἐν τύπῳ οἶνου, his blood in the type of wine, not in the Accidents of either: τύπος, beeing put so constantly for a substantiall *simile*, as I thinke they will not easily shew example to the contrarie. And therefore no *Transubstantiation* with S. *Cyrill*. But he promises vs to be concorporate, and of one blood with Christ, adding that wee shall be made partakers of the diuine nature by the same meanes, as S. *Peter* had said: Which sure is not their

lot that receiue at all-aduentures, as it should be, if Christs flesh were really in the Sacrament, but according to the faith of each godly receiuer, so it happens vnto him to be vnited to Christ, and that is the transformation which S. Cyrill. here driues at. In so much as he condemnes Sarco- phagie in plain tearms, which is the opiniō that some haue, as if they should eate Christs naturall flesh in the Sacra- ment, (the very Popish *Canniball* at this day.) And he counts them Capernaïtes, for their grosse conceit of that Diuine mysterie, saying that no meruaile if they went back from Christ, Ioh. 6. v. 66. (euen as this driues many backe now, in Poperie) onely for want of spirituall vnderstand- ing. Yet what spirituall vnderstanding I pray, if Christs flesh be eaten properly, properly betweene our teeth, digested properly into the members of our bodie, as he had said before, *eis τὰ ἡμέτερα ἀναδεδωμένον μέλην*, except onely that he saies not *properly*, because he meanes *mystically*, and no otherwise.

§ 8. Then comes in the distinction, betweene *ἄγιος ψί- λος*, or *οἶνος ψίλος*, and themselves as they are sanctified. *Μὴ πρόσχε ἔν ψίλοις ἄγῳ καὶ οἶνῳ*. Consider not the bread and wine, as single bread and wine. For why? they are sanctified. And in our Saniours phrase they are his bodie and his blood, but in our Saniours phrase onely, *κατὰ τὴν δεωδοικὴν τυγχάνει ἀπόφα- σιν*, saies S. Cyrill. What more true? And now we are not to thinke, that no more vertue goes with them, then the eye can perceiue, or the tast discern, but wee must rest our selues vpon our Saniours words, vpon faith, not vpon sense. This is all the *appeale from sense to faith*, that S. Cyrill allows, not for quelling the *natures*, but extolling the *powers*, of the consecrated elements. As he saies in the conclusion of his fourth Catechese, as it were taunting at the senses, if they contest with faith, or intrude themselves vnmanerly into Gods mysteries, *καὶ ἡ γυνὴ οὐκ ἐβλάσται, though sense be fram- poll, though sense will needes haue it so, (Hagar against Sarah)* that is *raw sense*, and vncontrolled by the Spirit, which els is so.

so gouerned & trained from aboue, as (not renouncing the east, or digging out the eyes, with the heathenish *Democritus*, but ouely washing and cleansing them in the poole *Siloam*,) in a rugged shell it sees a pearle most pretious.

§ 9. The like in his fift Catechese, and vpon the like grounds. Μη τῷ λαρυγγὶ τῷ σωματικῷ ἐπιτίθειν τὸ χρῖμα, ἀλλὰ τῇ ἀνευδοσίᾳ πίειν, &c. That is, *Commit not the iudgement of this matter to your throate (your bodily throate) but to steadfast faith, &c.* And good reason. For which he addes, Γνωμιμοὶ ὅτι οὐκ ὄντι καὶ ἄρτι κατεύονται γούσασθαι, ἀλλὰ ἀντίστυν σῶμα καὶ αἷμα τῷ χριστῷ. That is, *For no bodie is willed to eate bread, or to tast wine, (when the Sacrament is to be receiued:) But as the semblants or memorialls of Christs body and blood, so are they reached to vs, and so receiued of vs.* Most truely, and most diuinely. Which hinders not their persisting in the same nature that they were, though they are deliuered to vs, as instruments now of another worke, or as monuments, or pledges, of a greater grace. Nay, because he makes them ἀντίστυα σώμα καὶ αἷμα, and ἀντίστυα αἷμα, figures onely of his blood, and figures of his bodie, he denies the essentiall in the Papists rawe sense at least, to all that are not preiudicate.

§ 10. But because I am stept into his fift Catechese ere I was aware, I will conclude with that. One time we read thus there. Πάντες, ἃν ἐπαίξῃται τὸ ἅγιον πνεῦμα, τὸ ἐγγίγασθαι καὶ μεταβιβῆσθαι. He had said that we inuoke or call for the holy Ghost, to be sent downe vpon the elements as they lie before vs: ἐπὶ τὰ προκειμένα. Then he addes, as the Greek imports, newly set downe; *For wheresoever the holy Spirit of God doth but touch, immediately the thing is sanctified, and also changed.* Loe what transmutation *S. Cyrill* meanes, namely, that which stands onely in sanctification. And he saies, *where-soeuer the holy Ghost but toucheth, the like transmutation is instantly wrought.* Yet how often doe we change by the operation of the holy Ghost, and not in substance? As, *à gloria in gloriam, tanquam à Domini spiritum*: which words were the conclusion of his last Catechese before this; and many the

Yet the Author of the *Manna*, quotes *Mr. Casaubon*, as if he were attounded with the word: *Transmutation*, so often occurring in the Greek Fathers. No cause why.

like changes that might be brought for instance. Finally, thus: ἅγια τὰ προκειμένα, ἅγιοι καὶ ὑμεῖς. And againe bringing them together, τὰ ἅγια ἐν τοῖς ἁγίοις καλῶνται. That is, *Holy is that before vs, Holy you whom the holy Ghost hath inspired, Holy things with holy things beare good proportion.* Yet what *κατάλληλον* betweene Christ and vs, in the matter of holinesse? *what proportion or correspondence betweene our holinesse and his?* As S. Chrysostome sweetly saies vpon Matth. 5. p. 96. edit. Etonen. *Betweene Gods mercie, and humane pittie, there is as much difference, as betweene the very goodnes and naughtinesse that is incident to men.* And so also betweene our holinesse and Christs holinesse. Therefore S. Cyrill concludes, looking vp to Christ; Ἐἷς ἅγιος, ἕως κύριος. *Inest xpus.* There is but one holy, there is but one Lord, which is Iesus Christ. Rising from the elements, passing by themselues which were of the audience, pitching in Christ. Whom he knewe to be farre above, and in another region, not in altars made with hands, but in the Kingdome euerlasting, where *righteousnesse dwells*, that is, where *himselfe*. So as we haue the Pharisee as well as the Capernaite, Popish Iustification together with Transubstantiation, here cōfuted, But this purposely, that by the way.

§ 11. As for Bellarmines addition to the other testimonies of S. Cyrill (which the *Manna* pretermits, or at least makes no vaunt of it in his *Dedicatorie*) that S. Cyrill should forbid vs in his fift Catechese, to *spill the crummes of the holy Eucharist*, Ergo, *he presupposeth bodily presence*; I answer in one word: we doe the like with them, (I meane with the crummes, which our Lord forbad to be spilt, when they ministred no grace, but onely manifested his power, Ioh. 6. 12.) And not onely with them, but with things much lesse holy. We beare a meete respect towards them, *Propter connexionem cum Sancto*; as the nature of mankind is, (euen without a Schoole-master) to be moped with the byc, and where we honour the principall, not to contemne the appertinances. Yet no Transformers, no such sauage *Sarcophagi*, as S. Cyrill bends his penne against, in the place before

before shewed. And thus much of S. Cyrill, I returne into my way, and from *Manna* to *Marah*, to the Adioynders cauills.

§ 12. Two more he vses yet about this matter of the *Sacrament*, which I will ende with them, them with it. One, that *Calvine* and diuerse other *Protestant Diuines*, denie that *Christ* is to bee worshipped in the *Sacrament*, or with the *Sacrament*, that so he may make the *Bishop* to be irregular and paradoxicall, ἀτιμωγίαν. Though it bee allowed to Eagles to flie alone, and they are said to be but sheepe that alwaies heard together, yet he shall neuer put this scandall vpon the Reuerend *Bishop*, nor diuide in him the eminence of a Pastor most conspicuous, from the meekenesse and the conformableness of the quietest lambe in the flocke. Therefore shore vp your eyes, good Mr *Adioynder*, and looke once again vpon your *Bellarmino*, from whom you stole these quotations, wherewith your Margent is be-painted, in this place, of *Calvine*, and *Melancthon*, denying, as you pretend, the worship of the *Sacrament*, in the sense aforesaid: though still I must tell you, that the *Bishop* neuer auouched the worship of the *Sacrament*, (which some of your owne Diuines denie, if **Bellarmino* say true) but onely of the *Lord*, either accompaning his *Sacrament*, or where-soeuer else present. You shall finde in *Bellarmino*, that all the questiō between our Diuines about the worshipping of the *Sacrament*, is twofold: The one during the vse and the act of the *Lords Supper*, the other for the time following, and vpon the reseruatiō of the elements. And though this may finde but small friendship among our writers, which, if your opinion be not disclaimed, exposes *Christ* to the most abhominable iniuries that may be, (as namely, to be worried or wasted of beasts, while you pretend to keepe him to be worshipped of men,) yet in the act of participation, *Contendunt Christi corpus esse adorandum*, (saith he) they are earnest to abouch the worshipping

* Lib. 4. de Sacram. Eucharist. c. 29. § De modo autem, &c. Nempe [ipsi Catholici] qui docent Sacramentum Eucharistiae formaliter esse speciem panis & vini, illi negant Sacramentum hoc, [nisi materialiter] esse adorandum. That is to say, that *Christ* onely is to bee worshipped, and not the *Sacrament*, vnles we will confound them.

^a Luther. in formula Missæ. & in lib. de ver-
b. s. *Hoc est corpus meum*, & aliibi.
^b Bucer. in actis colloq. Rarisbon.
^c Ioh. Brenz in Apolog. pro confess. Wit-
temberg. Pericop. 1.
^d Chemnit. in 1. part. exam. Trid. Concil. ses-
sione 13. cap. 5.

shipping of Christs bodie, namely, ^a Lu-
ther, ^b Bucer, ^c Brentius, & ^d Chemnitius.
But it may bee you will say, that these
are such as hold the corporall presence
and coexistence. You shall heare Cal-

vine therefore, whom your selfe quote, as a condemner of
this worship, how modestly and how mildly hee discusses
the whole question hereabout. *Institut. l. 4. c. 17. Parag. 35.*
Quomodo ex re ambigua ceriò conficiunt quod volunt? Nempe
ubi certo Dei verbo defici se videbunt, quo uno consistunt anima
nostra, ubi Apostolorum doctrinam & exempla sibi aduersari, se
verò solos sibi authores esse cogitabunt, &c. Accedent etiam a-
lia. Quid? an res erat nullius momenti Deum hac forma adora-
re, ut nihil nobis præscriberetur? An cum de vero Dei cultu a-
geretur, tantà leuitate fuerat tentandum, de quo nullum vsquam
verbum legebatur? That is; How will they conclude certen-
ly, out of a thing vncertaine? For when they shall see they
are destitute of Gods most pregnant word, vpon which a-
lone our soules rely, when they shall see that both the do-
ctrine, and examples of the Apostles. are wanting to them,
and that themselues are the onely authors of this deuise,
namely then they will be to seeke for their adoration.
So that *Calvine*, you see, argues from the want of ground
in Scriptures for this controuerted worship, rather then
oppugnes it in any odious or offensiue fashion. As al-
so that shewes which followes in him. [Is it a small mat-
ter, saith he, to adore God in such a manner as he neuer pre-
scribed, or should that be so lightly or rashly attempted in
the matter of Gods worship, of which we neuer read any
word any where extant?] *At si quà decet humilitate, &c. an-*
scultassent certè quod ipse dixit, Accipite, manducate, bibite,
hnicq; mandato paruissent, quo accipi Sacramentum, non adorari
iubet. That is, But if they had submitted themselues to
Gods word, as they ought, they would haue hearkened to
that which himselfe said, Take, eate, drinke, and they
would haue obeyed that Commandement, whereby he bad
them

thein receiue, nor adore, the Sacrament. I know, that both *Bellarmin.* and *Valentia*, and the rest of you, are wont to scoffe at this argument. [He bids vs receiue it, but not adore it.] This (say you) follows not. But you shall see that *Epiphanius* argues so altogether in his Tractate against the Collyridian hereticks, of which before. *Marie was holy*; saies he, *Marie was*

created for good vse, and for the benefit of mankind, but not to be worshipped. This is his manner of arguing. If you deride vs, deride him too, for our methode is the same. I returne to *Calvine.* *Habemus Apostolorum exemplum, quos non legimus prostratos adorasse, sed ut erant discumbentes accepisse & manducasse. Habemus Apostolica Ecclesia usum, ubi fideles non in adoratione, &c.* That is; We haue the practise of the Apostles for vs, of whome we doe not read, that they fell prostrate and adored, but as they sate at table they tooke and eate. We haue the obseruation of the Church, in the Apostles time, of whome *S. Luke* reports, that the faithfull communicated, not in worshipping, but *breaking of the bread.* We haue lastly the doctrine of the Apostles on our side, namely that in which *Paul* instructed the Corinthians [not mentioning the adoration of the Sacrament in least wise, and yet] professing that *what he deliuered to them he receiued of the Lord.* In fine he concludes: *Atque hac quidem edocentur, ut expendant p[er] lectores, quam non tutum sit in rebus tam arduis, &c.* *Calvine* would haue vs to refraine from worshipping the Sacrament of the Eucharist for safetie sake. *Quia non tutum. Nam ut Christum illic rite apprehendant pie anima, in cælum erigantur necesse est.* For the soule that will apprehend Christ rightly in the Sacrament, must be lifted vp into heauen, there is no remedie. Can you denie this to be most true? He addes yet. *Quid ergo? superstitiosum esse cultum negabimus, cum sese homines coram pane prosternunt, ut Christum illic adorent? Huius malo procul dubio obuiare voluit Nicæna Syn-*

Bell. ubi prius, item q[ue] *Valent.* ijsdem propè verbis, sed ita frivola sunt: Nam Christus non quondam in presepi ut adoratur, sed ut ibi requiesceret, & tamen illi Magi in presepi adoraverunt; & cum ambularet in terris, non ambulabat ut adoraretur, & tamen passim adorabatur. Et quando hic in terris Principes aliquo proficiscuntur, non eunt ad eum finem, ut ab occurrentibus saluentur, & tamen, &c. Quare aduersarij plaris faciunt principem terrenum, quàm Christum. Vide Greg. de Valent. Tom. 3. Comm. theol. Disput. 6. quest. 11. de Idololatria. punct. 4.

Expendant L[ect]t[or]es.
Gloria.

nodus &c. That is; What then? shall we denie that to be a superstitious kind of worship, when men cast downe themselves before a piece of bread, to the end they may worship Christ there? No doubt the Nicene Councell intended to prevent this mischiefe, when it forbad vs to be too basely or sollicitously attentiuē about the elements set before vs. And for this cause the people were wont to be aduertised by some one speaking in a loud voice, *sursum corda*, that they should lift vp their hearts. The Scripture also shewing vs where to seeke Christ, bids vs seeke him in heaven, at the right hand of his Father, Col. 3. 1. *Secundum hanc regulam erat potius spiritualiter in celesti gloria adorandus Christus, quam excogitandum istud tam periculosum adorationis genus, &c.* According to this rule we ought rather to worship Christ spiritually, and as he is placed in the heavenly glorie, then deuiſe this so daungerous kind of adoration. Daungerous he calls it, because it may haue euill consequence, and be of kindred to grosse and carnall opinions, concerning God, as are his words following in the same place; also he prefers the other before it by a *potius*, or by a rather onely, as sparing the rest. Lastly, he thus disputes, or concludes shall I say, in his 37. Parag. not farre from the former place. *Christo inquit hanc venerationem deferimus. Primum si in cana hoc fieret, dicerem adorationem eam demum esse legitimam, qua non in signo refidet, sed ad Christum in calo sedentem dirigetur.* The question is there about the carrying of the host vp and downe in pompe. And they alleadge for themselves, saith he, that they giue this worship to Christ. But how does *Calvine* answer them? I am first to say, quoth he, that if this were done of them, at the time of the Sacrament of the Lords Supper, neuertheless that worship onely were to be counted lawfull, which did not rest in the element, but rose vp higher, and were directed to Christ sitting in heaven. Where you see he résists the circūgeſtation of the host, rather then the reuerence that belongs to the Lords Supper, and graunts directly, that *in cana si hoc fieret*, in the Lords

Lords Supper if this were done (namely that Christ were adored there) he would not greatly mislike it, so we soared about the signe, and confined him not to the element, but rose vp in our cogitations to him, as he is sitting in heauen. The *Bishop* therefore reuolts not from the current of our Diuines, about the worshipping of the Sacrament, but worshipping Christ wheresoeuer he findes him (for euen *Bellarmino* can tell ys here, that we are not tied to any place, Ioh. 4. since the times of the new Testament, but that they admit of all alike,) yet willingliest rises above the sphere of the Creation, & considers him as apparelled with celestiall glorie. This was one.

*Bellvbi prius, ex
Ioh. 4. Non in
hoc monte, &c.*

§ 13. Another thing that I am to note, of kin to the former, and entangled with the argument of the adoration of the Sacrament, is this. In summe, a grosse vnruth of the *Adiuynders*, Numb. 4. In that quoting the *Bishops* booke, pag. 201. lin. 8. he saies he treats of the same matter there, viz. of the worshipping of Christ in the Sacrament. Of which not a word, on my word, in that place, but by occasion of another question about worshipping Gods foote-stoole, which *S. Augustine* and *S. Ambrose* construe to be the flesh of our Sauour Christ, not any materiall foote-stoole, as the Papists would haue it, he shews how the flesh and humane nature of Christ may be worshipped, by the priuiledge of their assumption into his Godhead. And he explicates it by the similitude of a King, and his roabe, which participates in a manner of the reuerence done to the King himselte. This doe both *S. Augustine* and the *Bishop* manifestly in that place; I say, they shew how Christs flesh may be worshipped with the Godhead, whereas the *Adiuynder* saies the *Bishop* teaches by this comparison, that the flesh of Christ may be adored with the Sacrament, and the Sacrament with it, by vertue of such coniunction. Which is a notable vnruth, as I said before, the *Bishop* neither insinuating any thing to that purpose in all that place, and vtterly denying it elsewhere, viz. pag. 195. of the same

lib. 4. c. 34.

booke. The Sacrament no where, saies he, the earthly part, as *Irenæus* calls it, but Christ every where is to be worshipped. And his flesh too: but as he declares afterward out of *S. Austen*, p. 201. lin. 8. as euen now I noted, Such conscience in his reporting, or such diligence in his reading, heed in his obseruing, vseth the *Adioynder*. But so much of the first branch of this chapters accusation, concerning the Sacrament. I am to be short in the rest,

Numb. 6. § 14. **A** Nother is, about the Reward of good works. He saies, the Bishop fauours their opinion in that too. As if we,

when we denie either iustification by workes, or the merit of good workes after iustification, denyed reward, recompence, retribution. We acknowledge with *S. Gregorie* in his Commentarie vpon the Canticles, that the bands of the Bridegroom are set with Chrysolites, that is, that he hath many gemmes and precious iewels which he carries alwaies about him, as it were the rings of his fingers, to reward his fauourites with, now one, then another. But yet againe, we

In cap. 5. *Manu sponsi plena hyacinthis. Iuxta illud, Vbi ego sum, ibi minister meus erit. Greg.*

In Matthean. 5.

cannot but ioyne with *S. Hilario*, saying, That for so much as we are called to be like the lillies, which neither spinne nor sowe, and yet equall Salomôn in all his royaltie, it is a similitude of the righteousness which we haue by faith, and the possession of eternall glorie, without the merit of good workes. *Quibus* (saies he) *nec laborantibus nec meritis, extra operis mercedem gloria candor à Deo indultus est, &c.* And thus, he supposeth wee are made like the Angels, which condition you knowe we are promised, *totidem verbis*, elsewhere, namely, Luk. 20. 36. And yet the Angels merits are little spoken of in Scripture, *mans* rather (though no were avouched, yet the rather I say, of the two) that man may be stirred vp, to the working of good workes, with no lesse zeale, and seruencie, then if the obtaining of the crowne depended meerly thereupon. But the Angels hazard and probation-time beeing past, nothing is pronounced but *avactly* concerning them,

to whom the glorie of meriting must neuerthelesse belong in all reason, before we *men* may challenge it. Yea, but *meritum* and *merces* (saith the *Adiocynder*) are correlatiues, and if reward be graunted, *merit* may by no meanes be denied. It followes not, good Sir. There is a reward of *free mercie*, as well as of *due desert*, a reward of *liberalitie*, as S. *Ambrose* distinguishes, as well as issuing from the *rigour of absolute iustice*, which is the hirelings reward, whereas we hold by inheritance, and call him *Father*, as S. *Peter* puts vs in mind, 1. Pet. 1. 17. or, are children and heires, as* S. *Paul* often.

§ 15. The Hebrew word for wages, (the *Adiocynders Merces*, that he argues from) signifies (as I haue heard) but as much as the *calx*, the heele in a mans body. Because as the heele is the finall, the bottome of Gods workmanship, so the worke ceaseth when the wages is paid. As *Salomon* can tell vs, that he that payeth afore-hand, cuts off the hands, and the legges, meaning that the wages is the period of the worke, and that beeing paid, all paines are at an ende; no bodie workes when he hath receiued his pay, no more then if his armes, or his legges were cut off. And the Latine *calx*, the goale after a race, may perchance come from thence, (but I define nothing) as the finall of that exercise, in which they rest and breath themselves, that ranne before. *Consummani cursum*, 2. Tim. 4. 7. The Greeke word *μισθός* therefore must be no otherwise construed in the New Testament; for the New loues to speake in the tearmes of the Old, as they know that know any thing. And so *Merces* is not so proud as to inferre *merit*, (as the *Adiocynder* would) but onely the reward which the worke precedeth, and the worke is concluded by that reward. They haue receiued their reward, their *μισθός*, their wages, Matth. 6. It is three times there in one Chapter. Doe the hypocrites therefore *merit* in their damnable hypocrisies? It were a shame to thinke so. How much better *Bellarmino*, that awakes at last, and expounds *mereri* by *impetrare* meere? *De Rom. Pont. l. 3. c. 23.* So as no

Merces gratuita,
& *merces debita.*
S. *Amb* distinct.
Quid est ymagi-
nis Rewarding
vs aboute our
desert. Geo-
metricall pro-
portion, not a-
rithmetically.
* Rom. 8. 16,
17, 11.
Rom. 9. 7, 3.
Eph. 5. 1. & 5. 8.
Phil. 3. 13. And,
1. P. 2. 1. 14.
1. Ioh. 3. 1. 10.
& *sepius.*

ver 2. 5. 15.

Chap. 10. num. 6. Luther, and Caluin, & their fellowes, howsoever they teach that good workes may haue some reward (yea, a most rich reward) euen in the next life, yet they denie that they merit euernall saluation, &c. & num. 11. apertius. *Adiyn.*

Retrad.

word *Fortune*, and yet that the Scripture vseth in diuers places, as in S. *Luke*, and *Ecclesiastes*, and *τοσαῦτα ἢ τούτοις*, 1. Cor. 12. 10. Much more therefore that which the Scripture neuer vseth, as the word *merit*, though they translate *εὐαγγελιστῶν* so, Heb. 13. most vsfittly; vnlesse you will abate from the sense of *merit*, (as *Bellarmino* euen now) rather then racke *εὐαγγελιστῶν* to so abominable insolence. S. *Hierome* in his Comm. in Matth. 10. sayes that *Issachar* by interpretation signifies *merces*, that is to say wages, a brand for them that hold by *merit*, as it is correlative to wages, as the *Adiyn*der teacheth; there beeing *μῆδος ἀδύλας*, the wages of wickednesse, or of vnrighteousnesse (no lesse then of good workes) which who will say we properly merit, vnlesse it be the wages of woe and condemnation for sinne? *Μῆδος*, and *μῆδις*, is still put in Scripture in the bad sense, as might be shewed more at large if it were pertinent. Ioh. 10. twice together, Luk. 15. likewise twice, &c. So as well might S. *Chrysostome* say, *ὃ διὰ τὸν μῆδον, ἀλλὰ διὰ τὸν χεῖρον*, that wee must not serue God for pay, but for his owne sake. Though it is true, that *Ipsa est merces nostra magna nimis*, Genes. 15. And does the *Adiyn*der thinke that he can merit God? Of *merit* hitherto.

§ 16. As for the *iustice*, that is incident to the keeping of promise, that there may be a iustice in our rewards whatsoever; such a iustice we graunt you, we contend not about it. God: way of rewarding vs (when he accepts our pains, rests wel pleased with our endeauours) is full of this iustice. Yea, all the wayes of God are iust and true, so: God is questionlesse iust in all his courses. In the creation of the world, in the giuing of the first grace, in the sending of his Sonne to bee our Redeemer; but so as *merit* creepe in neuer the more for all

in Rom.

all that, and much lesse the *Bishop* turne *pranaricator*, the cleereſt confeſſor, and the direſteſt champion, (let the triall bee his carriage euen in this verie controuerſie) that euer yet encountred you in the cauſe. Shall I ſay, that as *Annibal* would perſwade the *Romans* that *Fabius* was for *Carthage*, and therefore burnt not his gardens, when he burnt all the reſt, threaping kindneſſe vpon him? Or rather as I haue heard ſome Sophiſters in the Schooles, when they were puzzled with an argument, which they could not tell how to anſwer, they would fall to trifling and ſhifing, *Hac omnia veriſſima ſunt, concedo tibi cuncta, iam meas partes agis, &c.* but were neuer a whit the neerer to the affoyling of the objection, in wiſe mens iudgements: ſo the *Adiocynder* doth here, and in this whole Chapter. He ſaies the *Bishop* is turned Popiſt, and cloſes with the Cardinall, becauſe he confutes the Cardinall, (as it were getting within him) either by his owne authorities, or at leaſt by his owne Authors, as *Gregorie de Valent.* here for one. And though I could wiſh from my heart, that it were true which you ſay, that the *Bishop* were of your minde, that ſo you might be of the *Bishops*, *Vellem omnes eſſe ſicut memetipſum*, 1. Cor. 7. 7. and Act. 26. 29. *I would to God that all were anſwerable, and in all points, exceptis ijs qua aut optare aut ſperare de mentis eſt*, yet hearken you in a word how much farther both the Cardinall and certaine others haue gone in challenging to themſelues the heauenly fauour (which is better then the life, then the Kingdome it ſelfe, if we belecue *Danid*: *Pſal.* 62. 4.) out of their inherent worthineſſe, then euer the *Bishop* ἀπὸ τῆς εὐλαβίας, for his diuine pietie ſake, then diuerſe vnder him, not onely with your elenches, but with your more forcible engines, I meane your rackes and your ſtrappadoes, would euer be brought to do. And firſt the Cardinall, the card that you ſaile by, *de inſtit. l. 2. c. 16. Eſſe & inſuſe charitatis eſt, reconciliare hominem Deo, & hic effectus conſequitur ex naturâ rei abſolutè.* That is: *The effect of the loue of God*

Frontinus
ſtratag.

Secuſa promiſſione diuinâ non ſuſpetit aliquis ſufficiens titulus propter quam Deum debeat compenſare tale opus vitâ æternâ. Valent. 8. 6. 4. The Adiocynder quoting it twice, and ſtill falſe, one time 9. for 6. another, 19. for 4. conſumdem veſtigia circa ſpecum me capiatur.

Miſericordia tua ſuper vitam, Charitas more.

God, dwelling in our soules, is such, as to make our peace betweene God and vs. And this effect followes absolutely *ex natura rei*, out of the nature of that qualitie, viz. the love of God, as it is shedde abroad in our hearts. The question is, betweene the *Adiuynder* and vs, whether the fauour of God follow vpon our good works, or vertuous habits, *seclusa promissione*, without the promise of God, yea or no? Or rather in truth, this is not the question, But the *Bishop* not onely graunting this, but mainely vrging it, and thereby either extenuating, or cleane ouerthrowing their supposed merit, the *Adiuynder* saies, that herein the *Bishop* saies no more then the ranckest Papist of them all: viz. that all merit presupposes Gods promise. And yet here wee haue the Cardinall ascribing our friendship with Almighty God, our peace and our reconciliation with the Lord of all things, (which is our most immediate title to the kingdome of heauen, and the remoouing of the mainest barre that keepes vs out from thence, or can possibly keep vs,) to the effect of such poore charitie as is found inherent in vs, *ex natura rei absolute*: the promise, either suppress, or at least silenced; yea so silenced, as suppress for certaine, renounced plainely. But *Vasquez* more audaciously and presumptuously yet, then *Bellarmino*, (the beast belike waxing-prowder and prowder.) in 1^a *secunda*, *Disput. 204. cap. 4. Deus ipse efficere non potest, quin per inherentem iustitiam sis dignus quisq. aeterna vita, si per absolutam potentiam possit non dare*. That is: God himselfe cannot hinder, but that euery man is worthie of eternall life, out of his inherent righteousness, though out of his absolute power he may refuse to giue it him. I examine not this Diuinitie, how God may be vnjust by his absolute power, whereas his absolute power doth not giue him that leaue, to denie his iustice, that is himselfe, which I suppose he should doe, if he denied rewards to them that haue deserued them, and are worthie of them. But by this may be seene, whether the *Bishop* be turned Papist yea or no, for standing for Gods promise to ground our hope of heauen vpon, or rather whether *Valentia* be not turned

The *Adiuynder* words, cap. 10. num. 8. & 9. We are so far from reiecting the consideration of Gods promise, that wee ground the merit of euertlasting life specially thereupon.

turned Protestant, for holding so precisely, that *secluso promissa*, we haue no cause of confidence. Or, if that be Poperie, which *Valentia* holdeth, and the *Bishop* laies hold on, that we haue no right to heauen but for the promise, whether *Vasquez* and *Bellarmino* saue nor of a rancker contagion then so, that aduance vs to heauen, and to the highest fauour of God, out of the worth of what is within vs, though his promise were no where, though his *pactum salis* were cleane plowed downe. Can there be any thing more contrarie then the aforesaid opinions are betweene themselves? Or is not the *Bishop* most constant, while the Iesuites are thus at oddes, like the *Aramites*, among themselves? One of them beeing so humble, and so humbly conceiting of his owne sufficiencies, as it seemes at least, that you would thinke he might enter in euen through the needles eye; the others so swelling, as heauen it selfe, large though it be, is scarce able to containe them. But if this be their speculation, about infused righteousness, which is Gods entire worke, what doe they thinke of their owne workes, trow you, which for certaine they will challenge more reward vnto, because they are more voluntarie, and of their freer concurrence? And indeede the question was betweene the *Bishop* and the Cardinall, about the merit of workes, not of habits. These, make habits and all to be meritorious, one absolutely *ex natura rei*, the other so as God cannot hinder condignitie, though he denie pay. Yet *S. Paul* not onely villifies his *habite* of righteousness, *Phil. 3.* that I may be found in him, not having mine owne righteousness, but his workes of righteousness, *Tit. 3.* and which is more then both these, his sufferings for righteousness, *Rom. 8.* He had plaied the Auditour, he had cast vp his accounts, and his totall is what thinke you? *λογίζομαι ὅτι οὐκ ἔστιν*, &c. I find (saies he) by computation, or by exact casting, that the present sufferings of this transitorie life (*τὰ νῦν καί ποτε*, they are so short) they are not worthie of the glorie that shall be reuealed. He keeps the word, you see, *οὐκ ἔστιν*, they are not

The monstrous giddinesse of *Vasquez*, in contradicting; God may denie reward, but not our desert, saith he, whereas our desert is none, but Gods reward most certain. And to be claimed too, *ex qua par est humilitate*, as the *Bishop* most excellently. That *ex* be displayed altogether.

worthie. Yet *Vasquez* saies, God cannot hinder their worthines, no not onely by his ordinarie power, but not by his absolute, (though he may denie the wages by the later of these two, that is scarce iustly, or very vniustly onely, as I conceiue it.) But what saies *Bellarmino*? The Apostle (saies he) meanes, that the sufferings here are temporall, the blisse to come eternall, and that betweene them there is no proportion. Now surely a worshipfull solution, of an insoluble authoritie. Whereas the Apostle does not say, they are not proportionable *ratione durationis*, but *in ætæ*, that they are not worthie, which is the very question. And was this a sentence worthie of *S. Pauls* wisdom, to tell vs that there is no proportion betweene finite and infinite? Who does not know that? We may say vnto him, as he does to *Calvine* in another place, about the wisdom of *Ulysses*, pronouncing for Monarchies; *Ad hoc certè pronuntiandum non fuit opus sapientiæ vel Pauli, vel Apostoli: De Pontif. Rom. l. 1. c. 2.* The very Centurion, to whome the Iewes had giuen that testimonie, *ἀγροῦ ἐστὶν, he is worthie*, yet he ouerthroweth it in the same place againe, with *ἐν ἑξίστα ἰσχυρόν, I did not count my selfe worthie*, *Luc. 7.* They thought him worthie that Christ should come to him, when he does not thinke himselfe worthie so much as to come to Christ. And not to come to him in earth, I say; yet into heauen throw you? to finde him out there too? As he must, if he meane to be saued by his works. But so is merit and worthines euery way hissed out, so is it one thing for the Iewes to ponder other bodies merits, another thing for the conscience to weigh it selfe in vnpartiall ballance. The builder of the Synagogue is modelter then the Iewes that enioy his buildings,

§ 17. Many things might be noted in the *Adiuynders* discourse, wherein he choakes himselfe, though he indite the *Bishop* of prevarication. Num. 7. he saies, the *Bishop* alludes to the pennie in the Gospells, that was giuen to the labourers, by which

which the *Fathers* (as he confesseth) *understand eternall life and saluation*. He quotes *Hierome in Iovinian, lib. 2. Aug. de Virgin. c. 26. Greg. in Iob. l. 4. c. 31.* also the *Commentaries vpon S. Matth. cap. 20.* But if this be so, what more aduerse to himselfe? For if the pennie be but one, and all receiue that common pennie, then are we not saued by our works, which all that are saued are not furnished with alike, but some more, some lesse, as is euident. It comes therefore of the goodnes of Almighty God alone, giuing *mercedem diei horarij operis, a whole daies wages for an houres worke*, as the *Bishop* most godlily. Can this be but of the free mercy of God, without respect to our *merits*, yea to our *workes* themselves, though we entitle no merit to them?

§ 18. Numb. 11. he brings that for an example of *meriting by workes*; *Centuplum &c. Matth. 19. a hundred fold in this life*. And if God doe not giue vs *an hundred fold in this life*, I meane them that serue him in most deuout fashion, doth he not reward *merits*, or doth he therefore come short of paying the score? Yet the *Adioynder* saies, *we merit the centuplum to be paid vs in this life*, because our Sauiour promisseth so. Whereas how many depart this life daily, without the receiuing of such a pay, *the hundred fold pay*, in temporall commodities? And are *merits* vnrewarded, shall we say, in all these? What is this but to doe as the Apostle complaines, *Rom. 10. statuentes suam iusticiam, iusticia Dei non sunt subiecti*? [Seeking by all meanes to establish their owne righteousness, they were not subiected to the righteousness of God.] We slander God, to flatter men, and wrong his scale to aduance ours. Saue that all is *Centuplū*, I grant, which we receiue here, though neuer so little, if we compare it with our *merits*. Whether it be so then or not, that the *Centuplum* is here paid, *merit* is dashed.

§ 19. In his 9. numb. he brings that out of *Rom. 4. To him that worketh, the reward is imputed not according to grace, but according to debt*. Why this? Because the *Bishop* had answered his other authoritie of *vnusquisq; accipiet*, Every one

shall receiue reward according to his labour; I say, the Bishop had answered it most pithily, and most properly, According to his labour, but not for his labour. It is the square of the reward, but not the formall cause whereby. In genere comparatorum, non efficiantium; as the worthy Bishop most worthily had explained. By all which their inference of merit is confounded. To this then he opposes, that wages is of debt, not of grace, to him that worketh, Rom. 4. 4. Yet they are wont to say, both of grace and of debt: as they haue many more such vntempered morterings, and mungrel daubings. Cornelius Musse in his Comment. in 6. ad Rom. in the very end thus, speaking of life eternall: *Si deum respicias, semper est donum, nunquam stipendium, nunquam merces. In quantum enim redditur à Deo qui nullatenus debet, omnia meriti rationem excedit*: that is, Eternall life if you respect God, is alwaies a gift, neuer wages, nor hire. For inasmuch as God giues it, who is no way debter, it exceeds all proportion of desert or merit.] Yet they haue found out a debt on Gods part; & who sees not that all merit is dashed by Musse, his words, vnles they come in, and shew somewhat else, by which they may claime on their owne parts? sith God is by no meanes to bee challenged, as he sayes. Here the Adioynder would haue all to be of debt, and none of grace. Or else what doth that authoritie auaille him out of Rom. 4. *Wages to the workman, not of grace, but of debt.* He kicks out grace, and casheers it cleane, that there may be both debt, and a pure debt, and so merit. And doth not the Apostle force him to doe no lesse, vnlesse he let go merit? Doth he not say in effect, *If of grace, not of debt, if of debt, not of grace*; as in another place hee affirms, and that very formally, *If of grace, not of workes, else grace were no grace*; which is another place which ouerthroweth their merit cleane, because the Adioynder will haue it not to be without grace at any hand, in his 12. numb. But every bodie may see that S. Paul doth not apply this Rom. 4. to our state as we are iustified, but to the naturall man that should worke wonders, and winne heauen by his exact

right.

righteousnesse, if any such were. Therefore he diuides the worker from the beleener, *καὶ οὐκ ἐκ μισθώσεως, &c.* But to him that beleueth on him which iustifieth the ungodly, his faith is reputed for righteousnesse. By which we see the former words do not belong to vs, vlesse he will haue vs so to worke merites, as not to beleue in God, nor to trust in him which iustifieth the wicked. And behold what followes, in *S. Paul*, howe fauourable to merites, if we had leasure to stand vpon it? *God imputes righteousnesse without workes*, sayes he, v. 6. And, *Blessed are they whose iniquities are forgiven, and whose finnes are covered*. It is a tale, that they would tell vs here, of the first and second iustification. For where there is blessednesse, where this *καὶ μὴ ἐκ μισθώσεως*, whatsoener is secundarie, is frustrate and superfluous. We cannot be better then happy. As all the world added to God doth not make him better, no more doth any addition encrease felicitie. Therefore once iustified, and iustified for good and all, perfectly iustified, there is no entitling of vs to any higher good. And so falls their distinction, which was coyned at first, to vphold their other rotten buildings from falling.

§ 20. The summe is, *Wages to the worker without grace*, saies the Apostle, or *without fauour*. Let it be so hardly. But that is pure *merces* then, strict wages, wages of rigour, nothing strayned, but properly so called. To shew that at other times when the Scripture vseth the word *wages*, it speakes not properly, nor would be thought to speake so, but in a modified notion onely, imitating wages, because wages comes last, and so the reward to vs after *ἀγαθὰ καὶ ἁγία ἔργα ποιεῖτε*, Ephes. 6. 12. the true *Gnakeb* of which before. And you shall obserue that the Scripture keepes the phrase, for the most part, whereof the Apostle speakes, Heb. 12. v. 5. 7. the one in dealing by vs, the other in censuring and pronouncing of vs. *ὡς υἱοὶς προσέτιμας*, and, *ὡς υἱοὶς διακρίνας*. First, *προσέτιμας*, rewarding our obedience farre aboue our deserts. For he deales with vs as with Sonnes. Now inheritances are not purchased, but freely giuen to them of the

blood, IT IS YOUR FATHERS PLEASURE, Luk. 12. And againe, *ἀξιωματός*, he calls *strabones prios*, looking vpon vs through the spectacles of loue, and commends our worke about the worth. He may say, *ἀξιωματός*, they are worthy; but we with the Centurion, *ἐν ἑξῆσι ἡμετέροις*, I did not count my selfe worthy; *non minus veraciter quam humiliter*, not of lying humilitie, but godly sinceritie, (the distinction that the holy Fathers haue vsed long agoe to preuent cauill, in this verie question.) Though *καταξιδίως*, Luk. 20. 35. and againe, 21. 36. and 2. Thess. 1. 5. expounds *ἀξιός*, not of dignitie, but of *dignation*, not of them that are worthy, but are reputed to be worthy.

§ 21. I hast to his last, and yet loe I am crossed with another obiection creeping forth like a gloe-worme out of a hedge. *Dignus est operarius mercede sua*, the labourer is worthy of his hire. Therefore merit. But this is spoken of Ministers deseruing maintenance at their peoples hands, whome they attend and serue, Matth. 10. 10. Luk. 10. 7. 1. Tim. 5. 18. not of God who is debter to none, *nemini debitor*, rather all the world obnoxious to him. Are not these stout probates of the *Adioynder* for *Merits*?

§ 22. But now, num. 12. (with which I will end) when he seemes to be most acute, then he is foulest of all other. *Because God by his grace helps vs to worke, and we cannot worke as we are of our selues, therefore wee merit by reason of Gods concurrence.* This is more then *Pelagius* euer meant to dishonour God by, when he denyed *grace*, and pleaded so strongly for *naturall abilities*. For it is worse to shoot at God with his owne arrowes, and to raise *merit* out of *grace*, then out of *free will*. Shall we see how many reasons fight against this conclusion? *First*, wee doe but little good, *rarus exit*,

* S. Cyrill (of whom before) *Καθ' ὅσον ἡμετέροις ἀξία* scarce one in a thousand, "as Iob speakech. 5. *Πολλά καὶ ἀκατάσκευα ἔργα* keth. Then spotted and imperfect, *σι* *κατασκευασμένα*, i. Most things we do are *forte quid*, when it comes at last, like *worthy of condemnation.* (This is *Jacobs lambs. Sicut pannus menstruatus*, more then *venial sinnes.*) And *sic iustitia ipsa nostra.* Thirdly due, though it.

it were neuer so excellent or exact. Due to our Creator, due to our Redeemer, euery way due, as one that hath the dominion ouer all that wee either haue or are: *Who of you will thanke his seruant?* sayes our Sauour. *Inter Dominum & seruum non est iustitia*, sayes Aristotle, much lesse merit, and merit de rigore. Fourthly, though they were not due, yet because God helps vs, and God assists vs, or els they can be none (*omnia opera nostra operatus es in nobis Domine*) therefore merit is turned out at that gate too. And yet the Adioynders reason for merit is grace, but very reasonlesse. Lastly, Improporcionable to that *βάρος ἀξίας*, that downe waighing reward, 2. Cor. 4. 17. and Luk. 6. 38. *mensura superfluit, exceeding* (merit.) *Οὐκ ἄξια*, they are not worthy, as before was shewed out of Rom. 8.

§ 23. After all this, it will be said perhaps, nay after all this it is sayd, num. 12. in the latter ende, that the Bishop neuerthelesse graunts the Adioynders doctrine about Merits of works, & diuers other important points of their catholique religion. Why then doe they carpe his writings so bitterly, I would faine knowe, and the Adioynder among the first? They haue rayled against many, they haue traduced all that came in their way, the champions specially, the *Tewells*, the *Whitakers*, the *Casaubones*, and who not? Yet neuer any like the Reuerend Bishop. *Patientia tua supergressa est uniuersos*. Is this a signe that he is so wholly of their minde?

§ 24. And though this might serue, for a cōsutation of the whole chapter, whose scope is onely to prooue, the Bishop to be theirs, or turned from vs, and yet mixed with such tart inuectiues euery where against his person, which they would

describing the forme of their seruice at Communion, hee sayes of God, *Οὐ δίκαιον, ἀλλ' ὑπὲρ τὸ δίκαιον, τοιῶν, ἡμᾶς ἐνταγνύμεσθαι. i. i. God in benefitting vs doth not a iustice, but a thing aboue all iustice, viz. because aboue all deserts. Indeed, if we be in hell, then Iustē nos hīc, as the good theefe said; but if, in bonis, ὑπὲρ τὸ δίκαιον, More then our right.*

Chrys. in Matth. 5. Πολλὰ μείζους αὐτὸ δίδωσιν ὁ θεὸς ἢ πῶς τὰς ἀμειβὰς, ὁ δὲ καὶ ἐπὶ αὐτὰ περιποιεῖται, &c. God enermore giues rewards aboue our deserves (for S. Chrysostome knew no Popish deserts.)

Aa. 18.

would neuer vse to a new-reclaymed friend (*φιλαδελφίας & τυχόντος ἀνθρώπου*) but that they suspect he is not perfectly reconciled to them, yet let vs view the rest, with all expedition. To some of them speaking, though perhaps very little, leauing other things and remitting them wholly to the readers iudgement, as content to haue descryed them.

Quoted by the
Adioynder here.

§ 25. IN his foureteenth Numb. he belches forth a fresh that same stale *crapula* of his, (it deserues no better) *that God is honoured in his seruants honour*. As if therefore we might adore them too, and keep no measure, or at least deferre religious worshippe. *Honos seruorum redundat ad Dominum*, saith S. Hierome; it is true, but not *adoratio*. There may be therefore a *nimis*, in honouring those whom God most dearly loues. Euen the Asse in *Æsep* kissed his owner, thinking hee did well, but was iustly reputed a lowt for his paines. Yet the *Adioynder* is earnest for our kissing of *reliques in most deuout fashion*, Numb. 16. Origen refutes this objection of the Papiſts, in the Paynim *Celsus*, (*lib. 8.* quoted by me before) that we must worship creatures to please God, glorifie them, to gratifie him; the Church which is Christs spouse lying with Christs freinds, (the *Sodales* in the *Canticles*) for Christs sake, as the Bishop most wittily, and no lesse godlyly retorted after the Scripture phrase, that makes *idolatrying, whoring*, and our Faith to God the flower of our *Chastity*. Why doth not the *Adioynder* refute that comparison? For the wife, though she giue entertainment to her husbands friends, yet she must beware how she giue them her husbands honour, which is worship and veneration betweene Christ and his Church. *Cui gloriam, ei omnia*, saies *Euthymius*. And God by *Esay*, had said as much before.

In Matth.
Non dabo alteri.

§ 26. But the 15. num. salues this sweetly; I will set downe his wordes. *Religious honour hath beene often exhibited to Angells and holy Men, with the searue of adoration, and with the exhibition of a corporall reuerence.* (So as he abhors not from religious adoration of Angells and holy men.

But

But he goes forward.) Which may be more or lesse according to the deuotion of the exhibitors thereof (belike he leaues the matter to euery mans discretion) to giue more or lesse thereafter as they are disposed, so that it be in their minde and intention distinguished from diuine honour, due to God alone. In which intencion, consisteth &c. See we to what this doctrine leadeth? That we may giue any honour, and to any one, alike; God or man, Saint or Angell, pilgrim or triumphant, (it is well that the reprobates and the deuills come not in too) onely prouided, that our intentions be right. They must be varied, though the act be all one, and then it is well enough, for the rest the Adioynder will carrie you out. For the intention is that which differeth and distinguisheth all. And in his 6. Num. he is content to take in the adoration of the Kings of Persia too, either to iustifie, or to exemplifie this conceit of his; which *Mardocheus* is thought to haue denied to *Haman* out of a godly zeale, and *Origen* condemnes in his 8. against *Celsus* very directly (as I haue quoted before) and a certaine Embassadour, wiser then his fellowes, let fall his ring, and tooke it vp againe, with such a bending of the bodie as is meete in the like case, when he came in the presence of the Persian King, pretending worship so, but doing none. So much more tender are the heathen sometimes, of the diuine honour, then the Adioynder Christian, and Catholics, as he would be thought, confounding all actions of honour and reuerence both towards God and man, so the intention doe but turne as it were vpon a pinne, which way it should, May I not say, as the Bishop most acutely vrgeth them (when he examines their position, that there is no peculiar honour to God reserved, but onely sacrifice,) that by this meanes we may offer the Masse to the Masse, not onely to God, nay nor onely to the Virgin, or to Saints and Angels, so our intentions be sound? But he saies in the conclusion of his 15. Num. that for so much as the Bishop confesseth a certaine honour to be due to holy reliques (meaning they should be honourably laid vp in the ground, not *uentis &*

Why not Sacrifice too, with different intention?

Plutarch.

Resp. ad Apol. p. 190. c. 12. Mis. (a non sit Eucharistia ne bñ fiat, ut que per Missā fiat. Euge. Eupr.)

solibus, much lesse *feris atque alitibus*, to be left at random) he cannot with reason exclude from the same, corporall reuerence. And yet the Apostle saies, we put more honour upon our vncomeely parts, 1. Cor. 12. 23. euen as relliques are buried *sub tã æquor*, that they would haue, vnlesse they were hid out of sight. And does corporall reuerence follow to be giuen, from S. Pauls honour which he allots to these parts? But the *Adioynder* is not content with corporall reuerence, but he saies we cannot exclude from them A N Y corporall reuerence (be it what it will be) so the intention be to doe a religious worship, and not a diuine, to them. He that robbeth his father or his mother, and saith it is no transgression, (viz. because he hath a good intention) is the companion of murderers, I say no more; I leaue the rest to the Readers iudgement.

Prou 28. 14.

§ 27. In his 16. Num. he tells vs certaine tales of processions, but by the way implies, that the word *procession*, is but very late. As now we terme it, saith he y^e beleue the thing then is not very auncient. I shewed before out of Theodoretts historie, with what manner of procession, *Babylus* bodie was remooued by the Christians from *Daphne* to *Antioch*. The people cried, all the way as they went, *Confounded be all they that worship carued images*. And would this sentence agree with the Popish processions? But the question was not, betweene the Bishop and the Cardinall, about procession, but adoration of relliques. Did he want matter, trow you, that he stufes in this, or is the consequence good from the one to the other? May not I aske him, who is the *preuaricator* now, or, how it comes to passe, that he hath lost his way?

Numb 17.

§ 28. T H E Miracles at *Sichem* affect him much. *Stultus populus Sichem*, the foolish people of *Sichem*, and not worthie to be called a nation, saith the wise Ecclesiasticus, c. 50. v. 25. and 26. Whome he professes also to hate before all the world. And in *Sicima*, not the cake-service performed by the dames, but the next in order that

Epipha-

Epiphanius speaks of, was accomplished by the *Samaritans*, Here Massal.
in a place like a theater, a mixt superstition; and like this of
the *Papists*. But this is *Ladie Aspricoll*, that the *Adioynder*
meaneth of: yet the name you see how ominous, to delusi-
ons and fooleries, euen of old. Others at *Minich* forsooth,
and in *Valentia* of *Spaine*, straunge feats wrought at a *Priests*
bodie (notable saies the margent) that died in *Aprill* last. For as
in *Madrigalls*, so in *miracles*, alwaies the last mocke the
vulgar most. — *ἀνοσιβητοῦρα* — Thus the whores fa-
ctors would faine drawe customers to her burse of bawde-
ries. And F. T. that he may be the man, offers his seruice,
like *Ticellius* vnder Pope *Leo*; whome *Luther* scared. Nay,
we are all of vs gone at common Law (he thinks) that can
shew no miracles so long together in our Church, not so much as a
lame dogge, or a sicke cat healed in all our Congregations, not-
withstanding our limely and strong faith, that we are wont so
much to vaunt of. Thus he. And specially, since the *Bishop*
grants miracles to haue beene done at *S. Stephens* bodie in *S. Au-*
gustens time (the *Bishop* meant he would not reiect *S. Austens*
report, and yet he repelleth their idolatries about the wor-
shipping of relliques sufficiently otherwaies: for, *non sequi-*
tur consequentia à miraculis ad cultum, witnes *Bellarmino* him-
selfe, *lib. 4. c. 14. de Notis Eccl.*) but, if he graunt that miracles
were done then, he must either shew why they haue ceased since,
(saith the *Adioynder*) or at least prooue that all the *Papish* mi-
racles whereof their Church boasteth, are no better then spectra,
and diabolicall illusions. A taske not so difficult perhaps, but
that the number is so infinite. Though why should not
himselfe, or one of his fellowes, approue the soundnes of
them, rather then wee disprooue them, since they bring
those miracles for so many argumētts of their doughtie re-
ligion, which they call *Catholike*; we know to be counterfeitt?
The law of disputation beeing, as I remember, for the oppo-
nent to prooue, the defendant to answer onely, and to resist.
But the *Adioynders* discontinuance so long from the *Vni-*
uersities, hath dispossessed him of these and all other good

notions. Neither doe I see any reason, why the Bishop granting that there were miracles don in S. Austens time, should be bound to acknowledge their continuance till now, or shew a reason of their ceasing (as the Adioynder would faine charge vpon him,) vntlesse they likewise prooue, that those miracles beginning with the Apostles time, continued in the Church without any intermission, from the primitiue till S. Austens daies; which as yet they haue not done. For Bellarmine attempting it, *Lib. 4. cap. 14. de Notis Eccl.* is both otherwise at a losse, and failes most grossely in the second hundredth of yeares. In all which time, he hath but one miracle, viz. that of the Christiã souldiers vnder *Marcus Aurelius*, obtaining raine at the instance of their prayers, after a long and great

Of this kind see, both others, and *Olympia Fulvia Morata*, *Epist. lib. 1. ad Celsum Ser. Curionem*. *Præterculus meus è fenestra excelsa supra luxa decidit. Sed non plus mali habuit, quàm si in molli humo cecidisset.* Vide *ibid. lib. 2. Epist. Andrea Gryntheri de obitu diuinitatis nre femine, paulò antè nominatæ, & à Pontificijs persecutionem passæ, cui morienti omnia plena vdebantur esse pulcherrimis floribus, &c.* Illud vt ad miracula, hoc visiones pertineat; etsi non est opus.

drought. Which some would doubt, whether to call a *miracle* or no, (a *mirandum* rather) or if it be miracle, yet we want not diuers such, nor I thinke no Church vnder heauen, according to that of S. James, *5. 16. The prayer of a righteous man, availeth much.* How much more, who so many are combined together?

And yet Bellar. calling it *miracula*, in the plurall number, as it were *many miracles*, presently addes, *De quo vide, &c.* falling into the singular number with shame enough; like him that would call for his men *Iohn*, hauing but one in all, and yet making shew of great attendance. Well, omitting Bellarmine, who makes it a *miracle if our religion last any thing long*, which God be thanked, he hath not liued to see extinguished, S. Austen thus deliuers his opinion of miracles, *de ciuit. Dei, lib. 22. cap. 8.* the verie place which the Adioynder quoteth. *Quisquis adhuc prodigia vt credat inquirat, magnum ipse prodigium est, quia mundo credente non credit.* That is, [Whosoeuer calls for miracles in these dayes, himselfe is a great monster, that beleeueth not, when the world round about him hath beleeued.] Meaning, that after the confirmation.

mation of Christs doctrine by signes & miracles, such as we read of in the new Testament, Heb. 2.4. we are to seeke no further, but to rest in that, which being taught vs once, or brought vs once, (as S. Iude saies,) that is, confirmed once for good and all, needs no other daily demonstrations. What saies the Scripture? *Signes are for the infidels, not for the beleeuers*, 1. Cor. 14. If faith were current therefore in the Church of Rome, they would call for no miracles to commend it. And the same S. Austen again, *Tract. 13. in Iob.* insults ouer the *Donatists*, and their pretending to doe miracles, and calls them, *mirabiliarij*, or *miracle-mongers*, by contempt. *De unitate*, also, *Eccles. c. 16.* he reiects not the *Donatists* onely, and their miracles, but such as are said to be done in the Catholike Church, from hauing any force to demonstrate the Church, as the Adversary would. *Non ideo manifestatur Ecclesia*, saith hee, *quia hac talia [miracula] in ea fiunt.* [The doing of miracles, though they be true miracles, is no note of the Church.] This is a flint that Bellarmine mumps at, and cannot get downe with any chewing. To which finally may be added, another testimonie of the same S. Austen, *contra Faust. Manich. lib. 12. c. 45.* where he preferres the prophecies that went of Christ in Scripture, before miracles, though neuer so illustrious, as which are more subiect to cauillation, then Scripture Oracles. His words are: *Etsi attestabantur miracula doctrina Apostolica, attamen non defuissent, sicut etiam nunc adhuc quidam mussitant, qui magica potentia cuncta illa tribuerent, nisi talis eorum cogitatio contestatione prophetica vinceretur. Magicis enim artibus longè antequam nascerentur prophetas sibi constituere à quibus prænunciarentur, nemo utique diceret.* That is, [Although there were miracles which bare witnes to the truth of the Apostles doctrine, yet these would haue been some (as there are also now) who would haue ascribed those

Therefore S. Austen in the ende of the foresaid chap. de Civ. dei, thus: *Quid erat in cordibus exultantium [super patrato miraculo] nisi fides illa Christi, pro qua Stephani sanguis effusus est?* Which was neither for praying to saints, nor for worshipping of reliques. Rather the storie of S. Stephens death confutes them both most pregnantly, if the Evangelist be not imperfect in his relation. *Act. 8.* And, *ibid. c. 6.* in the very beginning, *Cui nisi huius fidei attestantur ista miracula, in quibus pradicatur Christus resurrexisse in carne, &c.* so as, new miracles must confirme old faith onely, or els not be regarded.

things to certaine Magicall arts or seates, vnlesse that wicked surmise of theirs had been beaten and battered downe, with the testimonies of the holy Prophets: for no man could say (though disposed to cauill) that Christ by Magicke, could appoint himselfe certaine Prophets long before hee was borne, who should foretell of him, &c.] S. Chrysostome sayes evidently, in 1. ad Cor. cap. 2. hom. 6. τὰ σημεῖα καὶ τέχναι οὐκ ἐν τούτοις, *Miracles are forbidden in these dayes, or, miracles are at a stay now*, choose you whether: for the authoritie is pregnant against you both waies. And he affirms, that the Church is the better for beeing without them, without *sicke dogges healed, and lame cattles cured by your minikin-miracles*, done at *Minich*, and *Sichem*, Sir. Make your peace with Chrysostome first, and then come and wrangle with vs hardly. The same Father remembring, that S. Paul had said, that Antichrist should come in *lying wonders and miracles* (not yours I warrant you) he notes vpon the place before quoted, that the Apostle speaking of *δύναμις*, the power of miracles, sets πνεῦμα before it, that is, the spirit, to distinguish the miracles of sorcerers and witches, (*δυνάμεις ἀπαισθηταί, διαίτη γυναικῶν*) who can *cure cattles and dogges*, I warrant you, with a wet finger, from such as proceed from the operation of the holy Ghost. But what can be more powerfull, then the obseruation of the same Chrysostome vpon Tit. 1. that, *if wee mark well the storie of the Acts of the Apostles, we shall see most men were converted by their doctrine and preaching, before euer they came to the working of miracles*. So Iohn did no miracle, as they confesse in the Gospel, and yet drew the multitudes forcibly after him. Neuerthelesse Iohn came with a *newe doctrine*. In his last Homely vpon the Acts, the same Chrysostome thus, (that ye may see what a friend he was to miracles.) *Μίγα τὸ το σημεῖον, &c.* This is a great miracle, saies he, to bring an argument from the writings of the Prophets and Apostles. By which reason, I belecue, wee shall haue more miracles in our Church, then are stirring in the Popish, whatsoeuer store of *lame dogges* are healed there, or *sicke cats*,

1. Cor. 2. 4.

Ioh. 10. 41.

as this wretch scoffeth from his *chaires of scornors*. S. Gregorie the great, as he is quoted by *Immanuel Sa.* in 4. Marth. notes most excellently, that our *Sauioyr when he fasted forty dayes together, not without a great miracle, yet beeing oppugned by the deuill, repelled him by Scripture, and not by miracle.* Yet then if euer, were miracles to be brought for the auouching of the truch. Specially since the deuill went to tempt him with *hunger*, our Sauioyr was to foile him with his *miracle of fasting*. Neuerthelesse, *Scriptum est*; there carried it, though the deuill craftily had begunne with it, to diuert our Sauioyr from the vse of that which he had profaned. And the same S. Gregorie againe, *Hom. 29. in Euang.* makes it a signe of the Churches *infancie, to be titiled with miracles*; as S. Chrysostome had also said in another place, that the Apostles were not alwaies to be conuersant with Christ, like the nurse-child with his nurse, nor sed with pappe, but to trie their fortunes, and to goe abroad into the world, and to shift for themselves. S. Gregories words are, *Nunquidnā fratres mei, quod ista signa non facitis, minime creditis? Sed hac necessaria in exordio Ecclesiæ fuerunt. Ut enim fides cresceret, miraculis fuerat nutrienda. Quia & nos cum arbuta plantamus, tamdiu eis aquam fundimus, quousq; ea in terrâ iam conualuisse videamus. At si semel radicem fixerint, irrigatio cessabit. Hinc est enim quod Paulus dicit, 1. Cor. 14. Lingua in signum sunt, non fidelibus, sed infidelibus.* That is, [Shall I say you beleeue not now, my deare brethren, because you do none of these miracles? But miracles were needefull in the beginnings of the Church. To the ende that faith might growe vp, it was to be sed with miracles. For euen we, when we set trees, we water them no longer, then till they haue taken roote. And when once they are rooted; our wating of them is at an end. Hence saith S. Paul, Tongues are for a token, (or for a signe, or monument) not to the beleeuers, but to the vnbeleeuers.] Thus Gregorie. And hee might haue added that out of 1. Cor. 13. 8. *Whether they be tongues, they shall cease,* &c. meaning *miracles*; and cease, not in heauen onely, but

Sa. Scholijs in Euang. Marth.

Comm in Epist. Rom. & Cor.

Bellarmin. in Apo. saies the church is too olde now, to expect new encrease of light, for doctrine. Why miracles then, which are for a young Church?

in the state of the new Testamēt (for I willingly ioyne with them that construe it so) that by *songues*, we may vnderstād, *omne prodigiosum*, euen all miracles, the *genus* by the *species*, no vnusuall schematisme. And whereas I quoted Sa the Iesuiste so lately, a man of your function (and no lesse of your faction) I think it not amisse to bring to your remembrance another saying of his. Among his *Aphorismes*, *V. Revelatio*, thus he hath; that *Revelations* (which you abound with, witnesse *Bridget*, and *Catharine*, and diuers more) are not rashly to be credited or entertained, but submitted to indgement, and tried by their conformitie with the *Catholike doctrine*. Shall not miracles then abide the touchstone much more? Which if they doe, then is not the doctrine to be grounded vpon miracles, but miracles to preuaile as farre as the doctrine shall giue leaue. For who knowes but God does many things to trie vs, Deuter. 13. and such assaults are giuen oft-times to the Church, out of Gods deepe prouidence, (*ut cognoscantur probati*, that the approoued may be knowne, 1. Cor. 11. 19.) as it indangers the very faith of the elect? By all which, and much more that here I omit, you may see what reason the worthy *Bishop* had, not to stand vpon those words (which you quarrell him for not setting downe) of the *Cardinals* text, (as if they were ought to the question, or as if hee were to busie himselfe with impertinent matters for lacke of employment.) For my part, I am content to insert those words here, as much as they are extant in your booke. *Respondeo: Miracula diuina, &c.* In English thus, that all may take knowledge of them. I answer, saith the *Cardinall*, that *diuine miracles are seen onely among the Catholiques*. And because the *Bishop* would not rush into this new branglement, therefore you thinke he left out those words fraudulently. And yet *Simon Magus* made a dead man to wagge his head, when he stroue with S. Peter, (as we read in *Eusebium*) which is more then to cure a lame dagger. Another heretique remooued an oliue tree by vertue of his praises, tainted with the damnable heresie of *Macedonius*, God for-

Num. 18. Ad.
ioynd.

Apud Berouann.
360. num 21. ex
And. Iusto Nicen.

forbid that any such should cleave to vs, though malice her selfe were to censure. *Emrychianus* the Novatia, did a famous miracle vnder *Constantine*, whome he drew to fauour him, and to owne his acquaintance, by healing certaine sicknesses, and by other rare acts (they call them miracles) which he performed. Namely, that beeing to sue to the aforesaid *Constantine*, for the release of a prisoner (who was in daunger to die, by reason of the many irons that he was laden with, euen before he could make suit for him to the Emperour) he procured his chaines to fall off from him of their owne accord, (not without miracle) and afterward obtained his pardon of *Constantine*. Witnesse hereof *Sozom. lib. 1. cap. 14.* And *Paulus* another Bishop of the Novatian sect, did another miracle no lesse strange, (witnesse *Socrat. lib. 7. cap. 17.*) conuincing a certaine Iew (who wickedly and craftily had often procured himselfe to be baptized) by a miraculous annihilation, or disparence at least, of the water in the font, euen readie for the baptism. Now beleue false teachers the rather for miracles, whether in straw or in stone; or our doctrine the lesse, because we bragge of no such, though it lacke not this seale, oftentimes, set vpon it, by Gods owne hand, but that we haue a firmer euidence. *S. Austen* in his whole chapter *de Civit. Dei*, which here you quote, viz. l. 22. cap. 8. neuer stands for miracles to prooue new doctrines by, but onely the old (as was declared before,) and therefore you shall gaine nothing from thence, who alleadge new miracles to authorize new articles, as praying to Saints, worshipping of Reliques, and such like conceits, though we should subscribe to all that *S. Austen* reports, with no lesse promptnes, then your selues, that is more then himselfe may be well thought to doe. For one time he confesseth of the aforesaid wonders, that *non sunt tanta autoritate commendata &c.* They are not of such authoritie as straitwaies to be beleued, though betweene one faithfull man and another. Another time he saies, that as soone as they are told they are cleane forgotten, and no bodie relates them to them that did

not heare them, as they were rehearsed *de libello*, nor no bodie remembers them any long time him selfe. His words are: *Nec [admodum] innotescunt, neque ut non excidant animo, quasi glarea memoria crebra testitione inundantur*. Whereas if they were diuine miracles, why should they not be diuulged throughout the whole world, euen where soeuer the Gospell it selfe is preached, as our Saniour said of the charitie of that good woman, which annointed his 'secte? Againe, *Semel hoc audiuit qui adfuit, pluresq; non adfuit, ut nec illi qui assuerunt post aliquot dies mente retineant, & vix quisquam reperiat illorum, qui ei quem non affuisse cognouerit, indicet quod audiuit*. Lastly, as for the flowres which were wont to be applyed to Relliques (as you tell vs) and from thence drew maruailous curing verue, let S. Austen him selfe iudge what you say, or though him selfe said it. In the 8. booke of the aforesaid worke, cap. 27. he allowes not of meates to be set vpon Martyrs tombes, for obtaining of blessing. *A Christianis melioribus* (saith he) *hoc non fit*. He denies not but it is done, but he saies the better sort of Christians doe it not. Much lesse flowres to be laid vpon their bodies, and taken off againe, with hope of vertue to proceede from them in application to sicke folks. For of sanctifying meates to necessarie vse, we read in the Apostle, (and the Martyrs might concurre to it, if they were conscious:) but of flowres no where, nor to no such purpose, specially from the dead. The Christians then might doe this in S. Austens time, but not the better sort of Christians, as he most aduisedly speaks; not *Meliores Christiani*. Whome you list not to imitate, but chuse the *worser part*, and clowt a Relligion out of fond customes, which the iudicious of those times neither allowed then, and much lesse would now.

Deteriora sequor,
is the Papists
motto.

§ 29. Now to *Num. 19.* what shall we doe, but take you at your word, that the Bishop graunts as much concerning *holly Relliques*, as your selues desire? I will set downe your words, that after them we may aske you, *who is the prauaricator? That they are to be decked, and adorned, said up with honour* and

and solemnitie, reserved and kept in honourable and holy places, and finally that they are to be honoured, yea and that God doth sometimes work miracles by them, which he cannot denie (say you) to be a notable and divine confirmation of the honour that is done unto them. Though this last be starke false, that miracles done at Saints bodies, inferre the honour which you challenge to them, by any probable consequence, as Bellarmine denies about *Jeremies* bodie, and was quoted to you a little before out of his *de Notis Ecclesie*, yet insisting vpon the words that you bring out of the *Bishop*, let me aske you in good earnest, what makes so much for you in all that enumeration, that you should say, you desire no more then he graunteth? Adorning, decking, laying up with honour, laying vp with solemnitie, reserving, keeping, in honourable and holy places, and finally in one word, that they are to be honoured: suppose all this, what is become of your Adoration now? what of Worship it selfe? The rest are readie hand; but these *ἱεροῖς*. The Mountaines swell, and a mouse creeps forth. *Scias* (saies S. Austen, Epist. 44. in the very end) *Christianis Catholicis nullum coli mortuorum*: Be it knowne to you (saies S. Austen) that Christian Catholikes (what you are we know not) worship no dead men. *Si nullum mortuorum, nedum quicquam mortui*: Neither parts nor partlets, limbs, nor linnen cloths, or what els of theirs soeuer. Besides that your *Valentia* told you but lately, *Cultus ne angelorum quidem, obseruance* onely. And will you obserue Reliques?

S. Austen Notat.
runt uniuersi.

§ 30. As for that you thinke, that that kind of honour must needs be religious honour, which is not done for ciuill respects, but proceeds out of deuotion, and tendes directly to the honouring of God, though we honour in this fashion euen liuing men, and earthly Saints, whose holines may be counterfeited, for ought we know, and whose ende may be damnation, whereas the religious honour should not goe but with beatitude, as Bellarmine therefore entitles his maine controuersie about that point, *De Beatitudine Sanctorum*; yet what is this, I say, to adoration? You honour pietie it selfe, iustice, mercie, when you

Eodem Numero.

heare or reade any thing vertuously done in any of these kinds, yet not with *cappe* and *knee*, as you speake, not with ciuill honour, like the Burgesse of some towne, I hope. Doe you *adore* it therefore?

§ 31. **I**N your *Numb. 20.* and diuers following of the same rellish, *about the Monkish profession*, you say that therein also the *Bishop preuaricates*. Because he affirms, that his *MAIESTIE* reprehends the persons of your *Monks*, and their personall vices, their Order or foundation not so much. *Non institutionem, sed instituta.* He allowes then (say you) the institution. And what if he should? Though *Philo* doth not speake of Christian Monks (in the place that you quote of him, to shew their antiquitie) howsoever it hath so seemed to certaine learned men, but is detected both by *Scaliger*, and diuers others to be a mistaking, (the description rather falling vpon the *Esseni*;) yet suppose he should allow it as descending of the *Law positiue* and agreement of parties, not from *diuine ordinance*, what then? For what can be more plaine, then that same graunt of *Chrysostome* (where in all reason he was to graunt as little as might be of this kinde) that the Monkish profession is *ἕτερις πίστεως, ἕτερις θύματος, ἢ κηρύσματος*, neither belonging to the faith and Relligion Christian, nor doctrine and preaching. *Ἀλλ' ὡς πρὸς τὰς πολεμῦνας τοῖς ἐν τῇ κοινότητι ἐνέργειαν.* Tom. 6. *Savilian.* p. 167. Therefore without question not appointed of God. And in another place he will tell you, *Hom. 25. in Epist. ad Hebr.* that what *S. Paul.* writes to the *Corinthians*, when he exhorts them to the highest virginie that may be (and in *Christian virginie*, Sir, all is contained, you neede not be sollicitous for the other two vows: 1. *Cor. 7. 34.* the *Christian virgin* takes care onely how so please the Lord, and that shee may be holy both in bodie and spirit, *τὸ εὐγνωμον*, and, *τὸ ἐν πάρεσσι*, going with her *ἀντιπαύσας* (he speakes not to Monks, whereof there was none then, *ἡ δὲ ἵχθυος ποταμίου*, not the print of a Monks foot in all the church, but to lay-men and lay-women. As who would say, he pre-
scribes

scribes no stricter rules in all that Epistle (where neuertheless he sheweth them the more excellent way, and exhorts to virginity, and to an undiuided connexion with the Lord Christ alwaies, such as no Monke of them all can come nearer to him) yet stricter rules, I say, he giues not to any, (by S. Chrys. verdist) then are obserued *de facto*, & meet to be obserued, in the generall of Christianitie, emongst all that belong to the mysticall bodie, Men or women, Clerks, or lay, though your Monks like mungrells are neither of them both, but *Minotaures*, and *mixtum genus*, many times, — *prolesq; biformis*, like *Don Iohn* of Crete. And in another place he saies, that there is not a maid left this day in all the Church. τὸ σήμερον τῆς παρθενίας ἀπόλαυν : in 1. Tim. c. 2. Hom. 8. in extremo. The honourable state of maidenhead, is quite decayed in the Church. And, Γελῶσιν ἡμᾶς αἱ κόσμικαι. The world abroad laughs at vs [Virgins.] Vniustly, trow you? No. αὐτὰς δὲ αἱ παρθενοὶ ἀτιμάζονται πιτοῦνται. For the maides (that are called maides) haue brought this contempt vpon themselves. Yet, you thinke we haue no Church, because we haue no maidenhead forsooth, with your many more god-morrowes, formally vowed now and professed amongst vs. Yea, he tells vs of Christ, τὸ ἡμῶν Ἰῶ παρθένων ἐμβάλλον, expelling halfe the virgins, that is fine of ten, in the parable of the Gospel; as who would say, he would happily doe the like, if in strict visitation, he should come among the Nonneries, now a daies. Once, he doubteth not to affirme, that, the Virgins being reiectd by our Saviour Christ, οἱ χωρὶς παρθενίας ἐισελθόντες, they that came without virginity (if fraught and flourishing with other fruits of righteousness) were most honourably and most comfortably receiued by him. And are receiued no doubt daily. Where, because I spake of the visitations of Nonneries a little before, you may call to minde, what happened here in England, long before King Henrie the eight's daies, whome you haue not yet forgien his dismissing of your sisters, and demolishing their cloisters, though God knowes it was high time : But I meane, vnder the raigne of

a Numb. 31. The Bishop utterly condemneth his owne religion. He confesseth it is void of all Christian perfection, &c.
b Epist. ad Olympiadem.
c Marth. 25.

King Henry the third (as *Matthew Paris*, with other historians recordeth) that the virginities of your Nonnes was faine to be explored, by certain visitors in Commission (for repressing the scandall) euen by nipping of their dugges, to see if any milke would come out, to detect their incontinencies. Such vnnaturall remedies, did the vnreasonable courses, then held by your sister-hoods, driue the Magistrate vnto. But it is enough for vs, that *Chrysostome* not onely censures the professed of his time, which neuerthelesse were not halfe so rancke and so degenerate, as haue yours been since, but denyes *Monkerie* to come of God, or of diuine institution, when it is at the best. There was not then (saies he) a foot-print of a Monke in all the Church. And againe, *Monkerie* is no matter of Christian faith or doctrine. What meruaile then, if a plant not planted by God (the heauenly husbandman) be afterwards rooted out, when it turnes intollerable? And I insist the willinglier vpon *Chrysostomes* authoritie, (though

Matth. 15. 13.

Vnder *Chrysostome* also, and *Nestorius*, Confession auricular was omnino extrusa, (Medians words, de continent l. i. c. 67) utterly abolished, by occasion of the abuse. How much more may *Monkerie*, which is lesse de Iure diuino, then Confession, to Papists?

I might alleadge many others, if I were disposed) because your Cardinal in his Preface to his Defence of *Monkerie*, (where he reuells in his kingdome of

Rhetorique most gloriously) hath no greater authority then *S. Chrysostomes* to confute vs, or to countenance the honour of the Monkish profession. You shall heare his words; *Probat hoc inprimis totius Gracia eximium decus S. Iohan. Chrysostomus. Is & alibi, & Homilia 8. in Mattheum, sic. Si quis nunc ad Egypti veniat salitudines, paradiso prorsus omnem illam eremum videbit digniorem, & innumerabiles Angelorum catas in corporibus fulgere mortalibus, &c.* Suppose all this, Sir, but how long to last? Did not Monkes warpe euen in *Chrysostomes* dayes? Does not the Councell of *Chalcedon* (not farre off from his time) finde a difference in Monkes, as if all were not εἰλικρινεῖς, pure Monks, or, οἱ ὄντως χεῖλικρινεῖς μονήρη καλὸντες βίον, but some mungrell, counterfeit, μοναχικῶ κεχημένοι προσημασί, hauing *Monkerie* for a cloake or a vizard, as *S. Paul* hath his ὄντως μακρομύτην, his true Nonne, as you would

Can. 4 in initio

would call her, not a false sister, 1. Tim. 5. 3. As for *ἡμετέρας*, they *Ζῶντες τὴν βίαν*, the Monke that lines in pleasure, and delicacie, and idlenesse, is dead alive. What meruaile then, if King Henry turned them out of doores? Are we not wont to doe so by dead men? And Remigius most excellently, vpon those words of the Apostle, Ephel. 6. 14. *Stare succincti lumbos in veritate*, hauing your loines girt about with truth: With truth (saies he) because nothing does so encroach vpon the professions of strictnes, (to their viter disgrace) as dissimulation and hypocrisie, contrary to truth. Yet your Cordeliers weare *vestem pro veritate*, a rope about their loines, (the very habite of hypocrisie and extreame disguise) in stead of that *Lumbi in veritate* sinceritie, which the Apostle here prescribeth as the comeliest ornament for a Monks backe. Before 8. *Cyrilloses* time also, the Councell of *Gangra* (an auncient Councell) finds wets in Monks, *προποιῶν τὰς ἀσκήσεις ἀμαρτωλῶν καὶ ἁυτῶν*, pretending holiness to their deeds of fleshfulnesse, or of cruell unnaturalnesse, in abandoning their owne parents, vnder colour of conscience, and freedome of contemplation, *Can. 16.* or else neglecting their children, as it is *Can. 15.* And S. Cyprian, auncienter then any yet named, *de Duplici Martyrio* (if at least that be his booke) he continues the same distinction, as it were of *Ieremies* two baskets, the one full of good and holesom figs, the other most sowre and most distastfull (as commonly it comes to passe, that the corruption of the best prooues the dismalliest) so of *Monachi, qui verè Monachi sunt, & Virgines, quæ verè Virgines sunt*; that is, of Monks which are Monkes indeed, and Virgins which are chaste and Virgins indeede. *Neque enim locus desertus, succum pro veste, &c. sed ceteris omnibus peritiores se produnt.* And, *Hic tectus involucri sublicet animus valde mundanus.* And he expounds to the same sense, Saint Pauls words euen as we doe, *Bodily exercise profiteth little*, viz. that of the *Monasteries*: and that Satan transformed into an Angel of light, deceiues the simple, with lying gloses, and shewes of sanctimonie, *quum intus madeant spiritualibus vitijs*; whiles inwardly they be soaking in spirituall corruptions.

Sibi

Sibi tamen aliq, alijs habentur pijs: Yes they beare a name, as if they were holy, as they did in Poperie. Then, *Talis erat iustitia Phariseorum.* And, *Ita sunt & Virgines fatue,* foolish Virgins, or stinking Nonnes; which was the place that we set out from, alleading *Chrysostome.* And doe wee meruaile now, if King Henry voyded such a *Camarine*? Or shall wee say they were *Monks* whom he dislodged, vnlesse *Monks* indeede? *Nonnes* and *Virgins*, vnlesse *Virgins* indeede? Was this to dissolve *Monasteries*, or to disperse brothel-houses? Yea, would the Fathers formerly cited, haue been offended at such proceedings, though themselues had sat by, and looked on? But let vs beare *S. Chrysostome*, and how hee finishes his tale, where the Cardinall makes vs belecue that he praises *Monasteries* so monstrously. *Ham. 8. in Matth.* is the place. How many things hath he there, which *Bellarmino* durst not mention, for feare of spoyling his *Monks*, whiles he sought to grace them all he could, with a detorted testimonie? Of their labouring *with their owne hands*, and of *S. Pauls* labouring with his, that we may much more expect that from a *Monke*, which the *Apostle* blushed not, and so great an *Apostle*, in his owne person to practise. And indeede the olde saying was, that a *Monke* which worketh not with his owne hands, is no better then one that robbes by the highway side. *Epiphanius* compares the godly *Monks*, labouring with their hands, to bees that humme and make honny both together: so they at one and the same time, worke and toyle for the vse of men, and withall sing *Psalmes* and praises to God. A flower in their hands, and a song in their mouthes both at once. He that will not worke, let him not eat, sayes the *Apostle*. Yours were all for eating, no bodie at working, not so much as the easiest workes or taskes. And the *Egyptians*, saies *S. Chrysostome*, that in former times were of all men most giuen to gluttonie, (whereupon I suppose it is, that *Orus Apollo Niliacus* thus reports, that at the buriall of their dead, they teare in peices the belly or the maw, of the partie deceased, and crie ouer it with great detestation,

I

Tripart. hist.
lib 8. cap. 1.
Vntento equalis.

Panario.

Thymum & hyssopum.

2

In Hieroglyph.

tion, *Thou art he that cast this man away, thou hast undone him, &c.*) but as I was saying out of *Chrysostome*, it is his observation of the Monks that liued in Egypt, that the nation which was formerly most infamous for intemperancies, was now become the most abstinent of all other. Doe we maruell, if the Cardinall left out this? Or would this agree with Popish Monks? He saies againe, that *Palastine* had the prerogative of senioritie touching true religion, and the worshipping of God, but that the Egyptians haue gone beyond them for all that, though their punies in time. And would this make for Captaine *Bellarmines* turne, that stands so much vpon his *antiquitie*, as *S. Chrysostome* here calls it, that is, vaunts of his *antiquitie*, and the matrix *Ecclesia*? That the Egyptians reioycing in the faith of Christ, pittie their forefathers, that liued and died vnder error, and preferre the truth, though but lately reuealed to them, before the damnable impieties that they were bred and brought up in. Would this become a *Iesuits* mouth? Lastly, that where *Pharaoh* once ruffled in his tyrannies, there the Monke *Antonie* now flourishes in holines, and in all manner of Christin and diuine vertues, prophesying also of *Arius*, and his execrable heresie to ouerspread the Church, which came to passe but euen too truly. Does not this shew the force of Popish *Succession*? But omitting by-matters, hold we close to the point: that *Bellarmines* Monks, and *Chrysostomes* Monks, are no more like one another, then *Ieremies* two baskets were betweene themselues, in regard of the fruit that they contained. Which alteration also came to passe, I say, in *S. Chrysostomes* time, though afterwards it grew to more intolerable excesse, during the Popish superstition, as if hell had broke loose, and the channells of the round world had beene discovered, the *Casarrattes* broken open, or the Angel of the pit had done his office, as it is in the *Revelation*, casting *smoke*, and sending forth *Locusts*. These things beeing so, what maruell now, if he that had formerly so admired the Monks, (whiles they kept their first standing) turned his style, and changed his iudgement,

upon their so base and dishonourable turning? When the gold became drosse, and the wine was mixt with water, and they that were clad but even now with skarlet, embraced the dounge; that is, vicious beaſtlines. I meane the Nazarite, and the Eremite, whiter then the ſnow, purer then the Sapphires, in times paſt; but now ſcarce to be knowne as they goe in the ſtreetes, the moſt recreant of all men, no marke, no note of their auncient continence, which made them venerable. And were they not Monks, throw you, that would haue burnt S. Iohn Chryſoſtom himſelfe[?] to fil vp the meaſure of his other miſeries in baniſhment) as himſelfe declares in his Epiſtle ad O-

Epist. 13. ἔτω δὲ αἱ ἐπιτείν, καὶ τῇ *lympiadem* of that matter? Δεῦρ' ὁ μονα-
 λῶν τῶν μανίαν αὐτῶν ἐνδείξ- *ζώντων* (ſaith he,) a fitte name for ſuch a
 αἰδῶν. *rude rabble. Many bulls* (might he ſay)

haue compaſſed me about, and would ſet fire to me aliuie. Not vniuſtly this I graunt, if there may be any iuſt cauſe of their perſecution and vexation of ſo righteous a man. Whome he had ſtung both otherwiſe, more then in one place, and eſpecially in his bookes ad Demetrium, καὶ καλαρυεὶς, where he thus writes. *All Monks* (ſaith he) *now a daies, haue this ſong in their mouthes, and nothing but this*; Ἀνάπαυσις, ἀνάπαυσις, καὶ πολὺ τὸ τῆς ἀναπαύσεως ὄνομα: That is, *A place of reſt, a place of reſt, or ſweete reſe,* (the bleſſing of Iſſachar) *this is the firſt and the laſt of the Monks wiſhes, the totall of their deſires, &c.* And if then ſo, what ſince ſhall we thinke? How hath the Locuſt ſallied to and fro, with his heauie-gated bodie, deuouring the fruit, corrupting the paſtures? As I doubt not but diuers countries vnder heauen haue felt (for the noiſe of them is gone out into all worlds) but ours without compare, in each coaſt of which, you may trace the Monks, and the impreſſion of their ſecte, or rather the wallowing of their carkaſſes, vnto this very day, both by the freſhnes of the ayre, and the fatnes of the ſoyle; though it hath beene

ἑαυτοῖς μοναχίᾳ οὐκ ἐν ἑπαι- *observed by ſome, that in the choice of*
 δεινότητι. *Beeing their owne chu-* *their ſeates, like egregious belli-gods,*
 ſers (which beggers ſhould *and fulfillers of that verſe, Let vs eate*
 and.

and drinke, for to morrow we shall die; they not be) for constitutions of Monasteries; and is forbidden by ayre, and the satisfaction of their lusts the Councell of Calchedon 2- (τὴν ἐν ἡμῶν τρυφῇ) before the prolong- forenamed, Can. 4. ing of their liues.

§ 32. *Sed facilis materia* (as Tullie saies to *Antonie*) in te 1. Philippi.
 & in tuos dicere. And these are *Antonians*, but rather like that gorbelly, then the godly Monke knowne by that name. Or howsoeuer that be, yet it is easie declaming I say, against such viperous companions, whose very sent, though they be gone from vs, like the vermine of Egypt after they were dead and laid, infects our minds as it did once our coasts. The *Adioynder* neuertheles wants not his Apology, I know: *Ad hac omnia opponitur praeclara defensio.* They should not haue numb. 35. 36. beene dissolued (saies he) for all that. What then? *Reformed, and let stand.* Shall we heare *S. Chrysostome* once more? τὰ ἀ-
 νίατα πᾶθν' ἐκ ἀνδ' ἡ χεῖλαι τῶν ἱατρῶν. And, ——— Immedicabile vulnus
 ἢ διορθώσεως ἀλλ' ἀφανισμῷ δύνται παντελῶς. Ense recidendum est &c. And, Mittendum sē-
 in Gen. 1. 18. hom. 42. Desperate diseases admit no cure (*Hippocra-* ras. Good for nothing but the danghill, tes himsele forbids it.) *An unredresseable euill is the harbin-*
ger of destruction, without any hope of reuerie. What sayes our *Chawcer*? *When physicke will not worch, Carrie the coarfe to Church.* This was as much as I told you before, that King *Henrie* the eight, did but as he should, nor onely when he turned begging Fryars a begging, but dead men out of doores, dead in sloth, dead in pleasures, a very burthen to their biding-places. And least you thinke I haue misapplied those senten- ces of *Chrysostome*, they are spoken by him of the destru- ction of *Sodom* and *Gomorrhah*. Whose case for ought I see, might stirre as much pittie in passionate minds, as the Ab- bies and the Monasteries doth in some women and fooles, euen to this day. For can we imagine them to haue beene any better, then as the *paradises of God*, when we lament

There is but one place of obiection more against our State, concerning the dissolu- tion of Monasteries (which the *Adioynder* it seemes thought not of) viz. the seizing of the goods of the Abbies, &c. into their hands. But we answer wth S. *Anßen* & ali- as *sepi* & lib. 1. contra *Gaudic.* 38. *Labores impio- rina insili edent* Sap. 10. *Allo*, *Non rapina con- sumitur, sed error euenitur.* And in one word, *Verum de his periculis laboribus facilius causa est.* Yet that with the malecontents weighs more then all

their desolation and vastation most? Yet desperate diseases and vncurable maladies, were the causes (sayes S. Chrysostome) that Sodom and Gomorrah were destroyed, which cities (saies the Scripture) were as the paradise of God. So happily the Monasteries for their surpassing pleasantnes, and delightfulness. The Councell also of Ephesus implying as much in those words, *Can. 8. τὰ νοῖα τὰν μὲν ὧν δὲταις διαγὰται, vniuersall diseases needs the more effectually remedies.* There was nothing left now, but to pull downe the house, whose very walls and posts the leprosie had infected. A violent mischiefe, a violent medicine; and an vniuersall canker, an vniuersall caustique, which King Henrie applied, and Queene Marie her selfe was not able to take off. So the Pardon-mongers, and Indulgentiaries, were not reformed, but extinguished, in your late Councell of Trent, as the Reuerend Bishop here most effectually telleth you: because the abuse was such as was thought to be incorrigible. *Nulla amplius spes relicta. Sess. 21. cap. 9.* What saies the Scripture? *Faciam huic loco sicut Silo,* Ier. 26. Should your priuiledges be more, when your enormities were no lesse? Nay, alas, what comparison? And S. Hierome Epist. ad Sabinian. *Diaconum, Propter peccatum filiorum Heli constuprantium matronas, locum tabernaculi ipse subuersus est, propter vitia sacerdotum, dei sanctuarium destitutum.* I looked, saies the Psalmist, and his place was nowhere to be found, not onely himselfe (the notorious sinner) but his very place was gone. Which Livie himselfe reports to haue beene the fashion in those times, to abolish the very monuments of place and seat, where treason was contriued, (why not then, where treason with diuers more abominations?) as Iericho might not be built againe (and no more may the Monasteries) like Abimelechs sowing the corne-fields with salt, to keepe out inhabitants, and to doome the grounds to euerlasting barrennes. But let the Popes owne practise hardly decide it, and no meane Popes, but euen Pius quintus himselfe, that mirrour of pietie. He dissolved the order of *Frateres Humilitati*, and extinguished it cleane,

Decc. 1.

De vita & Gestis S. Caroli
Borr 11. c. 18.
p. r Franciscum
Reniam Decani
Pa. 4.

cleane, for the treasonable conspiracie of one *Hieronymus Farina* a priest, (you haue many Priests *eiusdem farinae*.) though *Bellarmino* would excuse your *Antistites* from murders, whereas *Queene Maries* Chaplaine laid wait for her life, (if we beleue *Florimundus*) a priest in all likelihood he, and a Popish priest. But *Pius quintus*, I say, extinguishd the whole Order vtterly, (humbled those *Brethren*, not yet HUMBLED enough) for ones mans fact, for discharging a dagge at Cardinall *Borromees* backe, as he was praying in his Oratorie. And the reason that prickt forward this miscreant to such a wickednes, was nothing but the Cardinals too great severitie, in reforming certaine vices of a loose Brother-hood, which this wretch could not endure, with three more of the principall, that set him on worke, and hired him, (as the Storie saies,) *quadraginta argenteis*, with fourtie siluerlings, as if so much preciouser then our Sauour Christ. For this cause *Pius quintus* plaied King *Henrie* the eight, and reformed them after the sort that you cannot heare of with patience, pluckt them cleane vp. We read in the same booke of no lesse then twelue *Abbies* at this *Cardinals* deuotion, and one of them at *Arona*, which was hereditarie to his house, *propria familia Borromeorum*. So as Cardinals can engrosse monasteries, we see, as well as Kings; and the first that laid the axe to the hewing downe of those trees, was our Cardinall *Wolsey*, if *Polydore* say true. Which King *Henry* finding to haue a good sound, went on with the work. Whom shall we blame?

§ 33. But, if the Bishop graunt that the profession of *Monks* was ever lawfull, though it were but for an instant, he graunts that which all our *Divines* denie, viz. voves of pouertie, chastitie, and of obedience. Also Counsels *Euangelicall*, &c. So you thinke; but it followes not. For voves may bee without Monkerie, and Monkerie without voves; and pouertie, chastitie, obedience, constantly kept without them both. As for Counsels, they are yet further off then so: viz. although all the foresaid were admitted, yet Counsels di-

Apolog.

Lib 6. de orig.
hærese. 10. § 3.

c. 14.

c. 11.

istinct from precepts no way follow from thence, which diuerſie of the very Papiſts (not onely of the Fathers) haue diſclaimed. See *Gerson, de Conſil. Euang. Tractat. 109.* See him againe, in *Propoſitionibus oblatiſ Cardinali Veronenſi, p. 1. Anſelme, de Concep. Virg. cap. 1.* No man can giue God as much as he oweth him, (much leſſe ſupererogate, vnleſſe it be in finnes:) or flying light about the Commandements, towre aloft in Counſels. *Gulielmus Pariſienſis, lib. Cur Deus homo, cap. 7.* *Creatura nihil portare poteſt præter ipſa onera mandatorum, &c.* The Creature can doe no more then beare the burthen of the Commandements, (if at leaſt of them, which S. Peter ſaies are importable) but not exceed in Counſels. *Alexander Hal. part. 3. Quaſt. 56. membr. 7.* *Lex eſt vniuerſaliſ,* (quoth he) & *perfecta iuſtitia regula.* That is, The Law comprehends all, the Law is a rule of abſolute righteouſneſſe, or, of all that may be well and lawfully done. As we read to the *Philippians, chap. 4. v. 8.* ὅσα ἀληθῆ, ὅσα εὐαγῆ, and, ἡλικ ἀγαθῆ, καὶ ἡτις ἐπαινεῖται, all vertue, and all praiſe, ταῦτα πράξετε; we are bid to doe them, therefore they belong to the obſeruation of the Law, the Law being *πρακτικόν, lex factorum, the lawe of deedes*, as it is often called. Can any flie oter this, not a mud wall, but a wall of diamond, with his wings of Counſels, and voluntary obſeruations, though neuer ſo nimble and ſwift otherwiſe? *Gregorie Nazianzen*, is of the ſame minde, (to omit other Fathers) *Orat. Περὶ ἐνστάſιας.* Μὴ δὲ τις ὅμιον νομιμώτερον, καὶ

*Nemo poteſt red-
dere Deo quantū
debet, præter ſo-
lum Chriſtu n.*

AR. 15. 10.

Rom. 8c.

Ibid. Ἐμοὶ καὶ τὸ σωθῆναι μίγιστον. δὲς ἐν πολλῇς ἐνυπότακτον, καὶ ὁδοῦ ἐν δούτερον. that is, Let no man beare himſelfe more le-
σύνε τι μείζον τῆς σωτηρίας ζήλῳ. gall then the Law, more lofty then the com-
Indeede the Papiſts doe ſo. And, mandement, more ſtraight then the leuell
πρεῖστον μίγιστα μίγιστα μετὰ ἀσφαλείας. or rule it ſelfe. Therefore let there be no
ἡ μεγάλη μετὰ ſαφρότητι. gainſt Counſels likewiſe.
Counſels, as additaments to the Lawe.

No, though vowes and Monkerie, in ſuo totali, were graunted, in all the whole ſubſtance of it, in povertie, chaſtitie, and obedience. For as here we heare, all is comprehended vnder due: whatſoeuer it be, all is no more then our debt to the Law, Monkerie it ſelfe with the appertenanceſ. But againe, ma-
ny

ny obserue chastitie, poverty, and obedience, without the Vow: which, perhaps, makes Chrysostome, finde Monasticall ascen-

ratenesse and strictnesse so often, euen in populous Cities, villages, and townes. *a Comment. in Epist. Pauli sa-*

b This is not (saies he one time) *a doctrine* *b Tom. 7. Orat. πρὸς τὸς σκα-*
only for them that lodge abroad in the fields, *δαλιδύλας. 13. initio ipso. Idem*
or in the toppes of hills, and steep mountaines, *habet in Gen. hom. 43. ἢ ὁ τό-*
&c. as the people supposed, fondly *πρὸς, ἀλλ' ὁ τρέπτ.* Nec opus
crying out (as the Adioynder doth here) *passeri fugere ad montes. Idem*
that such perfection as he exhorted them *Nazianz. ad Heronem philoso-*
to in his Sermon, was for Monks onely. *phum. Quod solitaria vita, &*

In another place; Abraham had wife and children, saies he, yet perfecter then any Monke, *μῆχες ἢ κατορθύντων ἰσται μόνων, & ἀγάνων ἀπαρνήται, &c.*

Two great faults.
of his wayes, more exact in his courses, then *ἡ νῦν καλῶς κληρούμενος ἰσται*
of his wayes, more exact in his courses, then *κορυφὰς ἢ ὄρεων, they which at this day haue taken vp their lod-*

ging in the tops of the hills: at this day, saies he, and yet we heard before, how resplendent the Monks were in his time, like Angels incarnate, ex hom. 8. in Matth. Of another manner of stampe, I wisse, then the Abby-coynes in Poperie, I meane their Friers, *longè diuersi commatis:* of whom we read

notwithstanding, that they had vera monetaria, true mints, to coyne money in.

Had Chrysostomes so? or could this haue beene heard of without horror then?

Lastly, that Monks may be without these three, viz. pouertie, chastitie, and obedience, I will not say as I might, for that yours haue been so; Famous for faction first, so as Contention, if she were lost, must be found in the Monastery, *Inter superbos semper sunt in-*
(Aristo'es deuice) where was obedience all this while? For *gia. Sal.*
pouertie, so as you heard euen now, inso much as they had

* mints, and are they for poore folkes? As for chastity, I will spare my pen, and not triumph in your shame, as I might at large, nor vnkindly gall the Readers modestie: suffice it that true Monkerie, vnreproouable Monkerie, may bee without these, not onely your counterfeite (Λευάνη & μόνω-

Rog. Hoved &c. Item Roffens concl. a. l. ordines Reip. Gall. de 26. curribus plenius aut ex vno Monast. (Cantuar.) aggestis: nec tamen opulentissimo, nec vel sic expoliato. Pro quo citat & Sanderum de S. Iustina.

* Which Roffens counts inter postiora Regalia. p. 343. de Iustia. &c. So as now a King & a Monke all ope.

σιν.) as the ensuing shew.

§ 34. *Athanasius ad Dracontium*, of his times. *Multi Monachi sunt parentes liberorum.* And, *Quisque ubi vult decertet.* That is: *Many Monks are fathers of children. Let every man trie masteries, as his owne mind serves him.* Making it first free to professe Monkerie, or no, and in that profession allowing the libertie euen of getting children. *S. August. de Hæres. cap. 40. Catholica Ecclesia plurimos Monachos clericosq; habet utentes vxoribus,* (that is more then coningates, that by the way I may note somewhat for Ministers marriages) & *propria possidentes.* In English thus: *The Catholike Church hath many Monks and Clerks in it,* (meaning Ministers) *that both vse their wiues, and possesse goods in proper.* Of *Chrysostome* I told you before, *Hom. 8. in ad Hebr.* that if marriage and Monkerie may not stand together, all is spoild. Therefore your Church hath spoild all, or there is nothing left vn-spoild in your Church, that hath diuided these. As for the Canon that forbids Monks to marrie, *Calched. Concil. can. 16.* it is a great deale younger, and we search truth by the originall times. Besides, how gently doth that Canon censure them? And so likewise the Virgins that marrie after profession or dedicatiō. *Αυθεντία φιλανθρωπία,* is kept for *ὁ καὶ τῶν ἰσχυρότων*. The libertie of courtesie or relaxation is reserued for the Bishop of the place. So as still the Monke may keepe his wife, and the Virgin her husband. As for *Pouertie*; *Alvarus Pelagius de planctu Eccl. lib. 1. cap. 46.* Abdication of proprietie is not essentiall to Monkerie. For in Egypt and Palastine, the Monks there vsually both bought and sold. Yea, *Paulus ille summus Monachus, proprium habuit & testamentum fecit:* Paul the Arch-Monke, had somewhat proper, and made a will. This speakes *Alvarus* of the Monks of Egypt, which were those whome *Chrysostome* so praised euen now, and from whome *Bellarmino* would commend his owne. And for *Obedience*, which is the third, *Caietane* makes such a diuorce betweene perfection, and that, in 2. 2. *Quæst. 86. art. 5.* that he preferres the Bishop there afore the Monke, though the Monke

Monke liues in farre more obedience then the Bishop, as we all know. Finally, cannot the Pope dispence with his owne selfe for *continence, pouertie, and obedience*? *Hofstiensis* will tell you so, no man disagreeing from him. Nay, how rare a thing is it for the Pope to *obey*? Yet you knowe the Pope cannot cast away the height of his Pontificall *perfection* by any meanes. Yea, he dispences with others too, as well as with himselfe; and you approoue the practise. Therefore these are not linked in so neere a band, as you would make folkes beleue; but are separable from one another, the *vowe* from *Monkerie*, (aske but *Salomon* of this, Ecclesiast. 5. or *Dauid*, Psal. 119.) and *Monkery* from the *vowe*, and *Perfection* from them all, while your Euangelicall *Counsels* appeare no where.

De voto & redemptione voti. And another, The Pope may renounce his calling, though he haue sworne or vowed to the contrarye Sylv. V Papa. 3. Titid. cx Archid. & Aug de Anchar.

§ 35. Which things beeing so, why should you traduce our men so bitterly, in your *numb. 26.* for abandoning the Monasteries, (that coope of infamies) and taking to them auiues? May the Pope doe this out of the libertie of his fancie, though *materialis voti* be the same, it was at first; and shall not these be borne with, whome the dangerousnes of the times, and the reformation of their iudgements, and the exigence of the cause acquircth from your slander? Reade *Theodoret l. 4. c. 26. Ecclesiast. histor. of Aphraates* the Monke, abandoning his cell, and going abroad into the world, to intend preaching. Whose answer to the Emperour challenging him for it, may be ours to your selfe, in defence of those men, whom you carpe so virulently. But you alleadge *Dionysius vnto vs, de Ecclesiast. Hierarch. c. 10.* and you say, he liued in the *Apostles times*, and boldly you call him *S. Pauls disciple*. Thus you thinke you may perswade your schollers within the grate, doubly captiued, (that haue neither mind to study, nor opportunity to search, nor yet iudgement to discern) that the doubtfull *Dionysius* is a man of such au-

Bruno Carthus. Term. 9. de Ornatu Ecclesie. Eunuchi qui sunt ab hominibus sunt qui custodiuntur in monasterijs, &c. (so as this comes but: ab hominibus, and is not of Gods ordinance. I meane, the discipline of Monasteries, for sub disciplina is his word.) then he addes, *Talis castitas quia non est spontanea, non habet magnam retributionem.* The secular mans chastitie may bee more rewardable then the Monks. Yet *Bruno* called the Patriarke of Monks.

Numb. 22.

thoritie. Who suppose he were most absolute and most authentick, what sayes he euen as you relate him? *That the Monks of his time, made a solemn promise and covenant before the altar, to renounce the world, and to embrace the monastike life.* For these are your words. And suppose all this. Doth this prooue that Monks may not marry wives, or possesse goods, or decline your doating-moaping obedience? For we renounce the world in Baptisme all of vs, and yet all doe not bind themselves in these three vowes; not onely ours, but not yours. Haue you not many that are baptized among you, and yet no *Uotaries*? It remaines then you, prooue it, by those other words, that the Monks of that time made a solemn promise to embrace, as you say, a *Monasticall life*: Ergo, *Monkery includes the three vowes, of powerie, chastitie, and obedience.* But is this a sound sequele? Or is it any thing but the Elench of *Peritio principij*? For shame *E.T.* bind your broom-stickes together better, or be aduised: that you are not for this trade of syllogizing. When I look in *Dionysius*, I finde there onely a promise to forsake *vitam diuinam*, or *vitam distinctam, vñ cum visionibus*; which some would rather construe of a vowing for marriage, & against the single contēplatiue life; specially they that were troubled with no more learning or Latin thē your self. But whatsoever it be, there is no *vow* in *Dionys.* no not of that which we vow in Baptisme, nor againe of Monkerie in him that turns Monk. And yet how smal a thing were that, if it could be euicted? or what would that make for the *three vowes*, which you say Monkery necessarily importeth, we deny? Doth this shew at all wherein Monkery consists, if the initiate vowe, at the time of his admission, to obserue and embrace a *Monasticall life*? For that he will turne Monke, that he vowes perhaps, and yet but *perhaps*: but after what fashion he is to obserue his Monkerie vnder taken, that hee mentions not, that is as questionable yet, as if nothing had been said. Are you not ashamed then to bewray your dullnesse so grossely? For these are not things of any deep mysterie,

*Ne dederis otium
um (ic. per votū,
vt exp. Hieron.
& Gloss.) ut peccare
facias carnem
tuam. (sc. per incontinentiam,
cum contrarium
promiseris)
Eccl. 5.*

sterie, but the blockishnesse of your braine lets you from conceiuing them. I say finally, *Dionysius* mentions no vow at all. *Ὁμολογία* is one thing, *ἑὺχη* another; and your selfe dare not expound it by any other name, then *promise or covenant*, which comes short of *Vowe*, when you haue don all you can. Vowes are to *God*, promise and covenant may be to *man*. And so is that to be vnderstood, of *prima fides*, 1. Tim. 5. which here you clap on too, onely to make vp measure. What if I should say, it were like *primus amor*, Reuel. 2. 4. or *prima opera*, ibid. 5? The first *faish*, like the first *works*; or the first *faish*, like the first *loue*. Is it not meet expounding one of these by the other, that are so neere in *nature*, and to be neere in *subiect*? But I stand not vpon that, I admit the *πίστις*, or the *prima fides*, to be an obligation, or profession, before the companie, to attend vpon such an office, without vowing to God. But our questiō is of *vowing chastities*. And there the widow must be threescore yeares old, that was to giue her *fidem*, or to make professiō, also to haue been married first, to some husband or other. You stand for the vowes of young striplings and young damosels, neither formerly married, and God wot farre off from threescore yeares of age. And will you censure these with the same *damnation*? But so much may suffice to haue answered of this matter.

§ 36. As for the sentences of *Luther* that you quote out of him (a nose-gay, as you thinke, of somewhat vnseasonable flowers) they haue been explained ouer and ouer by our Diuines; they import no such beastlinesse as you would wrest them to. Who knowes not *Luthers* manner of deliuering his conceits? As *Socrates* is said to haue had his *pingues stultitudines*. And S. Paul, beeing to make opposi-

Greg. Nazianz. in Carmin. seemes to condemn all *vowing*, and *supererogating*, yea *meriting*, in one. Μὴδὲν πρὸς ἑὺχην δὲ καὶ μισθῶν δεῖν. Θεὸς γὰρ ἐστὶ πρὶν λαβεῖν, &c. The one against one, the other against the other.

Dionys. Carth. in locum Apost. ad Tim. Ne requiram votum continentie à talibus (n. à viduis quidem, nisi admodum vetulis) Talium enim sanguis feruet, nec lubrica etatis facili est credendum. This lawe was first a little stretcht in Conc. Trull. c. 40. But since that, the Papists haue kept no measure. Also *Dionys. ibid.* expounds *Fidem*, by *promissionem*, not by *Votum*.

tion against the Law, which the Iewes so magnified, turnes euery thing into a Law: *Lex peccati, Lex mortis, &c.* sparing no words, giuing the raines to his libertie. So *Luther*. Whereupon *Harding* charges him, with denying magistracie among Christians, because he saies in one place, *Inter Christianos magistratus nullus est*, or some such thing. Which is no more then *Chrysostome* hath, *Rex & subditus apud Christianos nomina mera sunt*, Orat. 2. in *Babylam*: King and subiect are but meere names among Christians; namely, in matters between God and the conscience. For, I pray, what difference is there when once it comes thither? Does not the King as well as the subiect begge pardon of God? And I haue obserued euen the Fathers, to couple marriage with other naturall necessities, which here you carpe *Luther* for. I hope the Physicians will not greatly be against this, whom your *Medina* appeales to, in the triall of this question, lib. 4. de *Continentia sacrorum hominum*, controu. 4. and we are not afraid to follow him. But these slim-flamines would soone vanish of their owne accord, if you would but leaue cauil-ling to disgrace the person, and indifferently looke into the interpretation of our meanings. I haue reade another of you that exclaimes against *Luther* for those words, wherein he confesses of himselfe in the bitterness of his soule, that he takes more delight in eating, drinking, and sleeping, then in the passion and resurrection of our Sauour Christ: Behold an Epicure, saith he, by his owne confession, a belly-god, &c. And I remember a good Gentleman, that was stumbled with these words (cited as it seemes in one of your Pampheleters) and thought the collection to bee verie sound. No, God knowes: but as *Anna* said to *Eli*, *Ego famina tristis corde*; so he, I am a man sad at the heart, deplo- ring his sinfulness, and agast at his owne wretchednesse, which the Papists are none troubled with, specially the Ie- suites, that view their face in the glasse of flatteries. As we read in another place also of the same *Luther*, where speak- ing of the good theife, and his noble confession of Christ
vpon

vpon the crosse, he likes not to say, *Certe ego non facerem*, Surely this is more then I should haue done, if I had bene in his place: Loe, new matter for you to cauill at in *Luther*.

§ 37. Now to drawe to a conclusion. As for *Bucer*, he is so farre from denying that we may pray to God for chastitie, yea maidenly chastitie (though you quote his Commentarie vpon Matth. 1. and Matth. 19. as containing such conceits, but most iniuriously) as you shall now heare. Vpon the 1. of Matth, his words, (if any to that purpose there at all) are but these: *Discendum nobis est, ne privati quicquam nobis in vita deligamus. Precipue autem ne calibatum arripimus temere, hoc est, ad istud viuendi genus non certo Dei iussu vocati, &c.* That is, [We must learne to choose no priuate [vocation] to our selues in this life, and especially that we doe not be- take our selues to the state of single life rashly, that is, not called thither by the certaine appointment of God.] Does *Bucer* say here, that we may not pray for continencie, or rather that we must not rush vpon it against Gods appointment and command? As the wise man saies, *Wisdom. 8. Desirous to be continent* (not onely as they that obserue perpetuall maidenhead, but in any degree) *I besought God, and it was a piece of Wisdome, that I knewe euen that, that I could not be continent, unlesse God giue it me* [by speciall gift.] Which if *Bucer* had but said, *F. T.* would haue cauilled him, for saying we might not pray to God for continence, though that be the very thing, which he professes here he prayed for. And does not *Bucer* adde, *Ut nihil privati deligamus nobis?* sc. *inuito Deo*: We must choose no priuate course at all. By this reason then he forbids vs to pray to God for schollership, for skill in musicke, in nauigation, and the like; which who would collect, but such a Huddibrasse as this *Adioynder*?

§ 38. Now vpon *Matth. 19.* he repeats the same againe. *Diligenter perpendendum quod Dominus ait, Non omnes dicti huius capaces sunt, sed quibus datum est.* And after a fewe words between, thus: *Non igitur nostri arbitrii eris ca-*

libes vivere, ac non solum modo calibatum vivere sed & impium. Debet enim quisque sua vocatione suâq; dono esse contentus, &c. But the core is at that, where answering the Papists fond objection, *Quid autem pontificia castitatis assertores, aiunt, precibus posse impetrari ut deus unicuique calibi vivere, Christo contradicunt, qui ita pronuntiat, Non omnes sunt capaces huius dicti, &c.* Note that same *cuiq;*. But I will English the whole. [Where the Papists say, that by prayer every man may obtaine the gift of single life; they contradict Christ, who thus affirmeth, That all cannot receive this saying.] And he shewes there are many things which we may well strive for, and wish, and welcome if we have obtained them; but not formally pray for them; as immunity from sinne, the possession of heaven before our time, &c. *Fidelis enim oratio pro eo tantum est de quo animus orantis certus, &c. Iam Deus non vult omnes calibes vivere. Non igitur CIVISq; calibatus ad gloriam Dei faciet: Quare neque OMNIBVS pro eo orandum est.* That is, *It maketh not for Gods glorie, that all should be continent* (I thinke a Papist will scarce deny this,

φύσις λογιμένη γένεσις, ἥδ' εἰς φύσιν. *Phys. 2.c. 1. Et mundus absolvitur διὰ γένεσος ἰσλαχῆς* De Gen. & Corr. 2.c. 10. *Αὐτὸ τὸ εἶναι οὐνοῦ καὶ τῆς γένεσος* lib. 2. de Gener. c. ult. &c.

voles he meanes such glorie as belongs to the world to come, when generations shall cease, and nature be at an end, &c.) Then, *Wherefore all are not to pray for it, or, none is to pray that all may be continent.* What will they mislike in this speech of *Bucers*? Or does not the word all sufficiently acquit him? In-

much as if I might defend *Bucer*, from one exception of theirs by endangering him in another, I would say that he encouraged vs to prayer but even a little too much, and that *pro externis*, for outward things, among which it is apparent that he reckons virginities (*viz.* as divided from the essence of salvation:) yea, and lastly, for others as well as for ones selfe. You shall heare his words vpon *Matth. 8.* a place which he referres vs to in his before quoted vpon *Matth. 19.* An antidote belike, that he foresaw would be of use a-
gainst

gainst a Sycophants tooth, though it were F. T. himselfe. *In omnibus precationibus pro rebus externis pius addat, Verumamen non mea sed tua voluntas fiat. Si ad gloriam tuam facturum noneris, sana me, pelle hoc aut illud malum, & nequaquam absolute, Libera, sana, &c. Quod si spiritus huc impellat, ac velut incogitantem rapiat, ut certâ fiduciâ exorandi quid externi vel tibi vel alijs ores, sicut Apostoli multis alijs dona certa spiritus sancti orarunt* (maruell it is if *Bucer* would denie continencie to be one of these dona, at least *Medina* so reckons of vs, de continent, sacror, hominum, l. 4. controuerf. 3. cap. 14.) indubid exorabis quicquid id fuerit, quia fide orabis indubia. Credienti autem omnia possibilia, Marc. 9. 23. And againe a little after: Sic sese habebit quacunqne ex Dei spiritum profecta fueris pro re aliquâ externâ precatio, ne de orando quidem deliberabitur, ne dum de exorando aliquid hâsitabitur, sed spiritus certus, &c. Quacunqne autem de re id exploratum non habueris, absolute eam nullus petet, sed adijciet, si ita Domino fueris probatum, & ad ipsius gloriam momentum aliquod habueris, &c. To me this doctrine scemes stranger then the other; I meane about the Spirits instigation of vs to prayer, then that which the *Adiocynder* falsely imputes to him. If *Bucer* be no more amisse in his opinion of prayers infallibly speeding vpon such an instigation of the Spirit, then for certaine he forbiddeth not our praying for continency in this place, he is right euery way. And so much of him, and of the matter of *Monkerie*.

§ 39. **T**HE next point is about the name *Catholike*: In which I might be short, and shewe the invalidity of the argument that they vse, to prooue themselves *Catholikes*, because they are called so, or rather because they call themselves so; as the Scripture saith of the name *Christian*, (another kinde of name then the name *Catholike*) that not the Christians called themselves so, but were called, yea, *ex qua* *id* *non* *est*, *Act. 11. 26.* they were called as from God, or by diuine oracle; but no way by themselves, &c. the name that

Hom. 10. in Ioh.
2. & aliâ, Rom.
5. Saul. Inde q.
Adam nomina
imposuit creaturis,
quia dominabatur
ijs.

Psal. 145. 4.
Stella rationales,
Philip. 2. 15.

ompi iſtam a.
— Si uolet uſus,
Quam peneſt,
Ec. Horat.

Psal. 124. 4.
Magnificabimus
linguam.

that notes vs, beeing to come from him, of whome we hold by dependance. As *S. Chrysostome* notes most excellently, both otherwise in God, changing names vnto diuers, and namely, that the King of Babylon bestowed new names vpon the three children his captiues and seruants, in token of their reference hereafter to him, and his dominion ouer them onely. So vnlesse the Papiſts would bee owned by themselves, & not by God, their denomination must come from God, and not from themselves. It is he *that calls the starres all by their names*, suppose you *the generation of Gods children*, (which shine as starres in a peruerſe nation) that is in effect, *the Church of God*. And so once againe, the Papiſts should not be called *by themselves*, after the name that they would bee knowne by; but as we are bidden, to neglect what *men say of vs*, or by what name *they call vs*, Matth. 5. so not to trust to the title that our selues shall giue to our selues neither, though with generall consent, and in *συνη*, as *Aristotle* saies, by *compact*, or *covenant*, which is the greatest strength that names hold by, beeing but arbitrary when they are at best, and subiect to variation. *They shall cast out your name*, Luk. 6. 22. *ὡς ὀνειδισμός*, as *euill*; but neuer a whit the more euill for that I warrant you. For Christ still calls his *ſheepe by their names*, Ioh. 10. 3. (as he did *the starres* before) whatſoeuer nick-names the lewd world giues them; either to their *persons* or their *profession*, calling that *λοῦμα*, Act. 24. 5. and this *ἄποσις*, ver. 14. of the same chapter. But, *quam dicunt isti*, which these men call so, (*whose tongue is their owne*, as they say in the Psalme, *with it they will preuaile*.) and no otherwise. And that with wise men waighes but little.

§ 40. *S. Leo* Epist. 83. *Ecclesia nomine armati estis, & contra Ecclesiam dimicatis*. You may thinke he spoke it of the Papiſts themselves, and of these times. *You arme your selues* (quoth hee) *with the name of the Church, and therewith fight against the true Church*. *Mutemus clypeos*, say they in *Virgil*, and then, --- *Dolus, an Virtus, quis in hoste requirat? Frustra nobis*

nobis laudimus (said S. Saluian aunciently) *communione nobis catholici*: In vaine doe we flatter our selues with our part, or fellowship, in the name CATHOLIKE. Which with the Papiſts preuailes ſo much, as if they would keep poſſeſſion with that, when they are otherwiſe lawfully eieſted out of all. Like *Hefiods* bird, that onely ſtaied behind, Μὴν δ' ἄρ' ὁθεν ἄλπις---- or *lebs* ſeruant, *Onely I am left to tell thee*: or as we ſay at ſea, a floating veſſell and abandoned by her marriners, comes not into the Admirals power to be ſeazed on, as long as there is any quicke thing in it. So the name *Catholike* preſerues from wracke and finall vaſtation, ---- *ſi credere dignum eſt*. S. *Auſten* ſaies of the heretikes, that they make *birdlime* to themſelues, and *gummy compoſitions*, out of the ſweet names of our Lord Ieſus Chriſt, to catch ſimple and vntaied ſoules: *Viſcum ſibi faciunt, ex commixtione ſyllabarum nominis Domini noſtri Ieſu Chriſti, ad decipiendus animas ſimplices*, &c. And *Irenaeus* ſayes, that the heretikes, they oppoſe the name of Chriſt to ſuch as they are offended with, by way of prouocation onely, as it were to anger them, and to vex them. Whereas the Papiſts, they praetiſe the like ſubtiltie vpon ſuch as they haue to deale with, by mentioning or oppoſing to them not the name of Chriſt ſo much, (whome they are not ſo intereſſed in, euen by their owne confeſſion) as of the Church, the Church: as the fooliſh Iewes were wont to cry out of the *materiall Temple*, *Templum Domini, Templum Domini*, (but no regard to *Dominus Templi*) ſo theſe of the *myſticall*, and the name *Catholike* appertaining thereunto, by *uſucapion* forſooth, by plaine preſcription, as *Campian* dreameth. But what are names? or where does the Scripture lead vs to build our faith vpon names, or to direct our iudgements by the breath and talke of fantaſtique people? *O thou that art named the houſe of Iacob*, Mich. 2. 7. *Named*, he ſaies, but belike meanes not that they are ſo indeed, but degenerated from *Iacob*; from the ſeed of *Iudah*, into the ſeed of *Canaan*; or *Iacobs* in *claudicatione*, but not *Iacobs* in *benedictione*,

De Gubernat Dei. l. 7. & dicit bis eodem ſerē loco, *Quid prodeſt ſi nobis prerogatiua religioſi nominis poſſeſſus, quod nos Catholicos dicimus?* &c.

The [very] name *Catholike* hath alwaies been peculiar to the true Church: if we beleeue the *Adioynder* here, numb. 34.

Auguſtine Manich. l. 1. cōſeſc. 6. lib. 1. c. 10.

Præiuramento nomen Chriſti. Nihil vellet dicere iſtæ ſeſtamentum, ve qui Græcè τὸν ἱηſὺ. Ad inſeſcandos ſc. ſimplices. Quod ſic quadrat vel magis.

Ier. 7. 7.

Rat. 5.

De prædest.
sanct.c.16.

as S. *Anstet* distinguishes of the counterfettters in religion, which is the Papiſts guiſe, that can halt with the Fathers, but will not go right with them. And *Eſa. 47. 1. Thou ſhalt*

Vide & Eſa. 48. 1. ex tralat. 70.
 ὅτι ἀντὶ τοῦτο τοῦ ὀνόματι τῆς πό-
 λεως τῆς ἀγίας. *Quod per expro-*
brationem dicitur.

no more be called tender and delicate, ſpo-
 ken (as *Forerius* notes vpon that place)
 becauſe courtly paraſites flatter young
 ladies, with pleaſant words and honny
 titles, perſwading them that they are

delicate, and ſoft, and tender, and not fit to tire themſelues
with too much labour or paines-taking. But the principall
 partie that they are there intended to, is *Babylon*; or rather,
 as S. *Hierome* well obſerues vpon that place, not ſo much
Babylon as *Babylons* daughter, *daughter Babel*, as the text
 hath it, that is, *young Babel*. Which beſides the Papiſts,
 catching at the word with all eagerneſſe elſewhere, to range
 their *Peter* within the gates of Rome, S. *Hierome* alſo him-
 ſelfe interpreteth to be Rome, and none rather then the
 Rome that now is; who as in many other points ſhe reſem-
 bleth the auncient *Babylon* not vnſitly, ſo herein moſt ſuta-
 ble, that ſhe hath Ieſuites and paraſites in her, which call
 her *Catholike*, call her *Apoſtolike*, though ſhee be neuer ſo
 baſtard and degenerate. But what ſayes the Scripture be-
 fore alleadged? *Thou ſhalt no more bee called tender and deli-*
cate. Ecce tu cognominaris Iudæus, ſaith S. *Paul*, *Rom. 2. Thou*
art called a Iewe. And ſo we to the Papiſts, *Ecce tu cognomi-*
naris Catholicus. But is he a *Catholike* that is called ſo? Or

2. *Tim. 2. 19. Diſcedat ab ini-*
quitate, πᾶς ὁ ὀνομαζόμενος, much
 more ἰερονομαζόμενος, ὀνομα xu-
 γίου, as the *Ieſuites*. The chara-
 cters of Chriſtianity, beeing
 not names, and notions, but
 as it is in the ſame *Epistles*, 1.
Tim. 1. 19. Faith and good con-
ſcience: or, Faith and love, 2.
Tim. 1. 13.

does not ſound faith rather, eſpecially if
 it be conioyned with *vertuous life*, cha-
 racterize a *Catholike*, as S. *Anstet* tels vs,
Quæſt. in Matth. c. 11. not euery corre-
 ſpondence with the Church of Rome,
 as F. T. would perſwade vs in his *num.*
 29. or the idle taking on of the name
Catholique vpon them, which none ſo
 recreant and hereticall but may doe?
Innaſerat in nomen Caij Marij, ſaies *Tully*
 in.

Rhem. in 1. Pet.
5. 13. & alij pas-
 ſim.
 Com. u. loci.

in his 2. *Philippic*. of a certaine runagate varlet, *cui proinde etiam uncus meritiò impuctus est*: and diuerse other rebels both here and abroad, that haue counterfeited the names, and withall the persons of their deceased Soueraignes, to win authoritie among the multitudes. Euen *Barabas* was called by the name of *Iesus*, if we beleue *Origen*, gathering it out of the Gospels, not without some probability. Which not only touches the questiō now in hand, about the name *Catholique* in generall, but is a faire warning to our gentlemen Iesuites, not to trust too much to their vsurped denomination, though they were called, not from the name (as they are) but by the name it selfe, and title of the Lord *Iesus*. Who hath not heard what glorious titles the heretiques of old times haue vsurped to themselues? Were they euer a whit the better accounted of for that? Or did they prosper the more in their damnable heresies? *Gregorius Presbyter* in the life of *Gregory Nazianzen*, of some that would needes be called ὑψίστοις, from the height, or magnificence, that they arrogated to themselues (not vnlike the *Adioynder* that contemnes our Church, and calls it a *beggary Church*, num. 36. his owne no doubt so rich, no lesse then the *Merchants*, that are confederate with it, Reuel. 18.) ὑψίστοις δὲ τοῖς ταπεινοῖς ὀνομα, saies *S. Gregory*. The vile wretches call themselues the *Lofies* or the *Magnificoes*. The *Phrygians*, or *Montanists* had their Τεινοὶ, or μέγιστοι, their *Perfect men* and greatest of all, Concil. Laod. c. 8. the *Nouatians* their ἀγίστοι, the very best of all, Concil. 1. Constantinop. can. 7. Of the *Angelicall* and *Apostolicall*, (so entitled,) heretiques, who hath not likewise heard? The *Manichees* had their *Perfecti*, and one a father of that sect interpreted his name, ὡς μάννα χίων, as dropping pure *Manna*, (a kinsman of the Author mentioned by me before, num. 5. of this chapter.) At ille (sayes *S. Austen*) fundebat insanias, manā meram: The *Manna* was meere madnesse, which came from the *Manichee*: contra *Fauft*. l. 19. cap. 22. The same heretique was so insolent, that when he wrote but a letter, or an Epistle to his

Origen Tract. 27. in Math. 24. Dicobatur & Iesus: sed erat latro, & habens Iesum preter nomen. Barabas the first Iesuite, for who the people refused Christ. So now.

friends (wherein the Pope now imitates him in his *Brenes* to his followers) his inscription was wont to be, *Manichæus Apostolus Iesu Christi*, *Manichæus the Apostle of Iesus Christ* (like *Apostolicam benedictionem* in the *Brenes* aforenamed) witnesse *S. Austen* in the afore-quoted worke. *S. Peter* himselfe 2. Pet. 2. 1. foretells of false Prophets, that should arise in the newe Testament, to whome he ascribes

vers. 3. *πλάσους λόγους*, fained speeches, or forged speeches, framed no doubt at their own will and pleasure; and what rather then the names of holynes that they pretend, whereof we are now speaking? though their cunning I graunt reaches a great deale further; but by those they shall buy and sell soules, saies *S. Peter*, or make merchandise of them, as now with the Papists, it is not their meanest inducement they haue to their error, that they are called *Catholikes*. Yea our Sauour himselfe, *Matth. 7. 15.* forewarnes vs of *Wolues*, that should come in *sheepes cloathing*, which how if wee should extend to the apparelling euen of names, especially if wee ioyne with it *S. Pauls* like prophecy, of *λύκοι βασις*, *Act. 20. 29.* that is, *λύκοι ἐν βάσει*, as he speakes else where, 1. *Thess. 2. 7.* *Mighty Wolues*, or *Wolues in power*, or in authority, which fieldome want in the Popish prelacy; and those *ἐξ υμῶν*, rising by succession out of your owne selues, v. 30. And yet for these and many more now, no such covering as the fleece taken from the sheepes backe, the name *Catholike*. I haue said nothing of the *Cathari* (a name neere to the *Catholikes*) yet voluntarily taken by some heretiques vpon themselves, (as may appeare by the Canon of *Constantinople* last quoted) wherein they iumpe with the Papists, whome we call not *Catholikes* as of our owne head, whatsoeuer *Bellarmino* & the *Adiomynder* retort vpon vs, but apply our speech to their vsuall fashion, and speake as we would be vnderstood by them. On the other side, did not the heretickes miscall the *Catholikes*, and strippe them, as much as in them lay, of that glorious name? The *Pelagians*, saies *S. Austen*, they called vs *Traducians*; the *Arians*, *Homosians*; the *Donatists*.

Cassand. Consult.
ad Art. 7. pag. 56.
Proprium est schismaticis, sibi soli nomen & proprietatem Ecclesie arrogare. Yet the Iesuites are so confident there, that, *Audito Ecclesie nomine hostis expalluit.*
Camp.

nasists, Macarians; the Manichees, called vs Pharisees; and diuers other heresies diuersly nicknamed vs. *Lib. 1. poster. contra Iulian Pelag.* And was the Catholike cause euer a whit the worse for that? No verily. For as *Theodoret* notes most excellently; *lib. 3. Histor. cap. 21.* of *Iulians* madnesse (I meane *Iulian the Apostate*) going about to change the name *Christians*, into the name of *Galileans*, most preposterously, sith the name *Christian* cannot be abolished, (*ἡ χριστιανισμός*, saies *S. Luke*, which we read not yet of the name *Catholike*,) that nothing could be more frantique then such a proiect, cōsidering that if he effected it (as there was smal hope) yet there could grow no disparagement to the Christian self by the change of their name, no more then if *Nireus* were called *Thersites*, or *Thersites Nireus*, the one should be the sayrer, or the other more deformed, then he was before: or as if *Homer* were called *Charilus*, or *Charilus* were called *Homer*, there would follow any change of their veynes in Poetry: so here. But as *Encheririum* sayes of the honours and preferments of this world (in his Epistle *Paraneticall, ad Valerian. fratrem*) when they are crossely and vnworthily (as often) bestowed, that the thing which was inuented to distinguish desert, is made to shrowd it & to confound it: so fares it in this Metaplasme of names many times: *Dignos & indignos non iam discernit dignitas, sed confundit.* And as he had said before in the same booke, *Alij nomen usurpant, nos vitam.* Where the height of the title without substance answerable in the parry owning it, is but as the light of a candle (as *Marinus* saies in *Salust*) that discouers blemishes, but creates no beauty, in an ill fauoured visage, presented to it. Shall we heare what the holy Ghost saies, prophēcyng of the times which were then to come, and which now haue ouertaken vs in all lik-

Ἐδὴ δὲ αὐτὸν σκοπῶσαι λόγοις ἐν-
τρίσμαίνον, ὡς ἦν αὐτῷ ἀδελφὴ
ἐνταῦθα προσήγορία. Ὁὐδὲ γὰρ Σω-
κράτης ὠνομάσθη Κρίσις, καὶ Φάλαρις
ὁ Πυθαγόρας προσήγορεύθη, ἀδελφὴς
ἀντιλήχον τινὲς ἐκ τῆς αὐτοῦ ὀνομα-
σιων μεταβολῆς, &c. *Idem Theo-*
od. Com. in Philip. 4. Non qui-
cunq; se sanctum nominat, san-
ctus est, sed qui credit Domino
Iesu, quique vitam ex eius legi-
bus instituit.

Lib contra
Auxent,

We haue Abra-
ham to our Fa-
ther, Ioh. 8.

lyhood, (of which I may say with S. Hilary, changing but a word, *Malè vos nominum amor cepit, or malè partium,* (as he sayes *parietum*) *malè Ecclesiam in vocabulis veneramini.*) Thou hast a name that thou art alive, but indeede art dead; spoken of the Church of *Sardis*, *Reuel. 3. ver. 1.* And *Reuel. 2. ver. 9.* they say they are *Iewes* (spoken of certaine miscreants) but are not, & *in uis*, that is, descended from *Abraham*, *Isaac*, and *Iacob*, as they alledge, but representing nothing lesse in their formes of life. What els doe the Papists, I wonder, at this day, entitling themselues *Catholikes*, & *non sunt*, though they are nothing lesse, either in their life, or doctrine, specially if we hold to *Lirinenfis* his touch-stone, of, *Vbiq; Semper, & ab omnibus receptum*: Whereas they now would confound *Catholike* and *Romane*, because they haue much *Romane* which they cannot prooue *Catholike*. But we haue also further mention in the place aforesaid, of the *Throne of Satan*, erected among the faithfull; a Metaphor belike taken from the *Episcopall throne*, as if *Satan* might get into that too, ver. 13. concerning *Pergamus*. And ver. 9. concerning the Church of *Smyrna*, hauing spoken of some that called themselues *Iewes*, that is, true worshippers of God, and are not (as was said before) the holy Ghost opposeth *αὐτοὺς συναγωγὴν τοῦ σατανᾶ*, but the *Synagogue of Satan*. As who would say, They goe for *Ecclesia*, but are indeed *Synagoga*, and pretend *Christ*, but belong to *Satan*, which is the reproofe that wee charge our aduersaries with, and I thinke not causelesse. Yea in the second verse of the same chapter (because the Pope in all haſt would be *Apostle* or *Apostolike*, for hee claimes the tearme, and counts it his inheritance) you shall read that some said they were *Apostles*, and were not, (whom the Church of *Ephesus* is commended for trying, afore ſhee would truſt, as S. Iohn alſo biddes vs to try the *Spirits*, 1. *Ioh. 4. 1.* and ſoone after he cenſures the prating *Diatrepheſes*, and brings him to his tryall, He that dothe euill haue not ſeene God, 3. *Epistle*, ver. 11.) *Ἐπιμαρτυρεῖς τοῦς ἀληθινὰς ἀποστόλους ἵνα αὐτοὺς ὁμολογήσιν*. How fit was this to be premiſed before the

Euill liſe euill do-
ctrine: which is
Nihil his argu-
ment too, a-
gainſt the Pope.
ex 1ad Tim. 6. 1.

reſt

rest of S. Iohns doctrine, throughout the whole mysticall booke of the *Apocalyps*, describing *Antichrist* such as now he appeares? Lastly ver. 23. of the said chapter of the Reu. *The Churches are to know, that it is God, which searcheth the hearts and the reynes,* (as not caryed away with names or glorious titles) vnles it be *nomen cum fide*, the holding of his name with the not denying of his faith, ver. 13. of the same Chapter. Whereas the Papists leauing to be called by his name, (the name *Christians*, which the Scripture onely recordeth) may well be suspected to haue renounced his faith too, giuen him ouer cleane. For the holy Ghost wee see couples them both together.

§ 41. Yet the *Adioynder* is peremptory, num. 32. that the name *Catholique* canot be vsurped by heretikes, but, is a most true and proper note of the true Church, and num. 33. that the name and the thing expressed by the name, doe alwaies so concurre, that they are neuer separated. And againe, num. 34. that heretikes, or hereticall congregations, neuer did or could vsurpe the name *Catholique*, but the same hath alwayes bene and euer shall bee peculiar to the true Church, and that the name and the thing signified by the name, doe euer concurre. Thus he. But what such priuiledge I wonder hath the name *Catholique*, *supra omne nomen*, aboue all names els, or why should that only cleaue to truth, and the truth to it, whereas all other names may be diuorced from it? May the name *Christian* be rent from the Church, by the furiousnes of *Iulian* labouring to extinguish the whole body of Christians, and yet Christianity suffer no disparagement thereby, as *Theodoret* witnessed in most plentifull manner a little before, and cannot the name *Catholique* be borrowed of the Church, by the hand of some crafty intruder or other, but the Church shall no longer be her selfe? Yet the name *Christian* implyes Christ in it, which is the head that we hold by, and the Prince of our Congregation. Secondly, Scripture recordeth it: and thirdly, it seemes giuen by diuine inspiration, *ἡ ἐκκλησία*; Neither of which agrees to the name *Catholique*. No, nor yet to.

Valeſſe they
meane, that *Catholique* implies
multitude, and
ſingularis, as the
ſcripture ſpeaks
when it would
expreſſe *ἡ ἐκκλησία*
Dei, lib. *Iudith*.
But that is reſu-
ted elſewhere.

Suprà allegat.

to the *Gnoſtiques*, a high name too, and from the abundance of *knowledge*, which they attributed to themſelves. Whom *S. Paul* is thought to twit, 1. Tim. 6. 12. giuing vs withall to vnderſtand, that there may be *falſhood in names*, *ἑσθιωμένων ὀνομάτων*, that is, *the falſly called Gnoſtiques*. Of *Apoſtolike*, *Angelike*, and if there bee any other, I might ſay the ſame. Why ſhould the name *Catholique* be more ſacred then they, why leſſe expoſed to hereticall vſurpation? For *Catholique* and *Apoſtolike*, either draw in an equalitie, or at leaſt *Apoſtolike* is not inferiour to *Catholique*: *Angelike* one would thinke were aboute them both. And if the name *Catholique* ſtill goes where the true Church goes, how are the *Catholiques* themſelves not *Catholiques*, or not knowne by that name, as ſometimes it ſared, witneſſe *S. Auſten*, but transformed into the titles of certain newſangled ſectaries, the *Traducians*, the *Macarians*, &c the reſt of that rabble before rehearſed? Is it like that the heretikes wil not call themſelves *Catholiques*, as the *Adioynder* pretends, whē they take from *Catholiques* the very name *Catholike*, and cloth them with other of their own deuifing? Though *S. Auſten* moſt directly, *contra Epistol. Fundamenti*, cap. 4. (the booke that the *Adioynder* himſelfe here quotes) ſayes, that *omnes heretici ſe Catholicos dici volunt*, all heretikes would be called *Catholiques*, and *Laſtantiuſ Inſtitution*. lib. 4. cap. 30. that all heretikes *ſuam eſſe potiſſimum Catholicam putant Eccleſiam*, they thinke themſelves *Catholiques*, and the *Catholique Church* theirs, in a prime degree. How then ſhall we beleue that of *Cyrrill of Hieruſalem*, (for wee will ſuppoſe it to be *Cyrrill* for this once) which *Bellarmino* firſt alleadged, and the *Adioynder* here referres vs to, that *no heretike will preſume to call his ſelt Catholique*, or to point to his own faction, if the queſtion be aſkt of the *Catholique Church*, as if that word were ſuch a ſcare to him? Does not this ſhew, that the *Biſhop* moſt aduiſedly answered to thoſe authorities, when hee answered in the words which the *Adioynder* carps here, that *De nomine liſ nulla inter nos intercedit, ſed vtri potiùs è re nomen habeant?* We ſtand

stand not upon the name (it hath beene shewed in the precedents, that there is no cause to stand vpon names,) but which of vs hath the most right to inherite the name, the glorious name (as S. Iames sayes) *quod innocatur super nos*, by which we are called? As for S. Austen, he might say, that *tenet me postremo ipsum nomen Catholica*, reckoning the name Catholique among the last arguments, which perswaded him to continue in the vniity of the Church, and preferring like enough diuerse forcibler before it, or els this would haue mooued him but little. Nay, when the Bishop tells you that in case it were graunted, (for he doth but graunt it, wee beleue it not) that it is true as you say, when search is made after the Catholique Church, wee point to your Church; yet you cannot deny on the other side, but if the Catholique Reformed be asked after, a man will point to ours, and not thinke of yours for any such mention: does not this abate your lofty swell, as much as the other fond supposall serued to pricke you vp in pride? For Catholique reformed is a more tollerable addition, and more agreeable to all good rules of reason, and of faith, then Catholique Romane is at any hand; which is your monstrous contradiction in adiecto (as I may so call it) euen within two words. And as Catholique to Christian, by the verdict of Pacian (which you are wont so to stand vpon,) or Apostolike to Catholique, in the most Orthodox stile, and some auncient Creeds, *Credo sanctam Catholicam Apostolicam*: So Catholique to be determined by Reformed Catholique, after that such a sea of corruptions hath flowed in (euen by your owne confessions,) I pray what repugnance hath it either to sound reason, or to auncient custome, or to any good ground and principle of the Church, or how doth it not iustifie our Church, aboue yours, to be that *Ubi enbas*, which wee so seeke for?

2. 7.

Note that S.
Austen last is
Bellarmines first
de not. Ecc. c. 4.

Catholica Cateponica,
ve præclare
Episcop.

Ad. im. 6. in Institut. Chregeti Legati sui ad Comit. Norimberg. Vide Fatic. ul. reum, &c.
Scimus in hac sede non fuisse Ecclesia) aliquot iam annis, multa abominanda fuisse, ubi
spiritus alius, excessus in mandatis, & OMNIA
denique in peruersum mutata.

§ 42. But Satyrus beeing cast a shore (you say) amongst a company of schismatikes, askt if they agreed, with the Ca-

The Church of Rome was mentioned by Satyrus, not for her infallible, but for her notoriousness.

Must needs follow.

Damasus reigned.

Damasus his reign.

tholique Bishops, expounding himselfe to meane, *the Church of Rome*. Where, first you see the prerogative is not the *Bishops of Rome*, but the *Churches of Rome*, if any be. Else why doth he fall so suddenly, from the mention of *Bishops*, to the mention of a *Church*, but that he meanes a Church containing in it many Bishops, and therefore not the Sea of Rome precisely, as now it is taken? But as for the point in hand, whether the *Romane* faith, and the *Catholique* bee all one, because *Satyrus* interpreted his meaning in that sort, so thinks the *Bishop* most compleatly answereth him, and so vntieth the knot that you would faine tie vs in, as he yet tieth you fast enough in a farre tougher knot, at the same instant. *Sciebat enim, &c.* For hee knewe (saies the Bishop) that the Bishop of Rome was then a *Catholique*, a *Catholique*, *pro tunc*, and at that time punctually; but neither afore, nor after, very immediately. Will you heare what our *Adiourner* reply is to this? Having repeated the *Bishops* words to the effect aforesaid, he thus commenteth, Num. 29. *So hse. Wherein he graunteth consequently, that the Pope is supream and vniuersall Pastor of the whole Church; for that must needs follow of his graunt, seeing it is euident, that he who then was Bishop of Rome, and whom he alloweth for Catholique, had, and exercised, a supream and vniuersall authoritie: To which purpose it is to be considered, who was Bishop of Rome at that time: Where- to the Bishop himselfe giuech vs no small light, signifying presently after, that Liberius was Bishop a little before him; and sure it is, that Damasus succeeded Liberius, and reigned many years, who therefore must needs be the Catholique Bishop that the Bishop meaneth. Perge porro. Num. 30. Now then what authority Damasus had, and exercised during his reigne, (I pray you, let it be obserued here, the reigne of King Damasus. For all Iesuites thinke so in their hearts; but some onely speake it with their mouthes, as the *Adiourner* here twice in his inconsiderate zeale. And yet by this they exalt the King aboue the Pope, though it be against their wils; because purposely amplifying the Papall style, they call it Kingdom, as*

aliba-

ashamed of Popedom, and Priesthood, the inferiours to it. So as *Baronius* in his *Annales*, reckons the years of the world by the *Annus* of such a Pope, as *Pius*, or *Clemens*, or *Anacletus*, or the like. Which, in other Chronicles, were wont to be reckoned by the Emperours onely; by the Popes either not at all, or but accidentally. Inſomuch as the Holy Ghost himſelfe, *Act. 11. 28.* deſcribing the famine that was ouer all the world, calculated the time by the Emperour, thus, *ἐν τῷ Κλαυδίῳ Καίσαρι* &c. under *Claudius Caesar*. But perhaps *Peter* was not then come to Rome. I goe forward with the *Adioynder*.) Now then what *authoritie* *Damasus* had, &c. it appeareth, ſaith he, ſufficiently by that which I ſignified before, concerning him & his ſupremacie, in the fourth Chapter, where I ſhewed that the ſame was acknowledged, not onely in *Aſſricke*, by the Biſhops of three *Aſſfrican Synods*, who in a common *Epistle* to him, gaue cleare and euident *testimonie* thereof, but alſo in the *Eaſt Church*, euen by the cheife *Patriarches* thereof, to wit, by *Peter* the holy Biſhop of *Alexandria*, who immediately ſucceeded *Athanaſius*, and beeing expelled from his Church by the *Arrians*, fled to Pope *Damasus*, and by the vertue and authority of his letters, was reſtored to his ſeat, as the *Magdeburgians* themſelues doe relate, out of the *Eccleſiaſticall hiſtories*. And in the Church of *Antioch*, his authoritie was acknowledged, by *Paulinus* the Biſhop thereof, receiuing inſtructions and orders from him for the abſolution of *Vitalis* the Heretike. Alſo afterwards, *Theophilus* Biſhop of *Alexandria*, and *S. Chryſoſtome* Biſhop of *Conſtantinople*, were ſucceſſors to him, to obtaine pardon for *Flavianus* Biſhop of *Antioch*, as may be ſcene more particularly in the fourth Chapter of this *Adioynder*, where I haue alſo ſet downe the cleare *testimonies* of ſome Fathers, who lived at the ſame time, and euidently acknowledged his ſupremacie.

§ 43. Numb. 31. So that the Biſhop graunting that Pope *Damasus* was a *Catholique Biſhop*, and that the Church of

So, *ἐν Πόντιῳ*, under *Pontius* (*Cæſar* deputy) *1. Tim. 6. 13.* 10 as not onely the yeares are counted by the *Cæſar*, but Chriſt himſelfe is ſubied to *Cæſar* deputy. For the *Rhemish* themſelues tranſlate *ἐν*, under, in this place. And it appears by his mothers being taxed, *Luk. 1.* (*for Partus ſequitur ventrem*) that Chriſt was under *Cæſar* in the verie wombe. The leaſt and the greateſt ſubied that *Cæſar* had. *Ieſus inter omnes ſcriptus ſanctificat omnes.* Orig. hom. in cap. 1 & 2. *Luce.*

It must needs
follow.

Honorius and Li-
berius, not their
raigne, but their
time.

Rome was in such integritie under him, that S. Ambrose had reason to hold none for Catholiques, but such as held union therewith, it must needs followe, that the supreme and vniuersall authoritie, which Pope Damasus had, and used, was not vsurped, but due to him, and his Sea, and consequently to his successors. And whereas the Bishop signifieth, that the Romane Church, and Bishops, were not alwaies in the like integritie, that they were at that time, to wit, neither a little before in the time of Liberius, nor shortly after in the time of Honorius, because both of them subscribed to Heresie (as hee saith) I will not now stand to debate, &c.

§ 44. This is the Laconicall breuity of this Thom: To whome wee answer in a word (as for the repeating of his braue feates exployed in the fourth Chapter, we remit him to our answer thereunto in the precedents, touching euery particular;) That, if Damasus had exercised such an exoticall iurisdiction, as he fondly dreameth, (and the allegations doe nothing prooue,) yet this could not preiudice his beeing *Catholique*, or he might be an vsurper notwithstanding Satyrus his iudgement of him. First, because Satyrus meant onely in opposition to the *Luciferian* schismatikes, whose cause was not the cause of Ecclesiasticall Supremacy. Secondly, Satyrus perhaps might not discerne the error, though the Pope had laboured of it, as diuerse other good men also gaue way to it, vnwittingly. Thirdly, a Pope may be right in his beleefe, though he be erroneous in his practise, and so may any body els. For the theife himselfe doth not thinke it lawfull to steale, nor the man-queller to murder, and yet they both commit the wickednes. Euen so the Pope may be *Catholique*, though he should turne cut-throate, I meane *Catholique* for his faith, as the Papists take it, and speculations only. Else we know, that S. Austen requires more then faith, to make one *Catholique*, &c gives bad liuers but a *censeri volunt*, they would be accounted *Catholique*, but are not. By which also wee may collect the *Apostacie* of the Church of Rome, her falling away from the faith

Catholi-

Catholique, by the contagion of euill manners that swarme in her, & *non secundum Euangelium*, 1. Tim. 1. 11. As *Nilus* his argument is out of the same chapter, ver. 19. that they that put away good conscience from them, quickly also make shipwracke of their faith. Though the *Adioynder* holds, that the *Church* and her *tittle* cannot be seuered, but *αἰς*, and *πολλοῖς*, (which the Fathers so couple) the Papiſts thinke it no disparagement to their Church, to haue them parted. Fourthly and lastly, I say, *Damasus* exercised no vniuersall iurisdiction, nor coueted after it, for ought the *Adioynder* hath demonstrated. The lesse *Catholique* therefore, the more *Catholique* Pope *Damasus*, whatſoeuer become of *Liberius* and *Honorius*, the one afore him, the other after him, not so currant both.

See Anſw. to his
4. chap. before.

§ 45. There followeth presently after (saith the *Adioynder* Num. 32.) a large and liberall grant of the Bishop right worth the noting. In fine, what trow you? That the Bishop saying, *Fatemur omnia, nec de nomine lis, sed viri è re nomen habeant, he by that confesseth*, that they haue the true signe and note of the Church, and we not hauing it are heretikes or schismaticikes. As if we forsooth refused the name *Catholike*, or the Bishop implied any such thing in all his speech, which not the desperateſt wretches but *cenſeri volunt*, witnes *S. Aust. et si sanari nolunt*, they would be called *Catholiques*. As *Dioscorus* said in the Councell of *Chalcedon*, *Eijcior cum Patribus, Catholicis* no doubt, I am cast out with the Fathers (saith he) he meanes *Catholique* Fathers you may be sure. And, *Qui profitentur fidem Catholicam*, saies *S. Austen*, homil. 10. in *Apocal.* speaking of Antichrist and his leud company. Of whom also he addes, that, *Imago eius* (the Image of the beast) *simulatio eorum est* (is their counterfetting and hypocrisie) *qui fingunt se esse quod non sunt*, &c. Loe, the marke of the Church, as the *Adioynder* counts it, is the Image of the beast, as *S. Austen* construes it, when it is falsely pretended, namely the name *Catholique*. Shall we not rest then in the Bishops most graue ponderation, *Utri è re magis nomen habeant*, which of vs two

lib. 20. contra
Fauft. c. 23.

Num. 34. &
Num. 37.

Athenians.

De Guido V.
baldo, &c.
Honour [her] be-
fore the people.

best deserue the title? And turne the *Adioynder* witty de-
scant wherein he doubles vpon the *Bishop*, with, *Ex ore tuo*
te iudico (because we call them *Catholiques*) to, *Non ex ore*
tuo te, because his neighbours word, is to be heard, be-
fore his owne, iustifying himselfe? But of these things
hitherto. The shippe *Euplea* retaines her name, though en-
countred with all crosse lucke at Sea, to the laughter of the
beholders, standing vpon the shore. And notwithstanding
the name, yet she is the game of the tempests, Right so is the
case, when *Petri celox* (as *Bembus* calls it) iets in her titles
of magnificence vp and downe, after her other scandalls
so palpably layd open. Not the badge *Διοκρυγος*, (though
prognosticating a calme) but *S. Pauls* piety, preferred the
shippe, sayling to Rome, *Acts*, 28. as it had the marriners
before, *Acts*, 27. in despite of the sea. In like sort here:
Badges and ensignes, titles and tearmes, protect not Chur-
ches, but inward worth and diuine grace.

* He that saies
three, deni's not
they were foure,
but shewes that
he loues to
speake within
compass.

§ 46. **I**T followes in the *Adioynder*, Num. 35. *And the*
like I may also say concerning his graunt in another matter, to wit,
that our Bishops are true Bishops, and that the Protestant Bishops
of England had their Ordination from ours, yea from 3. of ours*
(for so he giueth to vnderstand) whereupon he also inferreth that
he and his fellow Superintendents haue a true ordination and suc-
cession from the Catholique Church, whereas the quite contrary
followeth vpon his graunt. For if our Bishops be true Bishops (as
hauing a true succession from the Apostles,) and that the Prote-
stant Bishops haue no other lawfull ordination but from ours,
two consequents doe directly follow thereon; the one, that we haue
the true Church and doctrine, if the Bishop his fellow and friend
M. Barlow say true, who in his famous Sermon (mentioned by
me else where) affirmeth the successiue propagation of Bishops
from the Apostles, to be the maine root of Christian society (ac-
cording to S. Augustine) and the maine prooffe of Christian do-
ctrine (according to Tertullian) as I haue shewed amply in my
Supple-

Supplement; and proued thereby, that M. Barlow and his fellowes are heretikes and schismatikes. The other consequent is, that if the English Protestant Bishops had no other lawfull ordination then from the Catholiques, they had none at all; for that at the change of Religion in Queene Elizabeths time, they were not ordained by any one Catholique Bishop, and much lesse by three (as the Bishop saith they were) but by themselves, and by the authority of the Parliament, as I haue also declared at large in my Supplement. Then, Num. 37. Whereupon I inferre two things; one that they haue no Clergie nor Church; for hauing no Bishops they haue no Priests (because none can make Priests but Bishops) and hauing neither Bishops nor Priests, they haue no Clergie, and consequently no Church, as I haue shewed in my Supplement out of S. Hierome. The other is, that the Bishop and his fellowes are neither true Bishops, nor haue any succession from the Catholique Church (as he saith they haue) nor yet any lawfull mission, or vocation; & that therefore they are not those good shepherds which (as our Sauour saith) enter into the fold by the doore, &c.

§ 47. I answer in one word to his redoubled collections, & multiplied observations, beginning with the first of his two inferences, & concluding with his ground from which he sets out, as false as they, and more so. No Bishops no Priests, saies he, because only Bishops can make Priests, & without both them, without all Clergy, & consequently without a Church, as I haue shewed in my Supplement out of S. Hierome. For still we must heare of the Supplement in any case, or els it is no bargain. But as for Hierome, we may oppose Tertullian to him, that, *Quod quis ac-* Lib de Baptismo.
cepit & dare potest, whatsoeuer a man hath receiued, he may giue again (if occasion be offered) in Ecclesiasticall passages. And so our Sauour sets the Date, against the accepists, instructing his Apostles about the vse of their gifts, which they had receiued of him. *Εκας & καθὼς ἔλαβε χάρισμα, τὸς αὐτοῖς αὐτὸ διακονῶντες, saith S. Peter. And, ὡς καὶ οἰκονομοῖ

Euthymius and Theophylact. vpon I. h. 10. construe this doore to be the Scriptures. For by them (saith Theoph.) we are brought to God, as through a doore he is brought to speak with a man, that hath an errand to him. To the same purpose Euthymius adding, that Christ was the true shepherd, and entered by the doore, quia vti scriptum est, & secum dū eos gubernauit. Whereas, the clamberer up another way, who but the Popes

I

Math 10. 8.

1. Pet. 4. 10.

*τοικίαν χάριτος δίδω. Let euerie body communicate a gift as hee hath receiued: and, As good stewards of the manifold grace of God. Though ordinarily it is reason, that the treasure should be onely in the Bishops keeping, as the faithfullest depositarie, to avoid euill dealing. 1. Tim. 5. 22. Nemini cito manus imposueris. And we know iurisdiction is so restrained in Bishops, by the *Adioynders* owne confession, in diuerse places of this booke; yea in *Priests* too,*

*Adioynd c. 2. Num. 50. Every Pastor ought to haue, not only as much care of the whole Church, as euery other man, but also much more then others, by reason of his function and office, which doth extend it selfe to the whole Church, it being euident, that what authoritie soeuer any man hath in any part of the Church, it is giuen him for the good of the whole, and finally tendeth thereto. A gaine, Numb. 52. Whosoever a Pastor in any one part of the Church, is capable of Pastoral iurisdiction in any other, though he be restrained & limited to a certaine part, to avoid confusion: in which respect the *Priests* in euery Diocese are *Priests* throughout the whole Church, and may minister Sacraments any where in cases of necessity; and a Bishop in any place is euery where a Bishop, and one of the Magistrates and Pastors of the Church, and therefore hath a voice & right of suffrage in all Generall Councels, though they be held out of his Diocese, &c.*

* Rhem. Test. Annot. in Luc. 22. v. 19. & Mat. 26. ver. 30.

who are limited to their quarter for their ordinarie seruice, though their power conferred vpon them originally in their ordination, extend to euery member of the Church. But I speake what may be done *in casu*, as I said, and vpon an exigent only. Which if euer it was presented, then for certaine when all was so out of frame in the Romane Church. Though I might quarrell him also for that, where he inferres againe thus; *No Priests, no Church.* Their * *Rhemists* note, that our Saviour Christ made not the Apostles *Priests* till his

last Supper. And yet, I hope, Christ and his companie were a Church before that time, and a Church of the new Testament; or else more incongruities will follow, I beleue, then the *Adioynder* will salue vp in haste. *S. Paul* calls *Philemons* house a Church. Yet himselfe was a lay man, as the Fathers hold; which perhaps would not haue been, but that a Church *figuratiue* may be without a Minister. Why not then a *true*? I would but fish their iudgements, I am to sift some things for disputation sake. For though *Archippus* was a Minister, and *Philemons* sonne, (as some thinke) yet their houses were distinct, as appeares by *S. Hieromes* Commentarie vpon this place. *Ambiguum est, utrum Ecclesiam qua in domo Archippi sit, an eam qua in domo Philemonis significare velit Apostolus, cum dicit se scribere Ecclesia quæ*
in

Anbr. in locum,
& alij qui cum
s. quantur,

Com. in Epist.
ad Gal. cap. 1.

in domo eius est : sed mihi videtur non ad Archippi, sed ad Philemonis referendum esse personam, &c. Yea Haymo saies directly, asking why S. Paul salutes no Bishops, Priests, or other Clergy-men, writing to the Galatians, as he does whē he writes to other Churches, *Quia nondum habebant neq; Episcopum neq; Rectorem aliquem, ideoq; facilius seduci potuerunt.* And yet Galatia a Church; or many Churches in Galatia; as it is, cap. 1. v. 2. But so much may suffice to his first collection.

Com. in Epist.
ad Gal. cap. 1.

§ 48. Now to his second. That the Bishop himselfe and other his colleagues here of the Church of England, are neither true Bishops, nor of any succession, mission, or vocation, viz. because they enter not in by the doore, that is, are not ordained by Popish Bishops, in whom alone the streame of succession runs along, as he surmiseth; though to this last I shall speak more distinctly by and by: Yet in the meane while to answer to his wise illation, *iuxta prudentiam hominis*, as Salomon biddes vs : Pope Nicholas their first was of another minde, as it may seeme at least, by his answer *ad Consulta Bulgarorū*, c. 14. where, when the people of that place would haue had a certaine Grecian to haue lost his eares, to haue his nose slit, and other such disgraces, for preaching Christ, though to the benefit of the people, yet without any lawfull ordination; the Pope dissents from them, and qualifies the matter by these words of the Apostle; *Sine occasione, sine* QV O C V N - QVE M O P O Christum pradicetur, non laboro : yea hee concludes thus, even of the generall question, out of another Popes mouth his predecessor, (a Pope you see quoting his predecessor Pope, and the Apostle S. Paul too:) *Non quarite quis vel qualis pradicet, sed quem pradicet* : It is no matter, who, nor what kind of man it is that preacheth, but whom hee preacheth, viz. whether hee preach Christ or no. Which last words are as strange to me, as contrarie to the Adioynder in this place. And so perhaps is that peruerting of the Apostles sentence before cited. For when wee say, *Non interest quis pradicet, vel qualis*; we are not to meane it

Philip. 1. 18.

of morall idoneity, or morall sufficiencie, but of Ecclesiastickall, as the Schoole teaches. So is the Pope to the *Adiuynder*, and the Schoole to the Pope, and hard but the truth to them all, contrarie. In the 16. chapter of the said *Responsa*, it seemes the people had executed their wrath vpon that poore caityfe that had fained himselfe Priest, and cropt his eares, and done him the despight which afore they traualled wih, but questioned whether they might doe it lawfully or no. Belike the Popes answer had not come to their hands, or else passion was deafe to milder aduise. Whereupon in reproouing their hard vsage of him, hee proceeds thus, to excuse the matter: *Si Dauid esse se furiosum finxit, ut suam tantum salutem operari posset, quam noxam contraxit, qui tot hominum multitudinem* QV OQV O MODO *de potestate Diaboli & aterna perditionis abstraxis?* In English thus, [If Dauid fained himselfe mad, onely to saue his life; what fault was he in, that pluckt so many men out of the power of the deuill, and from eternall perdition, IT IS NO MATTER HOW?] Is this good diuinitie? Or may you plead so, and not wee?

§ 49. As for that which he produceth out of *Bishop Barlowes* Sermon to fortifie this point yet a little better against vs, it is meerely ridiculous; because when *Bishop Barlowe* speaks of the succession of Bishops to be the root of Christian fellowship, and the prooue of Christian doctrine, he meanes as *Irenaeus* takes succession, *cum charismate veritatis*, with the gift of truth, which in you is wanting; in your hands, in your mouthes, is found nothing, as the *Psalmist* speakes. Doe we not read in *S. Austen*, that *Iudas Iuda succedit aliquoties, Com. in Psal. 141.* and, *lupi ignis, id est, Apostolis, Act. 20. 29.* or *nox diei*, as *Gregory Nazianzene* speakes, and, *morbis sanitati*, that is, one bad man succedes another, and good men

are succeeded by the bad many times, neither of which successions auaille you any thing, or are to be gloried in? Neither againe are we heretikes, for dissenting from them of whome

Iren. l. 4. c. 43.
Charisma veritatis certum.

Panegy. in Athanal.

§ Single succession is a simple thing. *Hugo Card. in 2. Thess. 2.* Deficient à fide; Non successione locali, sed tamen mentali, & corruptione doctrinae.

whome we tooke our ordination, as you rashly imply in your numb. 35. For the power of ordination is not taken away, *de facto*, from an heretical Bishop, vnles he be sentenced and inhibited by authoritie. And after that too perhaps, the orders are good that he conferres, though himselfe doe amisse in peruerting discipline, and violating the commission of his superiours. *Fieri non debuit, factum valuit*, as the common saying is.

Vide Sylu. V. Ordo, & alios.

§ 50. But to come at last to the third point, which is the ground and bottome of the other twaine, and so an end of this matter, and in the next of the whole, if God say Amen. You say, *Our Bishops in the beginning of the raigme of Queene Elizabeth, ordained themselves by mutuall compact, beeing destitute of other helpe from Welsh and Irish, which in vaine they solicited.* And you produce your author, one *Thomas Neale*, a worthy wight, no doubt, though no more be said in commendation of him. Yet you adde, that he was Reader of the Hebrew Lecture in Oxford afterward; it may well be. And thus you haue approoued (as you thinke at least) that our men were not consecrated by lawfull Bishops and lawfully called, I meane ordained of them that your selues call Catholiques. From whence what flowes? *That Clergy wee haue none, nor Church none, and the Bishop is no Bishop against whom you write, &c.* But these two inferences we haue discussed before: how well they follow out of the premisses, though they were graunted. As for the *Bishop* in particular, that reuerend Prelate, the obiekt of your enuy, and the subiect of our controuersie, I might say much, and yet conuince in short; that the defect of oyle, cannot hinder his *παιδαγ*, as the Philosopher said wittily, that it was not possible that *Lacero Hercules* should be debarred heauen, because he was not *initiate*; so, that the *Bishop* should be no *Bishop* for lacke of Ordainers. But the greater his worth, the more my silence; and his scorne of these reproaches, *a magnitudine animi, non*

Others reckon of a *Grecian Bishop* vsed in this consecration, *Eulam. Parall. p. 243.* But so doe lyers agree betweene themselves. Doth not this also encrease the credit of our Register? For that is constant, while the impugnors of it are at variance,

* *Homo nihil.*

à *superbia*, as Tully saies of Socrates,)bridles me, euendumbe. The summe is ; that when we say, *our Bishops were ordained by yours*, we meane by such as were first ordained by your Bishops, though not persisting in their Relligion happily. They were yours by Primitiue ordination, not yours by constance of profession. And this was enough to make good their act. For the power by them receiued through imposition of hands, makes them fit ordainers, not the steadfastnesse of their faith, or keeping close to the doctrine : or else euery faithfull man might be a lawfull ordainer, which you are loath to grant to euery faithfull Priest, and much more to Lay-men. It were not hard to shewe who consecrated the first Bishop in *Queene Elizabeths* time, which was Archbishop *Parker*. Bishop *Barlow* (I trow) was one, first Bishop of *Bath and Wells*, then of *Chichester*, who was made both Priest and Bishop in the time of King *Henry* the 8. And therefore you may be sure, by men of your Relligion; and by Popish Bishops. Bishop *Scory* Bishop of *Chichester* first, and after of *Hereford*, was another, who was made Priest in King *Henries* time, and Bishop in King *Edwards*. Bishop *Hodgkin* Suffragan of *Bedford*, made Bishop in *Queene Mariess* time. *Miles Conerdale* Bishop in King *Edwards* time, &c. So as neither did our Bishops consecrate themselues, by compact or playing booty, as you maliciously slander them, and the other Bishops that were vsed in their consecration, were partly made Priests, partly Bishops, in former Princes raignes, & those Popish, but all before the raigne of *Queene Elizabeth*. I might adde much more here, as I haue read it taken out of the originall Archiues of the Church of *Canterbury*, about the iudgment of 6. Doctors of the Ciuill Law, who all subscribed; that the Commission for *their* consecration graunted by the *Queenes* Maiesty to the persons abouenamed, was iustificable and lawfull: viz. *William Maye, Robert Weston, Edward*

Note that in the Register there is mention of two more Bishops, to whom the Commission was directed, then were present at the consecration. Which to me seemes to argue the sincerity of the Register, against the Aloynders vialous exceptions. For els, why might not this ods haue beene silenced? And yet the absence of two doth not invalidate the busines, sith the Commission is content with any foure.

Leeds,

Leeds, Henry Harney, Thomas Yale, Nicholas Bullingham. I thinke, your Neale himselfe, if he had been of the profession, and not reading his *Ebria*, or addicted to *lyes*, rather then to the *lames*, would not haue dissented from the opinion of so many sages. Marry, if you meane of Bishop *Cranmer*; his consecration is more pregnant yet, and confirmed by sundry Bulls of Pope *Clement* the seuenth, as if need were might be specified at large. The first whereof was to King *Henry* the 8. two other to the elect himselfe *Thomas Cant.* the fourth to all the brethren and suffragans of the Church of Canterbury: the fifth to the Clergy of the Citie and Diocesse of Canterbury. And so diuers more which here I omit for breuitie sake. He was consecrated, 1533. ann. Reg. *Henrici* 8. 24. March. 30. by *Iohn Bishop* of *Lincoln*, and *Iohn Bishop* of *Exceter*, and *Henry Bishop* of *Asaph*. The same day also, accepit pallium. Yea he paid the Pope 900. duckets in gold for his Bulls. But as far as I perceiue, you cauil not the consecration of *Archbishop Cranmer*, but onely them that were made in *Queene Elizabeths* dayes, viz. *Archbishop Parker*, and the rest. And the reason to me seemes to be this, because the Pope had a fleece out of the ones consecration, & none out of the others, nor neuer since. *Certamen monistis* Lucan.
opes. All your stirres are for Peter-pence, and linoak-pence, and golden duckats, and such ware, --- *irritamenta malorum.*

§ 51. This which I haue affirmed of the consecration of these two Archbishops, not onely *Mr. Mason*, of his exact knowledge, will iustifie to your head, or any of you all, notwithstanding your braue *Appendix* at the ende of your *Adioynder* (then which I neuer saw a more silly plea) but almost any nouice in the Church of England. And if my leasure would permit, or that were now my taske, how easily might I detect the sundry absurdities that your *Appendix* containeth? First, Num. 4. you alleadge a statute of *Ann.* 1. *Eliz.* cap. 1. and *Dr. Stapleton* vrging it against Bishop *Horne*, That no Bishop should be held for a Bishop here in England, without due consecration before had, &c. Yet you argue in the

same place, but more importunately soone after, *Num. 9.* that both *Stapleton* and *Harding* would neuer haue pressed *Bishop Jewel*, and the rest, with want of due consecration, if this *Register* had been true, or any such thing to haue beene shewed in those times. But if *Stapleton* and *Harding* bee so authentically with you, that whatsoever they once vrge vs with, is straight vnsanswerable, then I confesse we are in a wofull case. And yet to say somewhat in defence of them too, without graunting your slander of our first Bishops in the *Queenes* time, what if the mislike that they had to those consecrations, was because they were not consecrated by Popish Bishops, (for *Protestant Bishops* is of your putting in into *Mr. Hardings* words, *num. 11.*) and not such as were ordained by the Popish? Are you not ashamed to confound these things so grossely, and vterly to mistake the state of the question? If *Harding* and *Stapleton* therefore were so considerate men, that a false imputation could not proceed from them, their meaning was this, *What Bishop consecrated you*, that is, *what Popish Bishop or Catholique Bishop* in your sense? But if they meant that they rusht in, either without any consecration, or basely agreed to consecrate one another (a deuise meeter for *boy-Bishops*, such as Popery aboundeth with, then for godly and graue Prelates of the Church of England) they were doubtlesse *inconsiderate*; and if neuer before this time, or neuer in any any other matter, (which is more then the same that goes of them) yet for this one part iustly to be so censured. Vnlesse their absence from their country, and not consulting of the *Register*, might plead their pardon; *in tanto*, I graunt, not *in toto*; but howsoever it be, this is a strange argument of yours to confront a *Register* with, *the life of things past, the image of truth, the memory of times, the light of memory*, that *Harding* and *Stapleton* would neuer haue been so bold, as to contradict it, if it had beene so. Nay then, why should *Queene Elizabeth* prouide by Statute (as your selfe here tell vs) and her graue Counsellors deuise vnder her (which Counsellours you may bee sure

sure neither wanted foresight, and were most faithfull to her in all her proceedings,) *That no Bishops should goe for Bishops here in the Church of England, which wanted due consecration, if she meant shortly after to set vp and authorize, a generation of Pseudo-Bishops in the same Church, her selfe? Had not this been to kill the very life of her intents, and to alienate the people from embracing the Relligion, that she was minded to promote with all her power? For this Act of Parliament you say was, Ann. 1. of Q. Elizabeth. But both the Arch-bishop, & the other Bishops, were not consecrated, till about the beginning of the second yeare of the Queenes raigne. Bishop Parker in December, Bishop Jewell in January, &c. Now then let me aske you (a ratte trackt to death, by the apparant evidence & impression of your owne marks: for I assure you, but for your owne text here, I had neuer considered of this statute of *Queene Elizabeth*) let me aske you, I say, Is this good Logicke? *Harding* and *Stapleton* (though prickt with passion, and enuying other folkes good fortunes) would neuer haue accused Bishop *Jewell* their aduersary, if the case had not been cleere; And is not this much more forcible, *Queene Elizabeth*, and her sage Counsellors would not haue forbid that thing by act of Parliament, which shortly after she meant to licence, and to put in practise, in the open view of the whole world? But what should I stand arguing with such a beastly iangler, that calls Bishop *Jewells* answer to *Hardings* question, concerning his consecration, *ambiguous* and *irresolute*, &c. (Numb. 10. of his *Appendix*) because he saies, *Ov R Bishops are made as they haue been euer: Not, vve were made, or I was made?* Does he not shew that there was no difference between his making and others, when hee saies, *they were made as they haue been E V E R*, and so defend himselfe, as withall to defend all, because the quarrell was not his (blessed man that he was) but the whole Churches of England,*

Adioynd. in Append. num. 4. Citing Stapleton Counterblast against Bishop Horne, fol. 301. And therefore you are indeed no true Bishop, neither by the Law of the Church, nor by yet by the Lawes of the Realme, for want of due consecration, expressly required by an act of Parliament remoued in the Queenes dayes, in Suffragan Bishops, much more in you.

Who is the scorpion now that carries the remedy against his own poison about him? The Adioynders sweet compati-
son, cap. 10. num. 70.

England, which he maintained as zealously, as any champion would his owne? Neuertheles you tell vs againe, Num. 11. (as if you could neuer say it enough, because indeed you haue nothing els to say) *That it is not to be imagined, D. Harding would be so inconsiderate, as to demand expressely of M. Jewell, what three Bishops in the Realme laid hands vpon him, if there were fowre, as M. Masons Register hath it?* Send ouer your Page then, or your Squire at armes, or if you will your Desk-creeper, as it is Num. 13. to peruse and search the Register of the Office, which *M. Mason* auoucheth. You shall finde Bishop *Jewell* was consecrated by these fowre, *Matthew* Archbishop of Canterbury, *Edmund* London, *Richard* Ely, *Iohn* Bedford; and the consequents and the antecedents (which you are so doubtrly iealous of in your Num. 14.) will prooue *M. Masons* Register, to be a true Register, not disprooue it. Though I doubt not but these things are known to many, before *M. Masons* booke saw light. And I confesse for mine owne part, I had my instructions long since, *ex alio capite*; albeit I derogate nothing from his worthy paines.

§ 52. **I** See I must end as I began. The Supremacie of Princes, and namely of *His Maestie*, is the thing that the *Adiuynder* most maligneth. That is their first, that their last, if they be well lookt into. I am well content with it for my part,

Sis t v militia causa, modusq, mea.

I know not how my penne can be employed better. And it were hard if our pennes should be slacke to plead his right, (his most due right, *Deo, & Angelis, hominibusq, plaudentibus*) that beares the sword (with the ieopardy of his life, & the enuy of Nations round about) to preserue our liues, and whatsoeuer wee hold deare or precious in this world. A word therefore or two *that wee haue prepared for the KING.*

§ 53. Though in truth the *Adiuynder* here playes two
in

selfe may witness for vs; who, 1. Tim. 6. 2. calls obedience to infidels, (euen to infidell *masters*, how much more to *Princes*?) ὑγιαίνοντα λόγον. In ὁ Χριστῷ one of the wholesome words of our *Saviour Christ*, (the Commenters thinke he

Sic Anselm. & Dionys. Carthan locut. & Bruno etiam, & Glossa, apud Lyran. & Leric. Hadamar. Papist. Theophylact. refert ad Discipulos & me quia mitis & humilis, item ad locutionem pedis Discipulorum. Euthymius, siue is est Oecumenius, vocat quidem doctrinam fidei. Sed intellige vel lato nomine fidem, vt pote reuelationem omnem diuina voluntatis, vel in reductionem ad fidem.

respects to that word, *Dare Casari quæ Casaris sunt*) yet λόγον ὑγιαίνοντα, not *mi-ster*, but *ύπακοῦς*, or *άγῶνς*. For if it be *Christ*, it binds howsoever, whether it be of faith, or of loue; and in *Christo Iesū*, saies the *Apostle* in both places; both

2. Tim. 1. 13. and the 1. Tim. 6. 2; he fetches it from *Christ*. Yet the *Adisynder* thinks that we are free to all things, if they be not of faith; that we may choose whether we will conforme to them or no, though the *morality* that they imply, be neuer so ghostly. What then saies he of not stealing, of not committing adultery, of doing no murder, and diuerse such like? For *Idolatry*, I thinke, they acknowledge none, it is so promiscuous in Popery. Are not these things *morum*, and not *fidei*? Themselues so distinguish them, at other times. *Bellarmino* by name, *de Pont. Rom. lib. 4. cap. 5. Decreta fidei*, and *Præcepta morum*, are two with him: Also *Valentia* (quoting *Thomas* for it) will haue *heresie* it selfe, to be in certaine propositions, which crosse not with the *Creed*, but with other trutthes of Diuinity notwithstanding. How then if the subiection that we owe to *Princes*, be but as safe and sacred, as one of these? and grounded vpon the Law first, either morall or iudiciall; as

Tom. 3. Disp. 1.
Q. 11. punct. 2.

To confirme this argument; We are to thinke that when *Solomon* censures the despisers of their Father and Mother, Prov. 30. 17. he means the ciuill Magistrate by those names, because he awards death and eradication to the offender: (for the birds picke out the eyes of none but cascaffes) which is somewhat too heauie for priuate faults, and childrens errors, though authoritie of Parents did stretch thither; as with vs it doth not. Also that when *S. Paul* in the new Testament, composes houses & families so carefully (*composit domos tam*

Honora patrem, Honour thy father; much more *patrem patriæ*, the father of the whole Countrey. (*My children*, saith *Exekias*, speaking to his subiects, and not the worst of them, but to the *Priests* themselues, 2. Chron. 29. 11.) though it appears not among the *articles* of the *Apostles Creed*? Doubtlesse we may say, *Non est omnium fides*, 2. Thess. 2. 3. and

and not onely *subiectively*, but *obiectively*: it beeing one thing *verbum*, another thing *verbum*, as the *Bishop* most accurately, and most profoundly distinguished, howsoever our shuttle-pated *Adioynder* thinke of it. "O; *das* *Aben*, are not al one, with *ad* *his* *in*, in our Church. I say in ours; for with the *Papists* every thing is come now to be *de fide*; either what their Church once ventes, that same **cymbalum alarū*, (*sic declarat Ecclesia*,) or some addle-headed Fryer and Sophister doth but dreame.

§ 56. Neuerthelesse the *Adioynder* turnes merry with vs; and saies if it be so, it may well come into our *Pater noster*, but neuer into our *Creed*, this doctrine of the *Supremacie*. As if first there were nothing betweene the *Creed* and the *Pater noster*, that if it lodge not in the one, it must needs be thrown off to the other. How if it pitch vpon *Moses* his Law (as I said euen-now) either the iudiciall, or the morall, part thereof?

Did not the *Adioynder* complaine very lately himselfe, that the *Bishop* was to blame for deriuing it from thence? As who would say, It appeares there indeed, & there is no denying; but the *Bishop* was not to take the advantage of that place; of none, I trow, but onely the *Creed*. Else, this is not a matter of bare speculation, or naked apprehension, as the points of faith may seeme to be; but ends in action, and in obseruation. The more likely therefore to come of the *Law*. And is *Moses* Ordinances of no force with him, in good earnest? Or is not that of validitie, that descends of the *Law*? Of the *Law*, I say, whereof one jot or tittle is not to fall to ground (as he said truest, that kept it best, and in

solerti cura, saies S. *Austen*, contra *Fausell*, 3. 5. 9.) which is euidēt to obserue in sundrie his Epistles, he doth it as a well-willer to the good ordering of Common-wealths too, and governments of States: (for the house is a little Kingdome, and the whole Kingdome is but a great house, &c.) As for his pressing the duties of Seruants to Masters, whether carnall, or conuerts, that enforces for Supremacie euen of Infidell-Princes, a great deale more; *ad Patior*.

b *Snarez* would haue the very moment of time, wherein he imagines that Christ was borne, to be *de fide* Com. in *Thom*. &c. The point now in hand about the Popes primacie, and his succeeding of *Peter* in the government of the Church, what more *de fide* now a daies then that? Yea to *Bellarm*, it is *caput fidei*, Epist. ad *Blacuel*. Yet *Camus* acknowledges, that *quidam viri & docti & ppi*, haue contradicted it. And againe, *Quidam fideles malunt favere hereticorum opinionibus quam Catholicorum*; about that point: lib. 6. locum cap. 7. Cardinal Contarene also, lib. ad Nic *Thesolum* De Potestate *Papae*: Non sunt veriti viri quidam in omni disciplinarum genere celebres, ac in Christiana Theologia studio illud fides, in magno hominum conventu afferre, ius hoc Pontifici humanum esse, &c. Great men, and in a great assembly. *Esa. 18.*

c None but knows the Popish Churches presumption in this kind, which was not wont to be so. The Church (saith *Vincentius Lirinensis*, cap. 3.) does no more then make, *ut quod antea simpliciter credebatur, hic idem postea diligenter credatur*, &c. Not new articles, as the *Adioynder* would, cap. 3.

See cap. 1.

Math. 5. 18.
Luk. 16. 17.

The Supreme
authoritie of
Princes reules
out of every
part of the Ca-
techisme

the point of *subjection*, above all other:) no, though heaven and earth should passe away, and the whole frame of nature be dissolued. But in truth it refiles out of every part of the *Catechisme*, as I shall briefly shew, occasioned by the *Ad- idmari*, and his lolly descant here, that would make it a point not of our *Creed* any longer, but onely of our *Pater noster*. And first out of the *Creed*, (I meane onely *consequentially*, but sure *effectually* enough) both in *Natus de Ma- ria*, and *Passus sub Pontio*; as hath been shewed heretofore, and may quickly be conuincd againe. See pag. 94. *in marg.* and againe, pag. 487. It was Christs first and last theme that euer he established, and much also in the middle of his *gyant* race, (as the *Psalmist* calls it, *Psal. 19.*) yet nor like a *gyant*; *bellando cum dijs, et baris, cum Regibus*. For he neuer declaimed against King in his preachings, though no doubt, it would have been passing popular with the Jewes; but refused the Kingdome when it was offered him, paid tribute to *Cesar* for *Peter* and himselfe, exhorted others to doe the like of *duty*; *Reddere Cesaris, non Deo*; and not *vestra*, or *gratuus*; but *quia Cesaris sunt*. So in many other things he allowed the heathen Princes to *dominari so- rum*, to lord it among their subiects (onely he set a barre in his Apostles way, *Vos autem non sic*;) he allowed them that writ vpon Princes, to goe *in mollibus*, in soft cloathing; he called his Church by the name of a *Kingdome*, himselfe often by the name of a *King*, implying his *Supremacie*; which he would neuer haue done, but that he was most loyally and reuerently affected to regiments, and a great fauourer of the Royall estate. But this was in the middle of his course, as I said. Of life and death, beginning and ending, we shall see anon. In the meane while, to conclude out of the *Creed* against him, and to enforce the argument last proposed; I demand of the nimblest Iesuit of them all: Forasmuch as the *Creed* boordeth the suffering of our Sauour *Christ*, *in Pontio Pilato* (an infidell Magistrate) and by his authority; whether it was wel and wisely done of *Christ*, to yeeld

to such tyrannie proceeding from an heathen; and whether it containe our instruction or no? And although they dare not for horreur say, that our Saviour did vnwisely, or any way vnbecomingly, in submitting himselfe to the authority of an infidell, from whose power he was doubly protected, as they conceit; both by the sanctity of his religion, and (which we deny not) by the dignity of his person (if he had been pleased to vse it:) yet it is plain that they think so, vnles they will allow vs to practise the imitation; which they will not, they spit at, they endure not at any hand. For wherein are we better then Christ? *Thou art no better then Israel*, saies God in *Esay*, Esa. 17. And are we better then he, *qui venit ex Israel*, & factus est *Immanuel*, as *S. Austen* saies? Why should not that become vs which mis-became not him?

The wisdom of his Father: And, In whom are all the treasures of wisdom, Coloss.

Ἰσραὴλ
ἐστὶν ἰσραὴλ.
Hornh.

Quod decuit tantum, quid tibi turpe pates?

Does not *S. Peter* call vs directly to the imitation of him, in this point, 1. Pet. 2. 21. 22? But they will say *hee was forced*, and then they giue vs leaue to doe the like, *viz. to obey when wee cannot chuse*. A sweet kinde of obedience, no doubt; which the Reuerend Bishop hath most diuinely refused in his *Tortura Torti*; but in the mean while, what a blasphemy against our Saviour Christ; that *hee would not haue suffered, if hee could haue resisted*? Yet *S. Peter* saies, *καταβιβάζει* And, *ὡς ἡπίστευον*, *ὡς ἀνέλεον*, *ἡς* *threatned not, he reviled not*. Yet, that he might haue done, although he was destitute of *vires temporales*, which are the Iesuites god. The most forlorne may threaten and revile, we know. But, *καταβιβάζει*, *destitit locum ira*, he gaue place to wrath, he confronted not the Magistrate, but recommended the issue of his cause to God. Monstrous are the blasphemies which the Iesuites are driven to in this cause. Could not he haue resisted? Who first had whole legions of Angels to rescue him; who ouerthrowe them that came to take him

Pag. 160. Adde S. Prosperum de vita contemplat. l. 2. c. 7. Servi domini ita deserviant, ut voluntatem non dominorum solum, sed etiam dei, hoc ipsum voluntati, assentiant. Non ergo recte servitur, si ingratis servias. Quod Papistarum dogma est.

Rom. 12. 19. Vnde sequuntur illa divina. Rom. 13.

with a single word, with *Ego sum*; and lastly promisetht in plaine tearmes of himselfe, that he *layes down his life in whose hands he pleases* (he made choise of an infidell:) and *no body takes it away from him perforce*. But of this enough; let them looke to their answer. In the life of *Campion*, set out by a Iesuite, (one *Roberts Turner* as I take it) we read, that he desired to haue the *Creed* rehearsed by the people at his death. But why so I wonder? For what article of the *Creed* did *Campion* die, when they would charge vs most? Where is *Rome* in the *Creed*, where *Peter*, where the Pope, where any of those things about which they iangle now, and keepe a stirre? Rather as we read in another place of the same booke, that their Priests beeing suddenly discovered in a bay-mow, and est-soones to be surprized, they confessed to one another (as their manner is) and enioyned a very gentle satisfaction, to say thrice ouer with greatest zeale, that petition of the *Pater noster*, *Fiat voluntas tua, Thy will bee done*; referring now all their fortunes to God, and resigning the summe of their desires to his will, when they could auoid the force of ciuill authoritie no longer. May not we rather fetch Supremacie from hence (which those wretches in extremitie could not but acknowledge, that we are not to prouide for the safetie of the Church, *vis & modis*, as they traicerously teach, and vpon that ground disclaime the authority of infidels, but to *comit our cause to him, that iudges iustly, &c.*). Does not the point, I say, in hand about the Princes Supremacie, spring a great deale clearer from these words; especially beeing exemplified by our Sauiours practise, and explained, as of late, by *S. Peters* commentarie, (that we must not *repugne* the infidel Magistrate, nor flie to any higher tribunal in earth, but *commis. our cause to God onely*) then *Campions* rebellion can be patronized by the *Creed*, which he so vainly desired to haue rehearsed at his death? That so we may fetch it not onely out of the *Creed*, which you see how well we may, without

As one *Tates*
his, in Warwick
shire, *Vita Camp*
per *Turner*.

2

Vide & *S. Cyprian*, ex eodem capite præ-
clare argumentum in eadem sententi-
am, tum in Tract. contra *Demetrian* pag. 171.
&c. 172. *Gryphian*, tum p. 360. 367. & 368. eiusd.
edit. de *Bono Patritia*.

without crossing the *Bishop*, and yet wringing the *Adioynder* when he thinks hee is safest, but out of the *Pater noster* too, which is the second part of Catechisme, wherein now we are, As for the *Commaundements* and the *Law of Moses*, to them I haue spoken sufficiently already, and the *Adioynder* denies it not. Also he seemes to graunt it of the *Pater noster*, though we should not euict it, as we haue. The Sacraments onely remaine, which are the fourth part of *Catechisme*: shall we see how this truth appeares from them too, that the scoffing *Adioynder* may bee concluded euery way for all his descants? First then, as we are not baptized into the name of the Apostles, *Paul* or *Cephas*, 1. Cor. 1. 13. nor any of their successors, but into the name of Christ, and the obedience of the doctrine which he brought, Math. 28. 20. which we haue shewed already how fauourable it was to Princes; and therefore Baptisme speakes for their supremacy, not for the Popes: So in the other Sacrament, which is the Sacrament of the Lords Supper, in which we are to preach the Lords death vntill he come, 1. Cor. 11. 26. we haue a farre clearer glasse of the aforesaid assertion; for so much as his death was nothing but his submission to the Ciuill Magistrate, who vniustly persecuted him to the very death. Which Saint *Paul* thinks worth the noting, when he fashions his scholler *Timothy*, least he should turne aside to faction, and to Iesuiticall garboyles, 1. Tim. 6. 13. Or else what needed S. *Paul* to name *Pilate* in that place? But it is reason that the Supremacy should be confirmed from euery place. Yet our Saviours obedience ended not in death, no nor the death of the crosse, *mortem autem*, Phil. 2. but there is a step after death, wherein also it was most eminent. In that *Ioseph* of *Arimathea* begd his body of the Magistrate, (by his inspiration no doubt) and aduentured not to vsurpe vpon it, no not for the vse of buriall when he was dead, without leaue. See we what a subiect we haue of our Saviour? what a proclaimer of the Supremacie belonging to Princes? Both in wombe and tombe, both an embryo and a corps,

Streight after birth, he fled from Herod considering his destruction, not resisted; but fled; which was another token of his submission.

And immediately afore death, he acknowledged *Pilates* power to be given him from heaven, Ioh. 19. All the parts, all the acts of our Sauours life and death, were full of this practice; full of Reuerence to Princes: whom the *Leuites* vnder value 3 yea, vndermine when they can.

a corps; both afore birth, and after death; and straight afore death, and straight after birth; an early beginner, and a most constant perseuerer, even somewhat beyond the term prefixed; for *vsque ad mortem*, was wont to be the last, Reuel. 2. 10. if any man can goe further, let him. Shall we see what followes now in the *Adiaynder*?

§ 5.7. Marry Sir, if the *Supremacy* be not a matter of faith, (and yet we haue seen how neer of kin to the *Creed*, though nothing is truer then the *Bishops* saying, that it is not an *article*, nor *de fide*, properly) but what then does the *Adiaynder* infer, thinke you? First, that we may not *swear* to it; then that it is not to be gathered out of *Scripture*, neither expressly, nor by consequence; also that we may choose whether wee

Adiaynd. Num. 39. yea he repeats it againe (sick of follies) Num. 48. and that twice together. How can he approue that men should be compelled to *swear* unto it, when neuertheles by his owne confession it is no matter of faith? Al- so soone after, it is not to be ratified by solemn oath, as if it were one of the *Articles* of our *Credo*.

will beleue it or no: and a great many more such idle collections, for want of setting out from a right ground. *Αυτοδίκαιον τῶν τελευτῶν ἡμῶν*, saies the Poet in *Suidas*: that is, *αὐτοδίκαιον*. So here; All falls to ground, because his

ground failes. For, shall we *swear* to nothing, but to the *articles of faith*? How many oaths are taken in Courts daily, both *affortory* and *promissory*; yea and without the Courts too; that are no way so much as bordering vpon the *Articles of faith*, and much lesse of the ranke of them properly so called? Insomuch as this one place, if there were none other in the booke, is of force to shew the toyishnesse of our *Adiaynder*; or else his sottishnesse, or for certaine his egregious impudence and boldnesse, that dares abuse his Readers in such vile sort, as to perswade them that they may not *swear* to the *Kings Supremacy*; because the *Bishop* said it is no *article of faith*. Does not the *Bishop* say, it is a point of *perswasion* (though it be short of *faith*), and that not waucering, but firme, & steadfast, and vndoubted? Therefore also he prooues it by places of *Scripture*; though we may *swear*

to many things which are not euident by the Scriptures, and we sweare so daily. Shall I not sweare that *King James is lawfull King in his Dominions, and also Supreameto all persons of the same*, as it followes in the oathes both of *Supremacie*, and of *Allegiance*, vnlesse I read it in the *Creed*, or else in *Scriptures*? But, the *Divines* and the *Canonists* hold *him guiltie of sinne, that sweares to a thing which hee doth not certainly beleene*. What? vnles he beleue it by the *Christian faith*, or the *Christian beleefe*, properly so called? Like as the *Incarnation of Christ*, his *passion*, his *resurrection*, his *ascension into heauen*, with the rest of those *mysterles*, which either the *Godhead in Trinitie*, or his *blessed person* containeth in it selfe? You see what a dizzard either the *Adioynder* is himselfe, or forswearing all shame, chasing away the blood, he would make his Readers. For *faith* be-
ing a word of diuerse significations, as Canus and Valentia,
and the whole crew of them can tell him, he distinguishes
not the faith of intellectuall verities touching the mysterie of sal-
nation revealed by God, from that which is a certaine perswa-
sion of the mind, either $\alpha\pi\sigma\tau\acute{o}\rho\alpha\tau\omega$, of the truth of things,

Adioynder Numb.

Valent. Tom. 2.
 initio ipso. ci-
 tins Satum, Ha-
 lensen, Gabriel,
 Vegam, Medina,
 &c. super Po-
 lysemo fidei.
 Can. 1. 12. Loc.
 Hebr. 11. 1.

(which * *S. Gregorie* can tell him, that we haue of many more then come in to the *Creed*, yea or the main *Scripture* either) or, $\alpha\pi\sigma\tau\acute{o}\rho\alpha\tau\omega$, of the lawfulness of any action which we are to performe; Of which kind it is said, *Whatsoeuer is not of faith, is sinne*; that is, whatsoeuer we doe with a perplexed conscience, wanting full resolution; but not, *Whatsoeuer falls not within the compass of those principles, by which the Christian religion differs from the heathen, and are comprised in the Creede*. By that meanes we might not sweare vpon the *Pater noster* neither, (if we may sweare to nothing, but that which is *Creede*) which the *Adioynder* meant to leaue vs, I dare say, of his honestie, when he had taken away the other. And yet oathes decredularitate also, are daily taken in Courts, notwithstanding

* Greg. 14. Dial. c. 1. & 7. Sine fide [sc. huma-
 no] status tamen st. b. l. nec infidelis vivit. Et
 adducit exemplum de muliere pregnante
 atque in carcere enixa &c. Quo eodem
 modo, nos quoq; de parentibus nostris
 credere dici possumus: fide quidem vel
 firmissima, extra revelationem tamen, ex-
 trahit Scripturam. Item de alijs quam mul-
 tis, quos nunquam novimus. — Tit
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Rom. 14. 23.

Both a *Assertion* & *promise* in the oath of *Allegiance*, which admits not of *credulities*, but is every way of assurance, & steadfast resolution.

ing his mustering here of his Canonists to little purpose; but the oaths *de credulitate* perhaps in matters of *fact*, when the case is doubtfull; to the oath of Supremacie we have evidence enough, which respects not *fact*, but is the averring of our *iudgements*, concerning his MAJESTIES iustest title to the Imperiall Crowne, and the rights thereof; with promise on our parts, not onely not to oppose, but to assist him and to abet him to the utmost of our abilities.

§ 58. As for that he addes moreover, that if it bee not of *faith*, the *Scriptures* nowhere containe it, neither expressly, nor by implication, &c. what more rude and more vnlearned, iust like all the rest? Would the Bishop be so contradictory, doth he thinke, to himselfe, (from whence I hope they will not derogate the praise of so much iudgement as to heede his owne methodes, though most maliciously they deprave him otherwise at pleasure,) as to alleadge diuerse *Scriptures* for the Kings Supremacy (and yet not *impertinently*, as he here crakes, and saies he hath answered them, but most soundly and most seasonably, as we before haue shewed) and then conclude it is no point of *faith* properly so called, but of perswasion onely (yet most grounded perswasion) if he had not well perceiued the vnrepugnancie of these two, and how compatible they are betweene themselves, which the *Adiocynder* cannot skill of? But so I haue heard of an old plodder in Logicke, that to his dying day could neuer conceiue, how the accident of blacknes might be separated from a Crow, so much as in cogitation: and another that was as hardly brought to digest, that euery thing either is, or is not. So here the *Adiocynder*, as if his wits were be-breecht; *If it be not of faith* (saies he) *then it is not in Scripture; neither directly, nor yet implicitly.* Belike

Conuertere gladium in vagina. For it may be they will say it is *de fide* that he had a sword. But the truth is, that Peters sword had a scabberd. Whereas S. Paul talks of the Kings sword as alway naked, neuer couehant. Rom. 13. &c.

Tob. 6. 11.

not Pauls cloake, or Peters scabberd, both reuealed in Scripture, and yet neither of the *faith*. And to descend a little lower to their other kinds of *Scriptures*, *Toby*s dogge, I ween, or rather his dogs tayle, which the

the Text saies he *wagged*, and *Campion* your Martyr made such mirth with in the Tower, proouing thence the verie point which you now deny, *that all is not de fide which is comprehended in Scripture*. But he petulantly and profanely enough, as his guise was; yet with you a graue disputant in matters of religion, or a mortified man drawing on to martyrdom. For though *nothing be of faith which is not reuealed in Scripture*, (as we hold, though you deny;) yet there are many things in Scripture which are not of faith, as neither we deny, and your selues hold, at least when you are not captious, as now it seemes you are, to crosse your selfe, rather then you will not carpe another. I say, some things are not *de fide*, which are contained in Scripture; not but that we must beleuee all to be most true which the holy Scripture containeth: but some things are so without the circuit of our faith, as it is no preiudice to vs, though we take no notice of them; as *Pauls* cloake perhaps, as *Peters* net and sword-sheath; or if you will, as *Tobies* dogge, and the like: others most necessary and most wholesome to be receiued, as our dutie to Superiours, our deportment to Ethnicks; and them that are without, our discrete and laudable conuersation towards all, which the *Creed* is no rule of (that narrow verge) though the Scripture in her latitude, thinkeno scorne to be. It remains therefore, that the *Bishoppes* might argue for the Supremacie either from *Moses* Law, or *Moses* his practise; though it bee not *uicere*, but *peruocum* only, not a matter of faith, but of firme perswasion; which yet is more then *Bellarmines* *Pie credimus*.

§ 59. Neuerthelſſe to infringe the *Bishops* argument, you say, *Moses* did not lay aside his Priesthood, but *Aaron* and he remained Priests together. So as from thence we can draw no prooffe for the *Temporalities* prebeminence about the Clergy, in what degree ſoeuer *Moses* ſtood to *Aaron*. But who euer heard of two high Priests together? viz. *Moses* and

See Rom. 12. Eph. 5. item 4. Coloff. 3. Tit. 2. Timothy. ſtuff with ſuch like theoremes, ſana doctrina, but yet not ſida. So is ſolutio decimarum, ſo penſatio tributis, and diuers more. S. Paul himſelfe enforcing Supremacie by this laſt, Rom. 13. yet not as of faith, but of godly moralitie. For the Infidels did it as well as the Chriſtians.

To the Adioynder.
Numb. 41.

Aaron, both at one time? Or how could they both be the *High Priests*, that is, each of them *supreme* to all Priests? What greater corruption was in those declining times, when *Anna* and *Caiphas* both posselt the seate, if at least such corruption then were? But when couetousnesse and ambition preuailed most, and drew them most aside into degeneration, what greater deflexion, I say, could there be then this, from the originall institution? Yea, how could the Priesthood of our Sauour Christ be typically shadowed and prefigured by *two*, whereas he is our *one and onely* High Priest, without copartner? How the Popes sole-re-gencie be deduced from thence, as *Bellarmino* would, and diuerse more? Vnlesse they meane to admit *multitudes* into the chaire; and then where is *Monarchy*? Sure, *Theodoret* in *Numer. Quæst.* 23. calls *Aaron* the *ἐπίσκοπος* and the *ἡγεμὼν*, the roote and fountaine of Priest and Priesthood; which how could he be, if *Moses* were equally participating with him in that preferment, and the Priestly offspring of succeeding ages, to deriue their pettigree as well from the one as from the other? Where is the vnitie now that the Papists so hunt after? Where the reducing of all particular propagations, & spreadings Ecclesiasticall (as they speak) to one originall and primitive head? May we not say that the *Adioudex* was dreaming all this while, in *bicipiti Parnasso*, of a double head of Priesthood, in *Moses* and *Aaron*? For as for the word *Cohen*, *Psalm.* 138. it signifies not the Priest onely, but a principall man, such as *Moses* and *Aaron* might be both at once, though in diuerse kinds. So as *Caietan* in his exposition of *Psal.* 100. sayes onely thus, *Aaron fuit summus Sacerdos, & Moses fons sacerdotij. inuenitur; dum ipse consecrauit Aaron.* Where we may note three things. First, that he does not giue the name of *summus sacerdos*, the [standing] *high Priest*, to *Moses* at all, but to *Aaron* only. Secondly, that *Moses* was *fons sacerdotij*. Yet not to crosse with *Theodoret*, who said a little before, that *Aaron* was the *ἡγεμὼν*; but rather that we may hold Ecclesiasticall

Iuris.

Luc 3.3.

ἐπ' αὐτῶν ἱερέ-

ων Ἰσραὴλ

καὶ ἀρχιερέων.

Vile Comm. &
Ios.Moses & Aaron
in Sacerdotibus e-
rant.

Jurisdiccions to be deriued after a sort from the temporall Prince; of which hereafter. For it should seeme he esteems *Moses* here as a temporall gouernour, hauing giuen away the name of high Priest to *Aaron*. Thirdly and lastly, he makes *Moses* priesthood to be resigned againe, and laid downe, in that he vses the word *dum*, *Dum consecrauit Aaron*; which the *Adioynder* saies, is to make it like a ierkin, or a iacket, *Numb. 41.* this is his merriiment; but wee-proceede.

§ 60. To the authoritie of S. *Anstet*, lib. 3. in *Leuit. Quast.* Adioynd. vbi prius.
 23. I see not what S. *Anstet* could say more for vs, if hee meant to plead our cause most, but that the *Adioynder* pre-
 sumes all to make for him, which he can but finger with *Midas*. S. *Anstet*'s words are, *Cepisse ab Aaron videatur summum sacerdotium*, the high-priesthood may seem to haue begun in *Aaron*. Therefore if *Moses* be high Priest in ordinary, he is *Aarons* juniour, and so subiect to him. Yet the *Adioynder* would haue *Aaron* to bee vnder *Moses*, as High Priest, I trow, vnder the higher High Priest. Once, there is no difficulty in my opinion, neither in S. *Anstet*'s words, nor at all in the question about *Moses* priesthood, if wee will be ruled by S. *Anstet*. *Quid putamus* (saies S. *Anstet*) *fuisse Moysen? si non fuit sacerdos, quomodo per illum omnia illa gerebantur? si autem fuit, quomodo summum sacerdotium ab eius fratre cepisse definimus?* So that you see it is definimus with him; not onely *videatur*. S. *Anstet* hath laid it downe for a sure ground, that the high-priesthood began in *Aaron*. And as for *Moses* his priesthood, it is a matter of question with him, *Fuit, an non fuit? was he a Priest or no?* As for that which followes, *Ambo ergo tunc summi sacerdotes erant, Moses & Aaron*, .i. Both of them were high Priests, both *Moses* and *Aaron*; I haue answered it before, that they were both *Cohenim*, that is, both excellent, but in a distinct kind; the word *sacerdos* agreeing to them both, but not *uniuocally*. Concerning the next clause (which the *Adioynder* vaunts in) *An non vero sub illo, Aaron was vnder Moses*, it makes for vs,

S. Austen still disputes Moses his Priesthood. He solves not of it, but in an equivocal sense.

Bellarmin. idem docet (præter locum ante citatū) l. 5. c. 9. de Pont. Rom. Moses fuit summus Princeps temporalis, that is in effect, King. As for that he quotes out of Greg. Nazian. Orat. ad Greg. Nyssen (quoted also by Genebrard in Plal. 98) that Moses was Principum princeps, & Sacerdotum sacerdos (though Genebrard leaue out the Principum princeps, which is most materiall, and only insists vpon Cohen Hacerdotim, out of Aben Ezra:) I answer two waies, that either the latter is but coincident to the former, and by that to be interpreted, (two words and one thing) or Sacerdos sacerdotum in regard of his Regall inspection and chiefe-dome; which is the thing that we now attribute to Temporal Princes, as Constantine is tearmed Episcopus Episcoporum by Eusebius.

who hold the High Priest to be subiect to the authority of the Temporall Magistrate; S. Austen guiding vs as it were by the hand, to that opinion, in the words immediately following, *Aaron quidem summus [fortè] propter vestem Pontificalem, ille verò propter excellentius ministerium.* That is, Or was not Aaron the higher for the garment that he wore [that is, by way of Priesthood,] but Moses his better in regard of a more excellent function that he discharged? correspondent no doubt to the Regall with vs. For he is called a King with-

out any more circumstance, Deut. 33. 5. And indeed what higher calling after the Priesthood then that? The Kingdome then to S. Austen is *excellentius ministerium*, if we compare it with the Priesthood. So as neither Moses was Priest, and yet superiour to the High-priest, by the doctrine of S. Austen; which is the doctrine of our Church, concerning *Supremacie*.

§ 61. The *Adiocynder* hath almost brought his tale to an ende. There are but two more accusations of the Reuerend Bishop, and those very ridiculous; yet sutable to the shoppe that the rest were forged in; we will dispatch them in a word. One, that he dissents from the doctrine of Protestants; the other, that he agrees not with our acts of Parliament, describing the *Supremacie*.

§ 62. For his bragges betweene, I hold not worth the replying to. A *Thraso* and the *Supplement* must be in euery lease of him, or else he is not himselfe. In his *Numb. 42. The place in Deuteronomie* forsooth, *is nothing to our purpose. Nay, all cleane contrarie, and that he hath shewed in his ninth*

The pitifull suite of the *Adiocynder* to the Reader. I haue charged both the Bishop with euident abuse of this place of holy Scripture in diuers respects. And therefore I beseech thee good Reader, to take paines to review what I haue said there, if thou dost not well remember it, &c.

Chap. Let the gentle Reader resort to the *Answer*, if he thinke so meet, in the 9. of this, § 26. 27. &c.

§ 63. *Numb. 43.* Once againe you would

would sweare he were a Master of the fence, an only Myrmillo. What wonderfull prizes hath he played in his Supplement? But heare you fir? *Ad populum phalaras*--- If you be ready with your daunce, behold your stage: *Ecce Rhodus, ecce saltus*, begin when you will. Does your skill faile you as *Adioynder*, that you runne to your Supplement, to shrowde you vnder the talke of what you have done there? If the examples of *Salomon*, *Ezechias*, and *Iosias*, be nothing to the purpose with you, then *S. Austens* arguments be nothing to the purpose, nor *Charles* the great, nor diuerse more. By name *S. Cyrills of Alexandria*: See *Απολογία* *πρὸς τὸν Θεοδοσίον* in *Concil. Ephes. pag. 229. editionis per Commelinum, 1591.* *Ὁ δὲ ἁγίος χρίσμιον τὸ ὑπάρχον, &c.* a It was also profitable and necessarie in certaine other respects to your royall Maiestie, that he should be banished from the holy altars that had prophaned them. And how banished? I will tell your Maiestie, alleading what is recorded in holy b Scripture, for your more assurance sake. *Ὁν ὡς αὐτὰς πόλιν, &c.* The Israelites vpon a time contemning the Ordinances of that wisest Law-giuer *Moses*, &c. *Ἐπειδὴ δὲ βασιλευσεν Ἐζεκίας, &c.* But after that *Ezekias*, a holy man and a good, came to raigne ouer them, hee c reformed things which were amisse, and after that hee had purged the Temple of God, consequently offered such oblations to God as were due by Lawe, and belonging to him. Furthermore it is thus written of him: And *Ezekias* raigned, and bespake the *Leuites*, saying: d Hearken to me ye *Leuites*, make you now cleane, and hallow the Temple of the Lord your God, and cast forth all uncleaueness out of the holy places, &c. And the *Leuites* rose up and gathered together their brethren, and purified themselves, e ACCORDING TO THE COMMANDEMENT OF THE KING, to the ende that they might cleanse the house of the Lord, &c. And in the sixteenth day

Epist. 50. Item vide supra Cap. 1. Sect. 38.

To the Adioynder. Sect. 44.

a Kings to remove prophane Churchmen, is a matter of necessitie, (that is, of dutie) and brings aduantage, not danger to them.

b The Scripture is to determine this Controversie.

c Reformation of Church-abuses, will stand with the office of godly & vertuous Princes, without usurpation of others right. 2. Chron. 29.5.

d Godly Kings lay their commandment vpon Ecclesiasticall persons, to doe the duties of their holy calling.

e Sic & paulo post *Cyrrillus. Ezechias recusauit templum ingredi, & cum presbyteris presbiteris & totis sacerdotibus & ceteris ministris & ceteris.*

of the first moneth they made an ende of all, and they went in to King Ezechias, and said vnto him, *We haue made clean all things in the house of the Lord, &c.* But what is this to Theodosius, or to Christian Kings liuing vnder the new Testament? *No- thing at all*, saies the *Adioynder*; their date is out. Let S. Cyrill

f Cyrill. (like
Dauid. Plā. 2.) Ez
nunc Reges intel-
ligite The Ad-
ioynder saies, Non
num. (what loc-
uer they d.d. of
old) as if profici-
now then then
g. Kings Chri-
stian, & louing
Christ, are cal-
led to the same
worke of refor-
ming their Cler-
gie, that Eze-
chias was.

h The Christi-
an sacrifice is
offred by Kings
as well as
Priests. See
Heb. 13. 15.

i Kings repress
the: flanders fa-
stened vpon
Christ by per-
nicious here-
tiques, while
they enioyne
Bishops and
Priests their
duties.

k No dishonour
to Kings, to
meddle in
Church affairs;
but a tripple
crowne of ho-
nour belongs to
them therefore,
with God, with
men, with An-
gels.

l Cyrill saies
twice that the
Emperour co-
mmandeth Priests.

be iudge: *Εὐσεβίου ἡγεμονία ὡς φιλική τις βασιλείᾳ, &c.* & Τοῦτον δὲ
τὴν πρᾶξιν καὶ παρὰ τοῦ ἡμετέρου κράτους, ἐν δόξαν Χριστοῦ. ἔδοξε δὲ ὑ-
μῖν ἡ θυσία εἶναι ἐν ἐκκλησίαις, &c. ἀλλ' ἐν ἀναγκάδιον προσηκούσα
καὶ τὴν ναὸν, καὶ τὸ ἐκ μολυσμῶν ὡς παλαιὰ καὶ παλὴς, &c. μολυσ-
μῶν δὲ παλὴς ἐπέκεινα πρὸς διαβολὴν ἢ κατὰ χριστὸν δυσφημία. ἀλλὰ ἐ-
κκελεύσατε τοῖς ἱερεῦσι καὶ προεξικάθηται, &c. καὶ ὑμῖς εὐδοκίῃ
τε μεζόνως παρὰ τὸ θεῶ καὶ ἀγγέλοις καὶ ἀνθρώποις, &c. That is:
*Consider from hence, O godly king, &c. Tea, your sacred Maie-
stie hath already done the like thing to the glorie of Christ. For it
is your custome and fashion to offer sacrifice in the Churches, and
with plentiful hand to contribute alwaies something to the glory
of God. But it was necessary they should first purge the Temple,
and cleare it from all scandall and filth, and so you to sacrifice at
your due time. Now the dishonour that is offered to our Saniour
Christ, is a slander more hainous then any pollution whatsoever.
But you commanded your Priests as I lately said, and loe, they
haue purged the Church of such filth against your entrance, that
you might inherit the more glorie, both with God, with Angels,
and with all mankind. Now let the Adioynder expostulate
with S. Cyrill, for vrging Theodosius with the example of
King Ezechias, nothing to the purpose.*

§ 64. To his Numb. 44. He bids vs shew by what *Com-
mission* (as he calls it) the *Supremacie of authority in Ecclesiasti-
call affaires* was translated to the *Kings of the Newe Testament,*
&c. But why should he taske vs, to shew when this *Tran-
slation* (as he calls it) was made (vnlesse first hee shew a
Commission for himselfe, to enioyne vs such trifling peice of
worke) rather then he or his fellowes prooue, if they can
for their blood, that the old authority was euer taken from
Kings, and giuen to *Church-men*: hee calls them *Apostles*
here, but his meaning is, *Popes, and Termagants, and*
Hilde-

Hildebrands. Yet the new Testament, I can tell him, is no
baeke-friend to Kings; whatsoever he thinke of it. This
hath partly appeared out of that which hath been said. And
if Kings be Soueraigne by the right of their place, *Constan-*
tine shall not lacke it because *Nero* hath abused it, but *Ne-*
ro shall haue it, though *Constantine* onely employ it as hee
should; ^m leauing the other to his iudge. *Δουλοὶ Δουλοῦσι*
ἑαδύσονται. And, *Ὁ θεὸς κτλ.*, 1. Cor. 3. 13. *God iudges those*
whome man may not iudge; which is so much the terrible, as
S. Chrysostome notes well vpon that place.

The Adoynders
objection an-
swered.

m Petrus per a-
busum gladij sui,
ius eiusdem gladij
non amittit. [Nec
Cesar igitur] Sā-
der. lib. 3. cap. 11.
de clave David.

§ 65. The more excellent priesthood, that he would faine
coine, and set vp in the new Testament, to desie Kings with;
is a most excellent fancy (as he aboundeth with many of them)
vlesse he measure *excellencie* by no vulgar ell. Which the
Iesuites will not;

Adoynd. Num.

Dextra mihi Deus est; & telum—

They call the Church indeed a *spirituall body* (as this prater
doth soone after, Numb. 50.) but their cubite* is not Chri-
stian, nor their sicke of the Sanctuary; their arme is *merre*
flesh that they trust to finally. So was not the *Apostles*, (vn-
der whose name they march;) of whome he that said, *Πῶς*

* Vide Sbzom.
L. c. 8.

ἔχῃ μᾶλλον ἢ διακονῆα τῷ πνεύματι & *ἐν δόξῃ*;

2. Cor. 3. 8. sayes soone after in the same
Epistle (vnderstanding his calling,
which these are strangers to) c. 10. v. 3,

4. ἡ κατὰ σάρκα εργαζομένη; and, *ἅπλα εργα-*
τιῶς ἢ σαρκεῖα, &c. If they hold to the
first, let them take in the second. The
spirit ioynes them, who shall separate
them? And now lastly to his Numb.

45. & 46. where he *dares do nothing with-*
out a precept of Scripture for it (so tender
conscienced he is wax'd of late;) Scripture wants no pre-

cepts of submission to Princes, euen in the highest Clergy-
man, & that (1) concerning the most sacred duties; but *Ματ-*
θαι & *uener amiserunt aures*, Sloth and Surlynesse haue no

Vide patres suprà citatos ad longū, Car.
3. hum. Sec. 11. &c. p. 138. &c. Quibus adde
S. Prosperum, lib. 1. de Vita Contemplativa,
cap. 35. Sacerdos Sanctus nihil gerat ex imperio,
&c. Item, Si infirmitates fratrum viventium
carnaliter curare non potest verborum medica-
minibus, sustinet virtute patientie. So that a
Minister may not goe vltra verbum. Vide e-
undem, lib. eodem, cap. 31. complaining of
the Clergie, quod peruerso ordine non tam
passunt quam passis volunt a grege suo. Et, ven-
dicamus nobis dominationem tyrannicam in sub-
iectis, &c. Item, Tanti a nobis nonnulli graviter
sauciati deperunt, quam a potentibus huius mun-
di. Ibid. The true effects of Popish inso-
lencie.

* The Crocodile
quotes the Bi-
shop for it: Idē-
tem audemus sa-
epe (circa Inuo-
cationem scilicet
Sacerdotum) &c.

(a) See in fine bu-
 tus ex Chrysost. 13.
 ad Rom. Sed &
 Cyrill. sic super-
 rior.
 Adiongnd Num.
 48. Cap. 10.

cares to heare with; they will not suffer them to heare what the Spirit saith unto the Churches. Returning into our way, I thinke it long till I dissolve his last cauls.

§ 66. Where, seeking to make the Bishop to contradict our Divines about the extent of Supremacie, he yeelds him such testimony of consent with them all (in his very first words) even those that seem to be furthest off, as none greater shall need for this time, to shew how much at odds he is with himselfe, that would faigne set enmitie between the Bishop and others. I make no doubt (saies he) but all the Puritanes of England and Scotland, will subscribe to this, &c. To what trow you? To the Bishops declaration and defence of Supremacie. God grant it I beseech him, if our sinnes hinder not. Wherein is it short then? what lacketh, or what faulteth, the Bishops iudgement about Supremacie? First, he makes it externall; then, tantum ut nutriti, onely as a foster-father, a tutor to the Church; to cherish it and to defend it. But more then externall government who hath of it, sauing God alone, and his holy Spirit? Who can worke vpon our inward man? The very Ministers & Bishops pierce not hisher, with their Sermons, their Censures, their Sacraments, or what you will. The well is deep, and they cannot reach it, without another manner of plummet then their owne. *Ego vox*, saith he, and that is all; even the Baptist himselfe, the most stout in his generation. Till Christ came, they caught nothing, though they fished all night. *Nemo pugnavit in valle Terebinti, donec David veniret ad praelium*. What is Paul, or what is Apollos? 1. Cor. 3. 5. and they are made to be *ius* nothing there, ver. 7. that is, Nothing but Ministers and externall instruments, working so farre as God shall giue leaue, nay grace rather, and concurrence with their labours; else they are but blunt, and nothing can bee effected. On the other side, if God concurre with the Magistrate, and ioyne the internall hand to the externall, (the sword of the Lord to the sword of Gedeon) no lesse is done then by the ministers tongue, or whatsoever more wholesome service he may performe; yea that which

S. Auzer obser-
 nation against
 mans industrie,
 if God be a-
 way. Ex 1. Sam.
 17.

which the Minister cannot doe with his tongue, the Magistrate of times with his hand brings to passe: *Os gladij*, enters farther then *gladius oris*, with the wantons of this world, that haue let shame farre from them; *Ebal*, then *Gerizim*, preuailes more; if that mortifie thousands, this ten times as many. *Quia meliores quidem sunt quos dirigit amor, sed tamen plures quos timor corrigit.* See S. *Austens* report of this, found true by experiment (to spare the enlarging of farther doctrines) and S. *Chrysostome* in the Appendix at the end of this Chapter: *Πολλὰ ἡβριστερὰ δὲ τὰς ἀρετὰς ἀγῶν ἀνθρώπων, ὅσοις ἂν διὰ τὸ φόβον τοῦ Θεοῦ ταῖς ἐντολαῖς;* as the needle is said to make way for the filke. So that hitherto the Magistrate is not excelled by the Minister in that which they call *internall gouernement*. The *Adioynder* saies, *God hath communicated this to man*, but I rather thinke he hath reserued it for himselfe, to be the *Lord of hearts*, and *Bishop of soules*, *fingeris sigillatim corda eorum*. But if he meane by the *internall gouernement* of the Church, the administering of Sacraments, the preaching of the word, the inflicting of censures, &c. herein I graunt the Minister is sole conuersant, the Prince meddles not with the execution; but what derogation is this to the Supremacie, or who euer of our Diuines went farther then so, in this point? So as hitherto there is neither error (against the truth of God) nor yet singularity (against the iudgements of men) in the *Bishops* doctrine about the Supremacy.

567. Now for that, that he calls him *patrem*, a father-father, or *intorem*, a guardian; or whatsoever of this kind; why, he calls him as the holy Prophet before had called him, and entituled him by that name, when he promisseth the greatest benefit that euer befell the Church (I meane of *mediat* and *externall* benefits *Allij Erant Regis nutritij, & Regina nutritia*, *Esa. 49.* *Regis* shall be thy nursing fathers, and *Quem* of whom you contemne; what meruile when *Kings*? *Iby nursing mothers*, &c. To shew a small authoritie over the Church, thinke you, which the apostle S. *Paul* be-
blow)

Epist. ad Vin-
centium, *Quoniam*
multi ex offi. nro
nobiscum, &c. Et
Epist. 167. ad Fe-
rum.

rowes of the Prophet *Isay*, to notifie his affection towards the Thessalonians by, 1. Theff. 3. 7? affection, and yet not void of authoritie and rule; rule and authoritie, and yet loving and fatherly, not tyrannous, not insulting. What is more in the *Pastor*, then in the *Nutritius*; in, *Feed my lambs*,

Not but that *Pasce* belongs to temporall Princes too, (as *Pintus* hath confessed, and the *Bishop* convinced) *Vide supra* Cap. 1. Sect. 36. id. eib. pag. 51. &c. To whom adds *Camus*, lib. 6. cap. 3. acknowledging them to be capita, heads of their people, ex A nos 6 & 1. King 15. A. Job. 4. cap. 1. He denies not but bare authoritie makes a member of the Church: by which claime an insublett King may challenge headship, though the *Adiudger* storme at it. *Quam diu aliqui Reipublice minister essent, auctoritate & potestate fungitur, tam diu illius pars dici & potest & debet.* Cap.

then, in *Nourish my children*? And yet, *Pasce* implies such a Supremacy with you, as there needs none greater; *Nutricare* is nothing, because the *Bishop* v-fes it. Vnles you thinke that *Peter* may rule them like beasts, because of *Pasce oues meas*, the Kings gouernement becoming more ciuill and humane, because *Erunt Reges nutriti tui*, (for you cauill the

Bishop here, for *praesidium humanum*, as well as *externum*.) Which should prouoke our men, me thinkes, to embrace the Kings gouernment rather then the *Papas*, if they be men indeed; sith the one professes violence and boishnesse of himselfe, the others milde proceedings are acknowledged by his aduersarie. Though againe we might say, that our Sauour neuer meant so vilely, or so basely, as to set his Prelates ouer vs, like keepers ouer beasts, whom he would not haue to gouerne, as common Princes doe their subiects, *Vox autem non fit*, but rather more gently. And yet if any list to straine the metaphor to these rigors; perhaps *Nutri* (when we haue done all) is as much as *Pasce*, and enforces as absolute a gouernment as that: a child at those yeares not much differing from a beast, may verily short of it; both for want of iudgement, and so easie to be over-ruled; and our of lacke of force, or bodily strength, to defend assaults, and so as easily curbed and subdued.

§ 68. Lastly, I dare asseme, that if the *Adiudgers* mallice had but laine that way, he would as soone haue cauilled the *Bishop* for amplifying, as now he does for depressing beyond due, the Supremacie of Kings, by the consequence of those words. *Hec makes but a populi, non a populi, non a populi*

(would

countries peace in time. Besides, the Papists contest against the gracious gouernement of the **KINGS MATHEW TIE** that now is, and exclaime vpon the *Supremacie* that he now challengeth; which we also defend. What is that to the times of King Henry the eight? or what are King Henrys times to vs?

§ 70. And yet to answer him a little more strictly, in *ipsis terminis*: It was ordained (saies he) ann. 26. Hen. 8. c. 1. in those words. *Be it enacted, &c. that the King our Soueraigne Lord, his heires, and Successors, Kings of this Realme, shal be taken, accepted, and reputed, the onely Supreme Head of the Church of England, called Anglicana Ecclesia, and shall haue and enioy annexed and vnitied to the Imperiall Crowne of this Realme, as well the title and style thereof, as all Honours, Dignities, Preheminencies, Iurisdiccions, Priuiledges, Authorities, Immunities, Profits, and Commodities to the said Dignitie of Supreme Head of the same Church belonging.* Thus farre belike the Statute. And what from hence gathereth Mr. Adioynder? I will set downe his words. So saith the Statute (quoth hee) which must needs bee vnderstood to giue spirituall authority, when it giueth all that power, Dignity, and Iurisdiction, which belongeth to the Head of the Church, &c. Much forsooth. This spirituall Iurisdiction haunts them terribly, you see, euerie where scares them. But why so good now? For seeing that the Church is a spirituall and Ecclesiasticall body, it must needs be gouerned by a spirituall and Ecclesiasticall power, residing in the Head thereof, &c. Obserue his elegancie Ecclesia est corpus Ecclesiasticum, The Church is a Church-bodie first. Is not this delicate? But then againe, The same Church is a bodie, and yet a spirituall bodie; to Mr. Adioynder, in his most curious descriptions. And yet, I hope, not like S. Pauls spirituall body, after the Resurrection, 1. Cor. 12. which is called spirituall, because it is plyable and obedient to the motions of the Spirit, (as we are taught by S. Austen in his *Enchiridion*) but as it shall please his wisedome at more leisure to interpret. In the meane while, if the Church be now a spirituall body

(as he speaks at least) *must therefore have no Head, but one that is endued with like spirituell authoritie*, consider the consequents, and marke what a confusion they would bring vpon life, while they wilfully peruert our meaning in the question. For how many are heads and principalls to others, which yet partake not of the faculty that they deale in? And good reason. For the persons of men liuing and conuersing in such or such a Commonwealth, are subiect to the gouernour thereof, and he the *Head* of them; without any reference to their particular trades or professions that they follow. Else how shall a woman be *Queene* ouer souldiers (as the Papists will not deny but *in temporalibus* shee is) and yet no souldier, nor fit to beare armes? How is a King the Head of Philosophers, liuing within his Dominions, whether *Platonickes*, or *Peripatetickes*, or whome you will, though he be neither Master nor Disciple of their sect, no way ingrafted into their societie? How is the Pope himselfe head of hereticall and Apostaticall Priests, and yet, not combined with them in their heresie or Apostasie? How of the Iewes in his Dominions, of whome he is Head, at least as Temporall Prince, as you conceiue? Are there not diuers Superintendents of whole Vniuersities, and Scholasticall congregations throughout the world, which neuer were trained in the schollership or learning of those places? And yet they may proceede against the Diuines that are therein, in matters of Christianitie; as for omitting of Sermons, of Theologicall Disputations, also false doctrine in them, &c. though they themselves be no Priests, and the others are. Yea, why may not *KINGS* beare authoritie ouer Priests, and Spirituall persons, though themselves be none, as well as there be diuers Rectors and Gouernours of particular Colledges throughout the Realme (and that also perhaps according to the auncient Statutes) who being no Priests, nor Spirituall men themselves, haue authoritie neuertheles ouer the whole companie, and among the selfe ouer the Priests too? So as first, the King by vertue of his

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his

Patres 6. Synodi, Epist. ad Iustinian. Imp. Σὺ τῶ ἐκκλησίαν τὰ ἐξέλο ὁ Χρὶς. Et Irenæus apud Antonium in Melissa. l. 2. orat.

1. Πᾶς βασιλεὺς δεῖ καὶ ἱεράτην ἔχει τάξιν. Sed & Ambrosius. Valentiniano inniori (apud Theodoret. Hist. lib. 5. c. 13.) αὐτοὺς κληρὸν φυλάττειν suadet. * *

his place, may exercise power over them that are Spirituall or Priestly persons, though himselfe be none, (and yet the sounder Antiquitie hath seemed to describe some such thing in Kings) but then the law of God ordaining him moreover a Nursing-father to his Church, that is, a defender and provider in all points for the blessed and happy estate thereof, (as the Reverend Bishop here most

godlily argueth, and most stoutly auerreth, though the

Adiolynder thinke him cold in the cause;) he is not onely a Head, but a kind and louing Head, one that knowes Ioseph.

* * Hugo etiam Cardin. in 1. Ioh. 5. Spiritus est potentia secularis. Vim quidem hæc Hugo asserens Textui non vni, sed ne putent Pontificij, Equos nostros esse CARNEM tantum. Adde Cornel. à Lap. Iesuit. in 1. Tim. 3. Salomon fecit duas columnas in Templo, quarum illa Iachin, id est, κενόδομος, siue directio, ut declararet & alia, & imperium regum Israel circa regimen populi secundum pietatem, patriam, Dei cultum. Altera vero abatur Bors, i. iuxta. Latine execratio. Quorum utrumq. Regibus ad divina necessarium. Et fuit utraq. columna coronata. Deniq; hæc alludit Apostolus (autumant Cornel.) v. 11 bis ijs, Ecclesia est columna & firmamentum veritatis, &c. * Numb. 47. 48. & 49.

And practising this, Almighty God will reward him accordingly; if otherwise, *καὶ αὐτὸς ἑαυτὸν* let him thank himselfe, as the Canons speake. For God will not hold him guiltlesse in iudgement, though the impatience of men may not wreake their quarrell.

The Adiolynder * saies, the Catholikes (meaning the Papiſts) will not deny this, but that they affirme and teach that Kings are for the nourishment and defence of the

Church, as much as either the Prophet Esay, or the Bishop of Ely himselfe, &c. Which if it be so, I see not but the question, (euen by that which hath been said) may be already at an end.

Adiolynd. Num.
30.

§ 71. But so is not our labour, thanke the Adiolynder for it, who mingling his *Parlaments* here together with his *Paralogismes*, thus goes forward. It is further yet enacted (saies he) by our *Parlaments*, that King Henry the eight, might not only visit all Ecclesiasticall persons, and reforme all kind of errors, heresies, and abuses, in the Church of England; but also assigne 32. persons to examine all manner of Canons, Constitutions, and Ordinances, Prouinciall and Synodicall. And further, so set in order

der

der and establish all such Lawes Ecclesiasticall, as should be thought by him and them convenient to be vsed and set forth within his Realmes and Dominions, in all spirituell Courts and Conuentions, and that such Lawes and Ordinances Ecclesiasticall as should be deuised and made by the Kings Maiestie, and these 32. persons, and declared by his Maiesties Proclamation vnder his great Seale, should be onely taken, reputed, and vsed, as the Kings Lawes Ecclesiasticall, &c.

§ 72. Then, Numb. 51. Furthermore, King Henrie made the Lord Cromwell his Vicar generall for the exercise of his Spirituall and Ecclesiasticall iurisdiction, by vertue whereof the said Lord Cromwell ordained Ecclesiasticall Lawes and Inimctions, and published them vnder the Seale of his Vicariate, directing them to all Archbishops, Abbots, and the rest of the Clergie. And albeit Queene Elizabeth did not vse in her style, &c. Thus he.

§ 73. And what of this? Or how does this shew that King Henry the eight assumed vnto himselfe any Ecclesiasticall authoritie, or Iurisdiction Ecclesiasticall, which is the summe of the Question betweene you and vs? For as for the assigning of persons to examine Canons, and Constitutions, Proninciall or Synodicall, and to set in order and establish all such Lawes Ecclesiasticall as should be thought moote, &c. I redemaund in one word; What if those persons were Ecclesiasticall men? What inconuenience was in that? Sure nothing to the contrarie appears by your writing, and much lesse by the Act of Parliament here quoted. Nam

a & quibus non licet cognoscere per se, licet tamen cognitores dare, saith the Law. It might be so here then. Though suppose it were otherwise: Did you neuer heare of *b* Constantine, threatning the Bishops in his own persō, & that about their courses in Ecclesiasticall affaires? What he did by himselfe, why might

A fable of the Adioynder that *Q. Eliz.* refused the title of Head, and retained of Governoresse As if they are not all one. Neither was Governoresse the title that she delighted in. In the Records of the Kings Coll. in Camb. I finde *Q. Maria* styled Head of the Church, &c. So farre was *Q. Eliz.* from reiecting it.

a Of *Isidore* *Isidore*, that is, the Kings conuulce in a Church-mans matters, and those matters of the Church, see AS. 13. 11. Item Plal. 72. *Dominus de Iudicium tuum Regi.* Which *Procopius* quotes vpon Efa 49. in this sense.

b *Epist. ad Nicomedem.* Vide Gel. & Cyrie. *Siquis Episcoporum tuorum uisum fuerit, ministri Dei, hoc est, excoicatione, illius coerebatur apud, &c.* Item Hieron. in 49. Efa Regi & Principi, quicquid in pedibus Ecclesia terrent o. peris adhererit, suo sermone (let the Adioynder

chuse whether *confortio*, or *convocationio*, but one of them it must be) *tergunt atque delinquent*. Where I would take *fermo*, for *Iuridicus proffus* ; as *verbum in res*, or *negation*, to the Hebrewes. But by this the King hath coercive power ouer the Church. Also *Clement* King of this Iland (*apud I. gulphum* f. 578) *minatur Episcopis severam penam, ni pareant mandatu suo*. Cath. Divine. f. 146.

puted him, and the
lowed him? Did

c. Epist. 32. *In Serenissimis Iussibus suis*
Domnorum Pistas. Et, Ego qui in Serenissimu
Domnorum Iussibus. Adde quod & legem,
quamvis sibi displiceret, de mandato tamen
Imperatoris promulgavit, &c. lib. 1. epist. 61.
Indict. 11.

not others from him, by his appointing? direct Injunctions to the Archbishops & Abbots & the rest of the Clergie, which you take in so ill part here at my Lord Cromwells hands, that he should presume to doe, though King Henrie deputed him, and the Act of Parliament, which you quote, allowed him? Did not Emperours ordinarily commaund Bishops? Remember *Mauritius* c. to your great S. *Gregorie*, remember *Marcian*, and diuerse more. You heard but euen now what *Cyrill* saies to *Theodosius*,

us, that he commaunded the Priests, and in an Ecclesiasticall matter, to purge the Church from impieties and blasphemies, and till that was done he would not enter. And if they by themselves, thus, why not by others, such as they please to appoint for them? Neither was that the meaning of the Act of Parliament, that no Canons should be Canons without the Kings authoritie (as you would faine wrest it, to augment your

* *Instinian. Nouell. constitut.*

131. *Θισπίζομεν τὰς ἐν νόμοις ἐπιτέχειν τὰς ἐκκλησιαστικὰς κανόνας.*
Et paulo post, τὰ δόγματα τῶν συνόδων καθάπερ τὰς ἀγίας γραφὰς δεχόμεθα, καὶ τὰς κανόνας ὡς νόμους φυλάττομεν. But without *Iustinian*, they are not νόμοι.

which himselfe, or they for him, had ratified and approoved, &c. What more equall?

§ 74. And what maruell now if *Queene Elizabeth* claimed as much as her father King *Henrie* did before her, and the Parliament was not nice to assent to her in that behalfe? For of all the graunts that were made to that *Queene*, there is nothing vnnaturall, nothing vnciuill, nothing that wee should blush for at this day. Yes, power (say you) to reform, correct, &c. * That is, *in foro externo*, or power coactive, viz.

* Visitation is restrained to *Cassius* by the answering.

dicatine power, which is onely the Princes, not the Spirituall mans. For so it followes, *Any authoritie that hath heretofore been, or may lawfully be exercised or used, for the Visitation of the Ecclesiasticall state, for ORDER, reformation, correction, &c.* Here is nothing but the obiect Ecclesiasticall persons, that you should bee so scandalized with in this period; (for that same *any*, is any compulsiue Power, which is *propria gladij*, witnesse *Bonaen-ture**, and not *clauium*, in 4. *Dist.* 18. *qu.*

3. *Resp. ad penult.*) whom neuerthelesse we haue prooued, and are readie to prooue, that they are censurable by Princes and their subordinate officers, though the beast gnaw her tongue for anger.

§ 75. The same I say to the Statute of King Edward the 6. (mentioned by the *Adioynder* Numb. 53.) *Ann.* 1. *cap.* 2. that the meaning is, *de foro externo*, wherein the Priest can doe no more then the King will permit him; though it is true, that any act which the Priest exerciseth, whether externall or internall, it descends altogether of the Kings iurisdiction, in regard of patronage and protection, who els might trouble him and molest him for it, if he were disposed, (though vniustly.)

§ 76. As for giuing lycence that Bishops may bee consecrated, that is not all one with consecrating Bishops. The first of these is Imperial, and Christian Kings haue praztized it, euen in the best times: the other ours neuer did, neuer mean to doe.

§ 77. Now for graunting of *Dispensations*, *Lycences*, *Faculties*, and the rest of that good ware, which was wont to be fet at the Court of Rome, (as the Statute here insinuates, or rather plainly tells vs) may we not be glad that we may haue it somewhat neerer hand, and at a cheaper rate, if we should chance to neede them, and saue our labour of

S. Austen grants Censure to Kings against Stubborne heretiques in the externall Court. *Non enim poterat viscos & resistentes Regia censura contemneret, &c.* *Epist.* 107. ad *Felit.*

* *Vbi nota quodd cum Bellarm.* faciat potestatem coactivam inseparabilem à Iudice controversiarum, (De Interpret. verb. *Dei* l. 3. c. 9) & nos antea probaverimus ad longum, non esse vim coactivam nisi penes Civilem Magistratum, omne iudicium controversiarum nullo modo restringendum est ad Clericos, excluso Magistratu Civili.

The words of the Stat. That all authoritie of Iurisdiction is derived and deduced from the Kings Maiestie, &c.

And sometime iustly; if the Priest be male, peit or erroneous.

Rencl. 3.4.

Forer. Luficantē
citat.Apud Gelaf.
Cvzic. in A3.
Concil. Nicen.a The *Adiourd.*
confuted by his
owne allegari-
on, out of the
Acts of Parla-
ment.See pag. 100.
huius.b Register of
the Templars,
and Order of S.
John of Hieru-
salem: quoted
by M. W. Camden
in his *Britannia*,
Cornavij.c He that hath
licence for do-
ing, incurreth no
faute at all: but
the breach eue
of humane laws
(vndispensed) is
a sinne in con-
science; by the
Papists doctrin.

trudging to her, whome the voice from heaven bids vs to
goe forth of, if we belong to God? And why may not *Dispen-
satores* giue *dispensations*, by which title the Prophet *Esay*
called Kings (as you may remember) but a litle before,
and they that vnderstand the Hebrew text, acknowledge as
much, euen your owne men? Or where is *Peter* made the *v-
nicus Dispensator*, that all these things should come from
him, or by his meanes only, (though the Pope were *Peter*)?
Are not all Gods ministers called *Dispensators* alike, 1. Cor.
4.1? And what if the King be one of them *Transcendens* (in
his Kingdome at least) whom the Scripture is not wont to
style so basely (whatsoever you doe) but that it calls him
Gods Minister, both *ἀδελφός* and *δούλος*, euen as *Constan-
tine* of himselfe almost at euery word, *ἀδελφός* his, the man
of God? Besides that if the Parliament gaue the King this
right, and the Clergy among others belong to the^a Parla-
ment, what thinke you? may hee not exercise it euen by
vertue of such a graunt at least, and againe delegate it to
whom he please? I wisfe, better then your *Besses*, or *Abbes-
ses* in their Cloysters, to whom you haue made ouer the spi-
rituall iurisdiction now in ordinarie. And *Baldus* saies, the
like may be done by the Pope to any Layman whatsoever,
as I haue quoted before out of the *Catholique Divine* in his
Answer to the Reports of my L. Cooke. Sometime also to
Knights that wear the spurre, as the^b *Templars* of *Balsball* (a
commanderie of theirs in *Warwickshire*) gaue to *Roger Mow-
bray* (a temporall Knight, but their bountifull benefactor)
power of pardoning whomsoever of the brotherhood (belike spiri-
tuall men and all) in case they had offended against the
Statutes of that Order. Whereas pardoning of fautes,
(which are, if any thing, *de foro interno*) is more then giuing
c *Lycenses* or *Faculties ad extra*, either for eating of flesh,
or marrying out of season, or neglecting residence, or if
there be any such like. But we ground not the *Supremacie*
vpon the Acts of Parliament, which belongs to the Prince
by more originall right: It is enough for vs, that you can
nei-

neither foile it by them; and that you are foyled there, where notwithstanding you thinke to foyle vs most.

§ 78. You againe deny, with like boldnesse as before, that *Saul was head of the tribe of Leni*, though the text say plainly, *he was caput tribuum Israel, head of the tribes of Israel*; vnlesse *Leni* be no tribe. But, *Non omnes Israel qui ex Israel*, with you perhaps, Rom. 9. 6. *All are not Israel that are of Israel*. Not as with the Apostle, according to the myserie of diuine election, but according to your absurd conceit of exemption; as if *Saul* had had no power ouer the tribe of *Leni*, whom you heard *Ezechieas* coniuring so lately, and commanding them, and setting them about their worke. Is not all Israel giuen to *Salomon*, 1. King. 11. 38? Yet your reason for exemption is, because the *Leuites* were giuen to *Aaron*. By the same reason therefore they are exempt from *Aaron*, and onely subiect henceforth to *Salomon*. As for the title of *Headship*, what can be more pregnant then *Esay*, 9. 15. that the prime in honour beeing the head (which is the King without all question, ὁ ἀντιστοιχῶν) the *Leuite* is so farre from the *Supremacy*, which you talke of, yea or from *immunitie* either and *exemption*, that the false *Prophet* (the vnworthy Clergie-man) is made to bee the *tayle*, by Gods owne exposition of those termes in that place. In this sense therefore *Caluin* would not haue abhorred the name of *Head* to be attributed to Kings; (as the *Bishop* most truely and most directly answereth you) no not in Ecclesiasticall matters themselues; of whose iudgement in that point I shall speake soon after, God willing, and auouch his credit (with many more of them, whom you maliciously call Puritanes) confuting your lies and staunders against him.

Adioynd Num.
54. & 55.
2. Sam. 15. 17.

Rom. 13. Tit. 3.
& 1. Pet. 2.

• Adioynd, vbi prius.

§ 79. * For as for *Sauls commandement to slay Abimelech the High-priest*, wherein his subiects refused to obey his wil; It was because the commandement was cruell and vngodly, in which case we must rather obey God then man, and spare the liues of in-

d *Sauls* guard refuse to doe a wicked act at their masters commandement: yet the Guard was not exempt from *Sauls* authority: neither will the *Adioynder* haue it so. This disobedience therefore proues not but *Saul* was King as well ouer the Priests as others.

e Exod. 1.

1

2

f David represents the Priesthood, not onely the Kingdome.

3

g One Doeg & many Doegs.

h Doeg a figure of Judas.

nocent persons, though we hazard our owne; as the Matrones e did the young brats of the Israelites, not fearing (saies the Text) *Διάταγμα βασιλέως*, Hebr. 11. and for that their name remaines vpon euerlasting record. But whereas Doeg did that which the others would not doe, I meane, slay *Abimelech*, whom S. Austen (you say) calls the *representer of the earthly Kingdome and societie of wicked men*, Com. in *Psalm*. 51; I hope, first you see by this, what *Representing* meanes in S. Austens language, of which I haue debated with you in the first Chapter more at large; not *authoritie*, but *mysterie*; not standing for the *Soueraigne*, but for the *semblant* onely. To omit that in the same place he saies also of David, *David figurauit non Regis solum personam, sed Sacerdotis: David bore the person not onely of the King, & but also of the Priest, because hee eate of the shewe-bread, which was lawfull onely for the Priests to eat of*. This may make for *spirituall iurisdiction* in Kings then, if you look not better to it. Finally, you must not thinke that S. Austen here means by *Imperium terrenum*, the gouernment of Kings simply in it selfe, as if no Ciuil Magistrat might punish a Priest (though neuer so high) if he be a malefactor, but (as your selfe expound it, in the words of your text, by *Societas impiorum*, that is, the wicked of the world; S. Austen also saying there, *g Unus homo est Doeg, sed & genus hominum est Doeg*) of degenerating Tyrannies, where base flatterers lend their hand to vnmanly butcheries vpon euery hope of *Quid mihi dabitur*, and good men are promiscuously massacred and made away. Wherefore S. Austen saies more particularly in the same place, that h Doeg signified *Iudas* the betrayer of our Lord, who was a *spirituall* man, not a *temporall*, as you know. And yet the original of Christs death proceeded from him, not from Kings, nor from Ciuill Magistrates, which is worth your noting. Though accomplished it could not be without *Pilates* faint concurrence, and the rather that our Sauour might shew his subiection to such a silly one, onely for *authorities sake*. In this sense the same Father, Com. in *Psalm*.

Pfal. 1. makes earthly Kingdomes to be *Cathedra pestilentie*, the chaire of Pestilence, (though afterward he accomodate it to *False Teachers* rather, that is, to Churchmen.) Not that Ciuill principedome is so in it owne nature, (as Mr. Sanders would gladly haue it, *de Clauē David, lib. 1. cap. 2. Quod secularis potestas non potissimum in laudando & premijs afficiendo, sed in occidendo & vitam auferendo vim suam ostendet*, which is starke false and trayterous) but when abused to tyrannie and to iniquitie. It is called the *Chaire of Pestilence* (saies he,) because the *pestilence* is a disease that rages generally, and sweepes away whole multitudes with it, where it comes. And so this is a vice that euery bodie is sicke of, desire of preheminance, ambition, and ^a *in* *αυτοαδυνατος, ενος ελε- πρου* *Θ.* In burra panno purpureum animum; as Calum hit selfe most excellently notes, (whome they flander notwithstanding as vnkind to Kinge.) *Iust. l. 3 c. 19. Sect. 9.*

vaine glorie, (*Regis b quisq, animum habet*, as the Poet could say) more Kinging & stinging then Kings themselues, if they might be let alone, though they complain of Kings. Els we are not to doubt but S. Austen is of the same minde that Seneca seemes to be of, *lib. 2. de Benef. cap. 20. Quod optimus civitatis status sit sub rege iusto*, and that Brutus was to blame for being wearie of Monarchies (who was iustly therefore frighted with the apparition of a blacke dogge for his abhominable assassinate.) Yea S. Austen himselfe acknowledges as much in plaine tearmes, *lib. 20. contra Faust. cap. 14. Ibi d regna felicia esse ubi omnium pleno consensu regibus obeditur*; That Kingdomes are there happie, where all men obey the King with full consent.

§ 80. To your mistaking of our Act of Parliament in your Num. 57. as if that gaue more power of censure to Kings, the the Reuerend Bishop in his grauest ponderation of these matters alloweth, and so the King might excommunicate, suspend, &c. I answer as before, (for you doe but goe over the same thing again as if we had neuer heard of it, though nothing be more triuiall:) Excommunications are not *coacti-* Gerfon, &c.
ons, (sauiug onely as they are inflicted *contra voluntatem per-*
sonae;) And the Parliament giues power onely *coactiue* to the King;

King; though true it is, that without his countenance, their very Spirituall proceedings cannot well take place, in a wanton age, and a contemning nation. And if the Kings of our Land may excommunicate by Parliament, why neuer doe they so? Why doe they let that sword rust for lacke of vse? If they may administer any *Spirituall Iurisdiction whatsoeuer* (as you thinke they may by *Act of Parliament*) why doe they neuer practise some specialties of it, at one time or another? neuer preach, neuer baptize, neuer consecrate Bishops, &c? For you cannot say it is for lacke of leisure; for leisure they haue as little to many Temporall businesses, in their world of employments. And some time at least would be set apart for these, if it were but to keep their title in vre. As for skill and sufficiencie, you will neither disparage I hope the times past, so much, but that skill there was enough to indite a Censure, (though who knows not how many that might be borrowed of?) and for the fulnesse of perfection in all manner of *faculties* that are incident to the wit of man, but especially of the *Booke* which is deliuered him vpon his *Throne*, you may remember who gouernes at this day. But no doubt, *Praxis & Consuetudo est optima legū interpret*, & they practise none of this, no not in all their life time; It is a signe therefore they challenge none by vertue of their Lawes, though *Parsons*, and *Saunders*, and the *Adiuynder* cry out neuer so loud, that they doe, for want of better matter, to stufte their pages, and to abuse their Auditours.

§ 81. THE last point of all is about the *Bishops* defending of those whome we call *Puritanes*, against the scandalous imputation that *Bellarmino* chargeth them with, of dissenting from the *Supremacie*. Whereunto I haue spoken once before. What can be more godly abe the *Bishops* practise, to defend all that may be defended, euen in the aduersaries themselves, euen in them that gather with vs but in halfe, to cherish if need be the dimme light, and the drooping

Adiuynd.
Num. 62.

INSTRUMENT.

ping candle, and the smoking flaxe, after the example of our Sauour? As we read of *Atticus* Archbishop of *Constantinople*, that he excused *Nonatus*, and praised *Asclepiades* an old Bishop of the *Nonatians*, not for loue of the sect, I thinke, but either to gaine the parties, or as not turning from the truth, though with aduantage to his aduersaries, *Socrat. l. 7. c. 25.* But this part is handled somewhat crookedly by the *Adiuynder*, with cringings and wenchings, now for the *Puritanes*, then against the, but all to bring prejudice to the good *Bishop* & the Truth. Howbeit, nothing is more easie, then the Answer to all. The *Puritanes* (saies he) defend as good a *Supremacie* as the *Bishop*. What then? It may be, that was the very ground of the *Bishops* assertion, that the *Reformed Churches* maintaine the same opinion about the *Supremacie*, all of them, that we doe. What shame then can arise to the *Bishop* from hence? Is it not matter of praise and felicitie rather, that we are all of vs of one mind, in avouching the right that belongs to *Kings*, and oppugning the *Papists* the opposers thereof? But let vs heare his reason: "For they also say (saies he) that the King is to govern and preserve the Church, in externis, &c. And haue we not shewed before, that as no bodie can reach to the *interna* properly, by his immediat action, not the Priest himselfe, but onely the holy Spirit of God, so the *Kings* sword is as piercing as anothers to wound the soule, and to mortifie vice and corruption in vs, and to reforme vs to all pietie and newnesse of life, the most part beeing readier to yeeld for feare, then either to amend for conscience, or for loue of vertue?"

§ 82. Neither is that so small a matter as the *Adiuynder* would make of it, where he saies the *Bishop* ioynes with the *Puritanes*, that allow the King *no more power over the*

a *Quoniam proprietas Ecclesie & religionis nostra tranquillitas, &c. Iuram. Scot. l. dir. an. 1581.* quoted by the *Adiuynder*. Though this be somewhat auuncient to prooue the in'gement of these times by, especially for one that takes notice of the *Bishops* iust exception, *Dixi dum decuit, &c.* See *Adiuynd. Num. 63.*

b Vide *Chrysost.* in fine huius. *Quoniam loquitur ita & Synodus sexta Constantinop.* in *Epist. Concilij ad Iustinum Imper.* *Adiuynd. quatuor in exortatione vtriusque p. 188.* See *Seiromaste.*

c *No more power than Defensius*, & yet *Sanders* saies the *Sword* is *Auanger* rather. But these two *nomina*, *Premium*, & *Pars*, containe the Church, and confirmate the *Supremacie*.

Church, then onely to maintaine it, and so defend it. For whatsoever the Puritanes opinion be of this matter, which they may abridge in conceit, after they haue enlarged in style, no bodie discouering them, (at least I am not he that can diue into their secrets) the word *Defender* and *Maintainer* of the Church, will stretch to as much Supremacie as either his Maiestie now assumeth, or we avow; & more by much then the Papiſts will graunt him: yea it is that which they oppose with might and maine, that results from these very words of *Defence* and *Maintenance*. For how can a King defend the Church, maintaine the vnity, preſerue the beauty, vnlesse he haue power to reforme both *spirituall faults*, (let me call them so for this once) I meane heresies, blasphemies, schismes, & the like, and that in *spirituall persons* too, euen in the loftiest of the crew, who sting their nurse as dangerously as another, nay farre more dangerously many times, both by their scandalous living, & especially by their broaching of pernicious doctrines, * *Quia omne malum ex Sanctuario*; and the thundrings and lightnings came out of the Temple, Reu. 16. 18. to signifie that the Churchmen are the cause of all plagues, as Ribera notes well vpon that place. In *scelere Israel omne hoc*. But the Papiſts think that Kings are blocks and stocks, like the Heathens images, that Baruch speaks of, not to stirre but as they are listid.

Ducitur ut nervis alienis mobile lignum:

Nay not able so much as to wipe off the dung from their faces, that the little birds let fall vpon them; they allow them no actiuitie, nor pricking censure, which is the very nerve of Defence & Church-maintenance. Might this conceit stand, it were somewhat that the *Adiocynder* replies to our argument; but it is so stale and so grosse, that the little boyes here laugh at it, though old gray-bearded Papiſts, and the *Adiocynder* for one, are not ashamed to reiterate it.

§ 83. But will you heare an elegancie, a queint deuise? In his Numb. 63. *Though the Puritanes are defectiue in their opinion of Supremacie, yet both they and the Papiſts are better subjects*

e Though S. Austen make heresies *vicia carnis*, as the Apostle also doth, Gal. 5. By how much more they shall belong to the Kings correction

* Aug. Triumph. p. 9. citat Chrys. in Mattheu ex- andem sent.

d *in xviii. Paulo ante ex Concil 6.*

subiects then the Bishop, (for you are to know, that still he is the Bishops good friend) because all of vs yeelding the title of Defender and Maintainer of the Church to the Kings Maiesty, (the title they, if he will, but not the Thing, as I haue shewed before, not in due extension at least, for then there would remaine no controuerisie between vs) yet they beleene it as a matter of faith, the Bishop but onely as a matter of persuasion, &c. Thus does he ruminare and re-ruminare his cud againe, and goe ouer his *abolita arg. transacta*, as S. Austen speaks. But for the Puritanes of Scotland, whom he quotes in his margent, I finde no such thing in the words alledged by him, that they hold the Supremacie to bee a matter of faith, (* the Papists Creed I know is not yet perfected, and they may take in what they list.) Nay, I thinke, it neuer came into their minds (good men) to trouble their braines with such a nice speculation, whether the case of Supremacie be *de fide* or no; but howsoever it be, I haue answered it before, that our perswasion thereof is *ἀντιστοιχῶν*; we will neuer be driven from it, neither by force, nor by fine words, *Errore, nec T errore*, (though the Adioynder thinke we will not loose sixpence for the defence of it) our liues (not onely our liuelihoods) beeing not deare vnto vs in the contestation of this iustest quarrell, That the KING'S MAIESTIE is the cheife maintainer, cheife head of the Church, cheife governour and cheife defender of it, in all causes, and ouer all persons, next vnder God, and his Sonne Christ.

e De Merit. & remiss. peccati-
tio lib.

* Papa potest
condere novū
Symbolum, &
novos articu-
los, &c. Triumph.
Ancon. p. 310.

f Nec auro Py-
rhe tuo, nec ele-
phantu. Fabricius
apud Plut.

§ 84. Yea, But what the Puritanes teach concerning this Adioynder, Num. point, you haue heard in the last Chapter by the testimony of Mr. Rogers, approved and warranted by all the Clergie of England, to wit, that Princes must be seruants to the Church, subiect to the Church, submit their scepters to the Church, and throwe downe their crownes before the Church, &c. Whereupon I gather (saith the Adioynder) two things; The one, that the Suprema-

g. The Adioynder addes further here (out of Beza as it seemes) that Kings cannot be exempted from the diuine domination of the Presbyterie, &c. Forsooth, not from Confession vnder a shauen Priest, with the Papists. But who know's not that we haue banished the Presbyterie here in England, or rather neuer receiued it, not onely in extension (as it reflects vpon Kings;) but not so much as

in single essence And yet in France (which was Brages owne countrey) *Rex causam dixit aliquando in iudicio, si vera Badiuu*, Was hee not therefore supreme? So here perhaps.

cia which (as the Bishop saith) the Puritanes doe acknowledge in the King, is to be understood onely in temporall matters: The asher, that all reformed churches are also of the same mind, seeing that they professe the same doctrine concerning the Kings Ecclesiasticall Supremacie that the Puritanes doe, as the Bishop himselfe confesseth, &c.

§ 85. Then Numb. 66. (for I would gladly take in all :) Besides that albeit we should graunt that the Puritanes and Reformed Churches doe allow the Temporall Magistrate to haue some power and authoritie in Ecclesiasticall matters, yet it is euident that they doe not allow them that spirituall iurisdiction and authoritie, which our Parliaments haue granted to our Kings, that they may giue dispensations, licenses, make Ecclesiasticall Lawes, giue commissions to consecrate Bishops, to excommunicate, suspend, censure, visit, and correct all Ecclesiasticall persons, Reforme heresies and abuses, &c. and with this the beast breathes out his last, or almost his last. To whome I answer in order, and as briefly as the nature of such obiections will permit; *Princes may serue the Church and submit their scepters, subiect their Crownes before the Church, (though all supreme Magistrates doe not weare Crownes, that I may tell him that by the way, and we now by Prince vnderstand all) yea, and*

h Of the licking the dust of the Churches feet, see S. Hierome before, pag. 519. It imports small subiection; superioritie rather. And yet here the Church doth not signifie the Clergie yea as some thinke, it is no where so taken at all in Scripture. Lastly (if it were) yet the word Church is not once named by the Prophet *Esay*, but he directh his speech to them that are of the Church; the beleaguers in generall.

h *licks the dust of the Churches feet, as the Prophet Esay speakes, and yet retaineth their Supremacie firme and inuiolable. How so? Marry it is a shame for the Adioynder not to see it of himself, without a guide, remembring who calls himselfe the servant of servants, and yet*

pleades for a Lordship limitless ouer the Church, (at least the Adioynder will agnise him for his good Master, though he goe for a Seruant) but neuertheless we will helpe him. The one by loue, by zeale, by care; by filiall respect and duties of all sorts, to the great mother the Church of God, teeming and trauailing here vpon earth, whether the gene-

raile to his power, or the particular within the territories where he reigneth and swayeth. The other by vnderstanding the right of his place, and accordingly also executing and exercising of it, to the controll of all that stands in his way, and to the purging of all scandals out of Gods floore, to the banishing of sin, to the chasing away of all wickednesse with his very looks and browe, as Salomon speakes, or whatsoeuer may be said in the loftiest style, for the aduancing this high authoritie, principally destinated to the benefit of Gods Church, and setting forth of his glorie. Doe I speake riddles? or are others of the same minde? *Dominetur sacerdotibus Imperator* (saies S. Gregoria, l. 4. Regist. ep. 15.) *ita tamen ut etiam debitam reuerentiam impendat*: [Let the Emperour, on Gods name, beare sway ouer Priests, but so that he reuerence them as meet is.] And he addes withall, *Atque hoc excellenti consideratione faciat*: [And let him so doe vpon excellent consideration.] But though the examples be obuious, (for euen Ioseph was a father to Pharaoh his King, that is, reuerenced by him, or much esteemed by him, and neuertheles comprehended vnder Pharaohs grand authoritie, as a Subiect in the Commonwealt) yet the Adioynder hath no place left for this consideration, as excellent as it is in S. Gregories iudgement.

§ 86. As for submitting to the Presbyterie; Though the Presbyterie be scarce in vse, where the Monarchies are of force, at least not with vs, against whom this malice is principally whelld, (and indeede how can the Presbyters excommunicate a King, yea or the Popes either, with a multitude is incommunicable, by the verdict of the Schoole, and every Prince is virtually a whole Kingdome, so many are agglewed to him in necessarie offices, in deereft respects, in the most enshralling bands of receiued curtesies and fauours, and so many to take his part of all sides?) Yet suppose this were possible; I answer two waies: First, that the Supremacie might stand with such

Gen. 41-43.

Adioynder vi prius.

Bonavent. in 4. Sentent. Dist. 18. quest. 3. Resp. ad vltimum. Sed praeclue August de parendo multitudini, ne eradicetur triticum. Totis tract. contra Donatist. T. 7. Denique & Epist. Leodient. Apologet. ann. 1106. apud Seward.

Subiēction; That, in the coactive and externall forcible Court; This, in the internall, spirituall, and conscionable: as the example of S. Ambrose and Theodosius may shewe, though not rashly to be imitated, no more then Ambrose himselfe did hastily proceed to such a heauie censure, but prouoked by Theodosius his most sauage slaughter of so many thousand Christians (*grauifateor de culpa, sed tamen humana*) all at one blowe, as they were assembled in the Theater. Iurisdiction crosses not with iurisdiction, *ἡ ἀρετὴ ἀντιπαραστήσεται τῇ ἐπιθυμίᾳ*, as Aristotle alludes it, between reason and appetite, or one appetite and another, 1.3. *de Anima* c. 11. And albeit Theodosius was excommunicated by Ambrose, yet Ambrose remained Theodosius his dutifull subiect at the same time. He that renounced not Valentinian erring in the faith, & maintaining Arianisme, would much lesse cast off Theodosius sinning a sinne of fact, though exceeding haynous as I said before. But secondly, if the Puritanes admit Lay-presbyters to inflict excommunications, and such like censures, is it likely that they will exclude the Kings highnesse altogether from spirituall gouernement, when they take in such meane men of the lay, and not rather acknowledge his excellent prerogative?

Pro M. Celia.

§ 86. And therefore, though I am vnwilling (as Tully said once in another case, *cuiusquam summi viri vel minimum erratum, cum maxima sua laude atq; honore coniungere,*) yet because I know you reckon Mr. Calvin and Mr. Brightman among the mainest Puritanes, whom here you so chase and hunt vp and downe, (*Eudæmon-Iohannes* hauing said so much of Calvin by name, that he is *Pater Puritanorum*, the very Father of the Puritanes.) omitting other testimonies that I haue cited elsewhere, for the auouching of Calvins integrity in that point, and no way derogating from the royall Supremacie, no not in Ecclesiasticall matters themselves, I will set downe onely one or two to acquite each of them whom I last named, and in them the whole nation (if any such there be) of the Puritanes, because you com-

Paral. p. 383, and
384.

mon-

monly repute of these two as the violentest; and withall to cleare our cause from that absurd scandall, which you would willingly raise of vs, for the discouragement of simple soules, as if our owne Diuines abhorred from the oath which is ministred among vs, (though still you are to know it is no matter *de Fide*) and aboue all to stoppe your lewde mouthes, that would sowe bate, and throw bones, between brethren and friends.

§ 87. *Caluin* therefore thus, to *Francis* the first, King of France, in that incomparable Preface to his famous *Institutions*. *Digna res auribus tuis, digna tua cognitione, digna tuo tribunali.* He subiects the whole cause, that was then in controuersie betweene vs. and the Papists, to the Kings iudgement and iudgement-seat. For hee had said iust before, describing the weight of the businesse then in hand, *Quomodo regnum Christi inter nos factum testis maneat.* Vnlesse that be no Ecclesiasticall cause or consideration, which concernes the preservation of Christs Kingdome here on earth. And yet these tall fellowes would faine perswade, that *Caluin* would not haue Kings to be gouernours and superuisors in Ecclesiasticis. See the rest of the iudgement of that learned man (* learned in the iudgement of his very aduersaries) *lib. 4. Institut.* c. 11. where he handles it purposely, and plentifully enough; *Non improbant sancti Patres siquando Principes interponerent suam auctoritatem in rebus Ecclesiasticis, &c.* For I take vp this testimonie now out of his Preface, onely because not markt perhaps, nor regarded by others. The like he hath againe (to name one more then I thought) *Praefat. Com. in Epist. Canon. ad Edward. 6 Regem nostrum. Memineris has Maiestatis tuae proprias esse partes, quo integra vigeat religio, sinceram ac germanam. Scripturae interpretationem ab indignis calumnijs vindicare. Yet Bellarm. saies, Rex est accidentalis Ecclesia. l. 3. de verb. Dei. c. 9. verb. ult. & there-*
fore

* Which *Flor. Rem.* saies he may call the *Tal-*
mud or *Alcoran* of heretiques. *Franciscus Ho-*
rantius saies, he wrote it by the instinct, not
of man, but some soule spirit, &c. Both shewing
in what account they haue the worke,
though they abhorre from his opinion.

* *Flor. Rem.* de Origine haec c. l. 7. c. 10. Sc. 1. 1.
Caluinus in conclavi quodam (Engolisma apud *Tilium*) plus quatuor millibus librorum
tum manu scriptorum tum typis excusorum
instructo, ita se continuit (triennio) vt vel
intimam alicorum aegre ad ipsum admittentur, &c.

fore interpretations not to be lookt for from him. It follows in Mr. Caluin, *Non enim semper per Mosem Deus mandabat, simulatq; Rex populi sui inauguratus fuerit, ut sibi describen-*

What marvell, when Tulhe saies, de Ansp. Resp. (led by the light of nature) Nihil praelarius, quam eosdem & religionibus deorum immortalium, & summa Regum, praeisse valuisse maiores nostros. Sub init. Orat.

dum caret legis volumine (where we see he grounds himselfe vpon that argument, which our Diuines, that defend the Supremacie of Princes in causes Eccle-

siasticall, most rely vpon.) And a little after, *In Regio Palatio sacrum domicilium assignat Legi sua Dominus, &c.* [The Bibles lodging is in the Kings Palace, Almighty God so appointing.] This of *M. Caluin*.

§ 88. And now next for Mr. Brightman. Hee in Cap. 8. *Apocal. ver. 3.* makes *Constantine* the great (a temporall

Præfat. lib. de clava David. Acturus, cum Constantinum delegatum Melchiodi, cum alijs Episcopis, causam Cæcilij & Donati, caput Ecclesiæ vocat, donec cum titulum homini non Christiano. (hæc.) Nondum enim baptizatus tum fuit Constantinus, ut patet ex Euseb. alijsq; Christianus vero esse non potest, qui Christum quando potest per baptismum non induit. Eia. Pergrite in malis. Quid mirum iam si Rex Tacitus non Christianum Bellarmino, quamvis baptizatum inprimis

Prince you know, and as Mr. Sanders would exaggerate, not so much as baptized, (that by the way I may tell you Sir, to your Numb. 68. & 69. in defence of Bishop Barlow, whom there you bite at, and saue my labour of answering more particularly, as at first I had intended, to those your discourings: That

Princes not baptized, nay nor so much as godly minded (which *Constantine* then was, whether baptized or no, when Mr. Saunders takes the exception to him for want of baptism) haue the same supreme right to gouern the Church that Christian Kings and professing the faith haue, though by error and transportation they either neglect it and perish it, or perhaps euill employ it, to the afflicting of her whom they ought to haue aduanced and promoted most.) As for their *bering heads*, that are no members (which is another thing that troubles you) though I haue answered it before, and you haue neuer done with it, yet briefly thus once againe; Why not so, I pray you, as well as a King the head of that companie of his Commonwealth, which either professes some art that he cannot skill of (suppose Surgeons, Marriners, Musicians, and the like) or practiseth the wicked-

kednesse that hee abhorreth from his soule, (suppōse Atheists, Heretiques, Drunkards, and Adulterers.) For first, he is no member neither of these damned societies last named; nor of those before, which he is a meere stranger to; and yet a head of his whole Realme, I hope, and of all the companies thereto belonging, temporall at least, and in *temporalibus*, even by your owne confession. Therefore an infidell King may as well be head of the Church, as a Christian King may be head over them, with whome he participates not in their finnes and vngodfinesse. But now to come to Mr. Brightman, as I said. He makes Constantine to be that Angell that stands before the altar, Apoc. 8. having the golden censer of perfumes in his hand, and casting them upon the prayers of the Saints and righteous, which ascend up before God. Would this man, thinke you, disdaine, that Princes should be interposers in Ecclesiasticall affaires, or challenge the cheife conuance and arbitrement of them to themselves? But I will set downe his owne words, because they are pregnant to this purpose. *Quid ni ille IN PRIMIS*

imaginem SACERDOTIS praeferret, in quo maxime lucebat effigies Regalis dignitatis? Rectè ipse de se in ceteris Episcoporum, Et ego, inquit, tanquam unus è vobis adsum: id est agnoscatum à vobis, id est à multis christianis, omnibusque christianis. Nec enim negarimus nos vestrum conseruum esse, quo nomine ego maxime gaudeo: Socrates lib. primo cap. sep. This he. Where I subscribe not to Mr. Brightmans interpretation of the Apocalyps, but I alleadge it to shew what it is like his opinion was of the Supremacie of Kings.

§ 89. Now concerning other States and Kingdomes not enlarging the Supremacie so farre as we doe here in England, viz.

* In the rest of the words that the Admoner quotes out of Bishop Barlowes Sermon, it seemes he saies, that the Puritans allow the King to be such an honorable member of the Church. And yet the Admoner would perswade vs but a little before, that the Papists goe as farre as the Puritans about the Supremacie, &c. Whereas his owne argument is here against certaine Kings, No members, Therefore no heads. But the Puritans acknowledge their King a member, in the very words that he citeth out of B. Barlow, and an honorable member, that is happily Supreme. He contradicts himselfe therefore. As for their denying him to be Governour, (though it appeare not in their words, yet either their meaning is, he is not to governe after his owne lust and fancies, against the booke of God, put into his hands; or Bishop Barlow describes the Puritans by their old Problemes, which they disclaime daily, as the Bishop of Ely exceeding well notes,

Though not so much by reverence and humilitie, but as another time Episcopus Episcoporum. And, Ego Episcopus sum (etiam) extra Ecclesiam. i. vbiq.

to give *Lycenses, Dispensations, Commissions, Faculties*, to consecrate *Bishops*, to excommunicate, to interdict, suspend, censure, &c. Let the Reader be carefull of reading these last words as they lie in the *Adiomynder*, with due punctuation of them, or els hee may chanced to fall into the *Adiomynders* pit-fold, which will be his great pleasure to looke on and laugh. For though it saith thus, to give *Commissions* to consecrate, to excommunicate, censure, &c. yet he meanes not, I trust, that our Kings do either excommunicate, censure, or suspend in their owne persons, but give *Commissions* to Bishops, to consecrate other Bishops, and so perhaps to execute the other ensuing acts of censure there recounted, as excommunication, suspension, &c. And yet this is not avouched out of any of our records, but onely nakedly imputed to vs by the *Adiomynder*; which if it be true, as I confesse I am not *μολογῶντας τὰς αἰτίας*, not so studied in the Lawes (my profession being cleane another waies) it is to be understood of

* And this is even the worst that can be boulded out of those wordes of the *B.* so spightfully insisted upon by the *Adiomynd.* Numb. 67. that the Kings government of the Church is externall, so farre forth as it requires and admitte humane helpe and authoritie. For so farre he is from extenuating the Kings Supremacie ther by, that his meaning is, We are to looke for as much helpe and aid frō him, and consequently to acknowledge as much authoritie in him, as is humane, that is incident to the power or place of any man whatsoever, and therefore *Supremacie* without question in his Kingdome. Though he denies not, but the Church may stand without such helpe or countenance of authoritie (as in the times of persecution) God supporting it, &c. which is most true. Therefore he saies, So farre forth as it requires, &c.

* patronage and Princely protection, that their acts may goe for currant and vncontemned of Christian people, not but that in themselves they are of validitie before God, out of the spirituall power, which he hath entrusted his Priests and Ministers with, though there be no confirmation of the secular armie.

§ 90. Though it might be referred also to the commandements and injunctions of Christian Kings, whereby they vise Clergy-men to doe their duties,

if happily they be slacke or unwilling of themselves. For which cause *M^r. Sanders* saies, that Kings can command nothing which they may not execute, *De clavis David. lib. 3. cap. 5. & 6.* That because we denie to Princes the execution of Priestly duties, they may take away Government too, in causes, and over persons, Ecclesiasticall. Yet we heard S.

Cyrill

Cyrril speaking plainly a little before, for Theodosius his commanding of Bishops; &c. altogether as Ezechias did the Levites, who yet might not execute a Levites charge. So Salomon sacrificed saies the Scripture, that is, the Priestis at Salomons commaundement; not as Oziah with his owne hands, nay not as Uzzah, so much as to handle a holy thing forbidden. And because Mr. Sanders makes such a piece of worke hercof, and saies, *there is no instance to be given in all the world, of a person commaunding that which hee may not execute* (sauiug onely when there is disparagement in the doing of it, as for a Captaine to descend to the meane offices of the Campe, which Plato forbids; but as for the Ministerie, In Politico, there is no disparagement in it, no not to Kings themselues (saith he) which we are contēt to admit) I will reckon therefore some few instances to Chokeshim withal, and to defend our distinction between Execution and Government, which is the maine thing to be heeded in the question of Supremacie. How is it els, that the Pope may command swords to be drawne *in casu*, and yet himselfe may not handle the sword, as * Mr. Sanders confesseth in this booke? Though it is next to a wonder to see a Temporall Prince, in his own territorie at least, who at no hand may handle a sword, or strike a blow. Yet they giue the Pope this authoritie to set other folks swords a worke, not onely in his *Territoris*, but throughout *Christendome*. And I might haue set it yet somewhat higher. How was the Iudge in the old Law to put to death malefactors by the appointment of the Priest, (as the Papists would haue it,) Deuter. 17. 9. who yet was not to strike, (for that was the Iudges office,) if no body may prescribe that which he may not execute? Neither let Mr. Sanders say, that to strike a blow, or to slay a malefactor; is disgrace or disparagement; which is rather the sanctifying of a good subiects hands, to kill a rebell (yea and that sometimes vniudged) if necessitie so require; to omit that this conceit drives fast vpon Anabaptisme, to thinke that carrying the sword is disgraceable or disgracefull, which the

* Lib. 1. c. 11.
Sand. his hoc
agnoscat, & re-
petit idem c. 12.
in initio. Nega-
vimus cum Au-
gustino lucuisse
Petro, &c.

2

Patente & Tul-
lio, Cato. Non
modo non cura-
mus uiuere, sed o-
tium huiusmodi.

b Et Rom. 15. et ubi saepe, describens vtrūq. magis, ab infanzia gladij. Et Deo minuit ois, *Infanzia* hūmāna. Nisi divina ministeria cuiusq. fortitudinē ne de Pontifice quidem concedendum est, quāvis exaltis, (Nec sibi adq. placeat) *Sanderus* tamen in hanc sententiam minus stultit, quā *Augustinus*, Et de omnibus Apostolis iussis ferre gladiū, nec tamen permittis educere. Lib. 2. de clau. David cap. 1.

Scripture speaks of with all honour. As for a Prince in his own Territorie, and therefore *bearing* the sword, to who notwithstanding it is a disgrace to *use* the sword, it is a monster as I said, and if he be ashamed of the one, let him renounce the other; as the poore woman

said to King Philip, *Si non vacat audire, nec regnare vacet*: So

3 here, *Si perentere dedecori est, principari magis.* But how much more will the Pope now thinke that disparageable to him, to sweepe Churches, to ring the Saints-bell, to waite vpon the chalice, yea to baptize, to preach (for this offends him more then any thing els) and yet, I trust, hee may command all these things to others, to his inferiour Clerkes, and Leuites, and demie-Clerkes. Yea how

c For Preaching is *affim Jurisdictionis* to
the Canonists. And the Scripture gives it
In, 1. Tim. 7. 12. *qui d' dicitur, quia d' dicitur.*
Connexa sunt. Doctrina genus dominum, Med.

may he exhort euerie member of the
Common-wealth, euery petty artisan,
to follow his trade. (which he may do

for certaine, if he may but preach, for what more necessary argument then this for the pulpits?) May he therefore moyle

* 2nd Tim. 2:4.

* himselfe in those dusty affaires? tanne, weaue, make tents, &c? And yet it is not disparageable; for *S. Paul* and *S. Peter*, as good men as he, and better too by his leave, haue done it before him, and that after their *Apostleship*, which is his false feather, and vnrped flower of title, at this day.

5 Nay verily, by the same reason Ministers might not exhort either Kings and Princes, or other ciuill Magistrates, to doe their duties, to gouerne well, to administer iustice, to heare causes vnpartially, to cut off malefactors, to root out traitors, to suppress sinne by dint of sword, because all these things are vnlawfull to them, repugnant to their vocation; and yet the Ministers voice is a kind of comman-

d. Ὁ θεὸς ἀνὰ καρτὶς ἀὶ ὁ ἱεραὸς κα-
 τὰ καρτερίαν. *Corysoph. Orat. 5. in O-*
ziam. Et 2. Cor. 5. 20. ὑμεῖς καρ-
τερεσβεύομεν. Et, ὡς θεὸς ἀνὰ

dement, speaking from the pulpit, & in Gods stead, as was noted before. (6.) What should I say of calling of Bishops to Synods, of setting them on work

worke to explaine the faith, and to confute heresies? May Christian Princes either not doe the first (which the stories are so full of in the best times) or shall they practise and beare a part in the second, (which the Papiits neuer will admit?) How did *Theodosius* dismishe *Flauianus* (after so many Popes had in vaine assaulted him)* *commanding him to depart and doe his dutie vpon his Bishopricke*, if no body may enioyne but that which he may execute? (7.) Lastly, if a Priest should denie to baptize a young infant that were sicke (whose saluation therefore were emperilled; and as we graunt, in the *ordinarie*, but as the Papiits thinke, in the *extraordinary way* and all; without any hope of future recouerie) if a Priest were so frampoll, I say, as to refuse to baptize a poore infant in that case, shall not the King compell him by force; and punishment, and terroure of his Lawes? We read in the booke of Martyrs, of a certaine Knight in Poperie, that put a Priest into the graue aliue, because he refused to burie a corps that was brought to Church, where there was no mortuarie to be had: such was their couetousnesse, Yet alas what comparison between burying of the dead (which our Sauiour makes so sleight of, *Suffer the dead to bury their dead*) and the administring of Christs Sacrament, for the sauing of a poore soule from euerlasting destruction? It is therefore not the vnworthinesse of the ministeriall duties, (as *Mr. Sanders* by his Syllogismes would faine driue vs to say, or else to let goe our distinction betweene *Iniunction* and *Execution*) not the basenesse of our office (for we magnifie our *Ministerie*, and the Angels are thought to stembles at the weight of it: *Quis ad hac idoneus?* said he *uix*, neither heauenly nor earthly abilities put in one;) but the

μῶν. Et tertium, ἵνα ἔχῃ. *Plannissime tamen ad Philem. 8. παρρησια ἔχων ἐπὶ λαόν σου τὸ ἀντι-κρίναι. Yea, Mr. Sanders himselfe might not exhort his Irish soldiers to fight against Queen Elizabeth by this reason, and yet for what other cause came hee thither?*

e We must be readie to πᾶσι ὑπακούειν (euen Churchmen and all) at the Princes commandement, Tit 3.1. Therefore Priestly functions are either not good (let *M. Sanders* chuse) or the King may command and enforce to them.

* Τὴν ἐγγυημένην ποιμαίνον ἐκκλησίαν ἐκέλευσε. *Theodoret. l. 5. hist. c. 23.*

meere distance and disunion of the two callings (I am loath to say *repugnance*, though that also after a sort) which will not permit a Prince to do Priestly offices, though his power extend to the commanding of them to be done; yea punishing and correcting if they be not done. *Cursed be hee that does the Lords worke negligently*, said the Prophet of old. And the heathen Poet assumes,

Juvenal.

Pectora nostra duas non admittentia curas.

we cannot do Gods worke and the worlds too. Therefore God will haue his worke done by such onely, as shall intend nor doe no other worke then that. For this cause, gouernement remains with the King, without any entermeling in the execution of our offices; the execution is ours

* *Vide cap. 4. Sed & Chryl.*
*Ανδριαν. α. Tom. 6. D. H. Sami-
 li. Ει ελεγον σοι, τὸς βασιλεὺς δε-
 οσθῆ, ἢ ἀν μὲ μάλισθαι ἔστι; .i. If
 I should say to thee, Goe and re-
 forme a King offending, wouldst
 thou not say I were madde? viz.
 reforme him in the coerciue
 kinde. Els, & μάλιστα τὸ τοῦ ἡμῶν,
 as there it followes. A mini-
 ster may doe it *concionatorie*.
 But a priuate man, not so
 much as in words.*

a S. Aussen acknowledges *Jurisdiction* in
 the Kings Sword; namely in regard of Go-
 uernment and compulsion. *Adversus Epist.*
Parnen. 2. 1. c. 8.

without any right in *Gouerning or
 Compelling. And so much to *Mr.*
Sanders why the King should haue *Ju-
 risdictiō* (as the Parliament here speaks)
 or Superinspection, without admini-
 stration or execution; which it seemes
 the *Adisynder* is no lesse troubled with
 then *Mr. Sanders*, though he prosecute
 it not so vehemently. I returne to him;
 who is now at his last calls,

§ 91. **C**oncerning then our ex-
 tending the *priviledges*
 of *Supremacie* beyond the custome and
 fashion of other nations, he brings no
 prooffe of it, and therefore I might contemne it with the
 same facilitie that he objects it. But first he is to know, that
 the grounds which they hold by (either from Scriptures or
 from Fathers) in the auouching of their Supremacy, are the
 same that ours, and import as much, and extend as farre, in-
 cluding the same *priviledges*, if they be thoroughly scanned,
 though happily so much appeare not vnto them all at first.

Or

Or it is the wisdom of Kings, to temper their government with such moderation, as the condition of their people will best beare for the present, more as there shall bee more opportunitie afterward,

--- sic factis Hetruria cecidit.

To omit, that for so much as others exercise these acts in those Kingdomes, though they deriue not their authoritie so literally from the King, yet the Kings permission is their deputation, and so the Supremacie still remains in himselfe. Euen the Popes Supremacie is not the like with all, nor of the like extension. We knowe what narrowe bounds the French haue set to it, with their *Pragmaticall Sanction*. And the *Sorbone* of *Paris* hath euermore curtailed it. Few that amplifie it as fully as the Canonists. *Bellarmino* himself goes not so farre as *Caroline*. The ^a Bishops of some places were freer then others; in ^b some the Deacons stept afore the Priests. And ^c diuerse things belonging to the qualitie of each order, are determined by Councils in proesse of time, rather then acknowledged by all at first. Doth this therefore preiudice either Bishops, or Priests? No verily. And so all that dissent about the bounds of Supremacy, are not straight to be reckoned for enemies to the Supremacie. God forbid. For I will not say as I might, (and yet without flatterie) that wee of the ENGLISH may the better enlarge the KINGS MAIESTIES priuiledges, as farre as possibly may stand with Gods word, because we are more sensible of his HIGHNES liberalities then any others, and his extraordinary fauour hath abounded towards vs. We may say as the Iewes did to the Apostle *S. Iames*, (witnesse *Eusebius lib. 2. hist. cap. 23.*) *Obsecramus te; Obtemperamus tibi; Tibi omnes obedimus. Etenim omnis populus testificatur de te, quod iustus sis, nec personam accipis.* And, which neuer any of Peter, *Quotquot credebant, propter IACOBVM credebant (Propagatorem fidei, Malleum haresum.)* As for that which followes, *Sic ergo super pin-*

^a As, Bulgaria, Cyprus, Carthage, Iustianea, &c. ^b Hieron. ad Ruagr. & Aug. in Quast. vet. & Novi Test. Quast. 10. *Quidam Falcidius, duce Aululio, de Romano ciuitatis iustitiam, &c.* ^c Concil. Nicen. c. 18, Concil. Ancy. c. 13, item c. 1 & Concil. Neocaes. c. 13, &c.

nam templi, ut conspiciaris ab uniuersis, & verba tua omnes exaudiant; I need not adde it, since God hath done it; I meane exalted his MAIESTIE to the top of Soueraigntie, euen of Temple and all; from whence the Nations farthest off attend his answers, and the world round about craues his resolution in greatest matters.

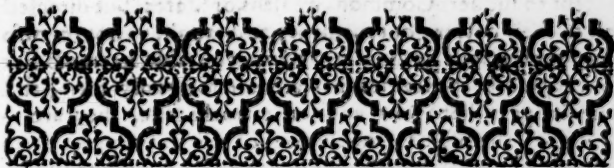
§ 92. AND so beseeching ALMIGHTIE GOD, to giue vs as large a heart to vnderstand our owne good, and his MAIESTIES rare fauours and charities towards vs, as he hath enlarged the heart of his most EXCELLENT MAIESTIE to all Princely wisdom, and possible vertue; but especially to ouer-cherish his deare spouse the CHURCH: Let vs thanke him also for the occasion of these two labours of the right worthy Bishop (though in it selfe it was not so expetible) and make much of the two *pignora* that the Church hath from him; two radiant lights, two lasting pillars, ἀτρυτα καὶ πολύτρυτα, (as S. Chrysostome sayes of the mother of the *Maccabees*), or * διὰ ἡλίου πύλας, the two doores of the Sunne, (as the Philosopher calls a mans eyes in his bodie) to let in knowledge and erudition to vs; concluding of them, either with *Iustine Martyr*, (Ἐκδίου Πύλας,) ὁ λόγος ὑγάνισται, τὸν δόξουν τετέλεικται, τὴν πίσιν τέλεικται: or with *Clemens Alexandr.* (sine *Protreptici*), ΣΤΙΚΕ-ΚΡΟΤΗΤΑΙ, ὃ ἄΝΔΡΕΣ, ΚΡΗΠΙΣ ἈΛΗΘΕΙΑΣ, ΝΟΕΡΩ ΚΑΤΑΒΛΗΘΕΙΣΑ ΧΩΡΙΩ, &c.

Tom. 5. Edit.
Bton.

* Pythag. apud
Laert. l. 6.

To GOD onely wise, immortall, inuisible, be all praise and glorie, through IESVS CHRIST our Lord, for euermore.

A M E N.



The thirteenth to the ROMANES

*expounded by S. CHRYSOSTOME, so farre forth as it
concerneth the SUPREMACY OF KINGS, and the
Subiection of all persons to their authoritie, of what
sort soeuer; remaining in their
Dominions;*

*Which I thought good to annexe here,
not onely as a strengthening to diuers passages of this Booke,
and namely to the last of all, consisting in the defence of his MA-
JESTIES ROYALL SUPREMACIE, against the
Adioynders peenish canills; but as an opening of the main contro-
uersie about the oath of Allegiance (which hath given the oc-
casion to all these labours, as the Powder-plot gave iust cause
to that) viz. that we are to obserue it by the Laws of CHRIST,
and his Apostles, towards our King and Prince, of what soeuer
relligion, or profession, they shall bee.*

VER. I. *Let euerie soule be subiect to the higher
Powers.*



He Apostle insists much vpon this matter, Chrys. Hom. 13.
in 13. ad Rom. not onely in this, but in other Epistles,
planting subiection in *Subiects* towards
their *Princes*, as well as in *Servants* towards
their *Masters*. And this he does, by shew-
ing that Christ gaue no Lawes with the

ZZZ I in-

Heare this yee
Iesus, complai-
ners of perfe-
ction & mole-
station.

intent to subuert Common-wealths or States, but directed all to their better gouernement, and taught vs not to rush into superfluous garboyles, and vnprofitable attempts. For in very truth, the traines that are laid for godly men, and the dangers that await vs for the truths sake, they are enough of themselves, and we ought not to augment them by superfluous tribulations, contriued by our owne ill-deseruings. Consider also how seasonably the Apostle makes his mention hereof in this place. For hee exhorts to this, when? After he had required passing accuratenesse and strictnesse at their hands, after he had made them tractable both to friends and foes, both to them in prosperisy, and them in aduersitie, to them in want and them that felt no want, to all in generall; after he had settled a kind of life among them more fit for Angels then for men; after hee had purged choller, and rebated pride, and euery way smoothed ouer their dispositions most handsomely; then, I say, hee brings in this exhortation. For it stands to reason, that if we may not requite them with crosse dealing and euill turnes, that haue iniuried vs first, much more ought we to yeeld obedience to them that are beneficiall and kinde towards vs. But this string the Apostle touches not vpon as yet, till towards the latter end of his exhortation. In the meane while, he stands onely vpon such reasons and arguments as may seem to claime it for a *dutie* at our hands. And insinuating that he giues this precept to all, not onely to temporall men, but to Priests and to Monks, his very first words import as much, saying, *Let euerie soule bee subiect to the higher powers, [viz.]* * Though thou beest an APOSTLE, though an EVANGELIST, though a PROPHET, or whosoever thou beest. For this subiection ^b is not repugnant to religion, [*whatsoeuer they talke.*] Neither saies hee barely, *Let them obey;* but, *let them be subiect.* And the first iustification of this his precept, and that which worketh most vpon godly mindes, is because God hath so commanded it.

* Yet the Pope is not about an Apostle, I hope, at the highest.

^b The cause of religion doth not acquit frō subiection.

For there is no power (saith he) but from God.

What sayest thou *Paul*? Is every Ruler and Magistrate appointed of God? I say not so (quoth he,) neither speake I now of particular Magistrates, but onely of the matter of gouvernement in generall. For that there should be a Magistracy, and that some should beare rule, & others be subiect, and that all things should not be hurried at adventure vp and downe, people raging like waues rolling in the broad Sea, to and fro; this, I say, is a worke particularly proceeding from Gods high wisdom. And for this cause he said not, * *For there is no Magistrate but from God*; but he speakes of the generall, and frames his speech thus, *For there is no authoritie, or no power, but from God.*

This is against
Vsurpers & in-
truders onely.

* *Apoc. 17. Apoc.
17. Et hec sit legis
mi succedentium
in regnum: ille
autem & inuasor
esse alieni super
quos.*

And the Powers that are, are ordained of God.

So, when the wiseman sayes, [*Prov. 19.*] *That a wife is prepared for a man of the Lord*: he meanes thus, that God appointed marriage in generall, and not that hee is the author of each particular copulation between man and woman. For we see many that marrie nothing auspiciously, many also that come together against the Lawes of marriage, and we must not lay the fault hereof vpon God. But that which Christ pronounced, *Matth. 19. Hee that made them at first, created them male and female, and said; for this shall a man leave father and mother, and shall cleave to his wife*, this and no other did *Salomon* meane in that place of the *Proverbs*. For, for so much as paritie induceth to strife and dissension oft-times, God therefore hath ordained many relations of governments & of subiections, as between the man & the wife, between the parent and the child, between the auncient and the novice, between the servant and the freeman, between the Magistrate and the subiect: and [*lastly also*] between the Scholler and the Master. And why shouldest thou wonder, that it is so in men, when thou maiest obserue the same in the creation of thine owne body? For God hath not made

Gouernment is
necessarie.

Paritie begets
contention.

Government is
naturall.

Monarchie is
naturall, that is,
most agreeable
to Nature.

all the members of it equall between themselves, but one meaner, another better; and this member to gouerne, and that to be gouerned. Likewise, a man may discern the same, in the very bruit beasts and vnreasonable creatures. As not onely in Bees first, but also in Cranes, and in flocks or heards of wilde cattell. Neither is the Sea a stranger to this good order, but euen there also diuers kinds of fishes are ranked and regimented vnder the conduct of some one fish, and so make their long voyages. For, want of gouernment brings inconuenience euery where, euery where confusion [*both at sea and land*]. The Apostle therefore hauing shewed of whome gouernment comes, inferres in this wise,

VER. 2. *Wherefore he that resisteth the power, resisteth the ordinance of God.*

The Iesuites ob-
iection against
Pauls subiectiō,

Answered by
himselfe.

Subiection is
duty in the ve-
ry best, not *cur-
se*.

Loe, how high he fetches this matter, and with what he feares them, and how he shewes that subiection is meere *debt* and *duty*. For least the faithfull should say, Why *Paul*, thou debasest vs, and makest vs vile & contemptible; doest thou subiect *them* to ciuill Magistrates, that are in the way to enioy the Kingdome of heauen, and eternall saluation? [*least any one should reply thus, I say*] he shewes that in exhorting vs to be subiect to Magistrates, he subiects vs to God himselfe, and not to men onely. For he that is subiect to the Magistrates, obeyes God therein. Neuerthelesse the Apostle sayes not in plaine termes, that hee that obeyeth the Magistrate, obeyeth God in so doing, but he terrifies them with the danger of the contrarie practise couertly insinuated, and frames his argument much more artificially, saying, that he that obeyes not the Magistrate, confronts God, who hath ordained the Magistrate. And indeed this is his proiect euery where, to shew that we yeeld not obedience to Magistrates, as a matter of *benenolence*, but of *meere duty*. For he knew that by this meanes, he should the rather tole both infidell Magistrates to embrace relligion, and Christi-
ans

ans to yeeld their obedience to those Magistrates. For there was much bruit then, and many rumours were spread, as if the Apostles had been guilty of sedition and treason, and as if all their doings, and all their sayings, had tended but to the subuersion of the Lawes, and weales-publike. When the Apostle therefore could shew them, that Christ their common Master, gaue all his followers this in charge [that they should establish Magistracie, and encourage to subiection] it was both the easier stopping of slanderous mouths, that exclaimes against them, as traytors to the State, and himselfe might proceed in his course of preaching, and deliuering to his auditors, the other doctrines of Christianity, with so much the more confidence and liberty. Be not therefore (saith he) ashamed of this subiectio [whosoener thou art]. For God hath appointed it, God hath ordained it; and he is a sharpe reuenger of them that despise it. Neither will hee content himselfe to take a meane punishment, or [small] reuenge of thee, but an exceeding sore one; neither shall any thing be of force to rescue thee struing against it, but both thou shalt endure most grievous penalties among men, and none shall once so much as take thy part; and thou shalt be sure to haue God thy heauier enemy then whosoever else. All which things the Apostle implying, addes thus, and sayes,

But they that resist, shall receive to themselves damnation.

After this he shewes what benefit comes by preserving obedience, as formerly he had shewed them the danger of resisting, and perswades them by discourse in this wise,

VER. 3. *For Magistrates are not a terror too good works, but to the euill.*

For because he had terrified them, & gone deep with the knife, [in launcing their dead flesh,] he refreshes them againe like a discrete Surgeon, applying lenitiues, and he comforts them, saying, Why art thou afraid man? how haue I scared thee?

The Apostles called traytors, but their doctrine refuses it, not onely their practise: whereas the Iesuits both practise and doctrine confirms it.

A true Apostle need not feare to preach the mysteries of his Messias, before any Infidel-Governour: but a Iesuite may, least there be Lyes in fabula, as they sicke not to call him.

Heauie disasters fall vpon Traytors.

God and men take part against the Traytor.

Other argue it as being subiect to Magistrates.

The Romanes alwaies noted of pride & contumacie to Magistrates. Bern.

thee? will the Magistrate thinkest thou chide thee, if thou doe well? Is he a fright to them that are vertuously minded? Wherefore it followes,

Wilt thou not then be afraid of the Magistrate? [or of the power?] doe that which is good, and thou shalt haue praise of the same.

See wee how finely he hath made them friends? how he hath accorded the matter betweene the Magistrate and the Subiect? In stead of a *terrifier*, he hath brought him about now, to be a *praiser* and a *commender*. How hath he disperst the former clouds, and rectified conceits that were amisse?

VER. 4. *For hee is the Minister of God to thee for good.*

He is so farre from scaring thee, that he praises and commends thee; he is so farre from opposing thee, that he aids thee, and forwards thee, in thy intended pursuits. Sith therefore thou hast a commender, and an assistant of him, why art thou not subiect to him? For whereas thou art well inclined to vertue of thy selfe, he will speed thee in thy courses, minister much facilitie to thee, both punishing wicked men [*that might haue been thy hinderers:*] and againe, by honouring and rewarding the good, [*which are thy guides, or thy companions,*] and generally abetting thee towards the doing of that which thou desirest, and God would haue done. Wherefore also he calls him, * the *Minister of God*.

Consider, I pray thee: x I out of the pulpit here aduise thee to continencie, to refraine from wicked lusts, and vnlawfull pleasures; that which I aduise thee, he enioynes thee; that which I say in my *Sermons*, he commands thee by his

Lawes. I exhort thee to abandon couetousnesse, and not to invade thy neighbours goods, and he sits in iudgement only to sentence them that are faultie in these kinds. So as the Magi-

Even Now this. Harken you Iesuiter, you that think the bands of all goodnesse are dissolued, if an infidell Prince be but endured or obeyed.

* Monarchs are the Ministers of God for thy saluation.

x The Minister is perswasive, the Magistrate may be coercive, but both of them deale in the same matters viz. matters of the conscience. *Quare idem alibi Chrysost.* (vide locum paulo infra) ait: deum tradidisse nos ἀρχαῖς πολιτικαῖς ἡς ἐδουλοῦντο ἡμᾶς. Et quidem non paulo magis in ista epistola, ut eum sic obiter effingam.

Magistrate *y* is our worke-fellow, our helper and coadiutor, and is sent to vs *z* of God, for this very purpose. In both regards therefore, he is iustly to be reuerenced, both because sent of God, and sent (as I said) for this very purpose.

But, if thou doe that which is euil, be afraid.

It is not therefore the Magistrate, we seee, that occasions this feare, but our owne wickednesse, our owne naughtinesse.

For he beareth not the sword in vaine.

Seeft thou what manner of person he decipheres the Magistrate, how hee armes him, and harnesses him, as it were a souldier, against wicked persons, making him terrible to the offenders?

For he is the Minister of God, a reuenger to execute wrath vpon him that doth euil.

For least hearing of punishments, & execution of the Sword, thou shouldest fall backe againe, through faint heart, from thy lately receiued rule of obedience, he tells thee once againe, that the Magistrate does no more then God giues him charge, he fulfills Gods Law, he is the Minister of God to punish euill doers. *c* For what though he doth not know himselfe what he does? Yet God hath appointed & set it down to be so. If therefore both in punishing and likewise in rewarding, the Magistrate is onely the Minister of God, pa-

y Where are they that see nothing but a sheepe in the Lay sort, of what condition soeuer? What lacks he of a Pastor, that is a Pastors worke-fellow, an ayder and assister of him, sent of God for that ends? Nay, the one by his *sheepe*, the other by his *Law*. Witnesse *S. Chrysost.*

z Where are they also that say, earthly Princes are not of God, but humane creatures? crept out of the dust I weene? Whom *Plato* makes the prime sonnes of God, and of the golden choicest generation.

Ὁπίσσω καθάπερ τίνα σβαλίωτην. Sed & alibi in sua uerba constas. Tom. 5. D. H. Saule. Ἀγὼρ δ. ἰ-τι τρέψας τῆς, &c. Ὀπισμάνων σοι τὸν δικάστην ἰδέσθην. Et, Non dicit, ex ἡγῆ ἀρχῶν, sed ex ἡγῆ μαχαιοφορῶν. Bonauent. quidem in 4. Dist. 4. Qu. 3. respon. ad obiecta, notat quod nemo unquam effugit pœnam gladij sub iudice, cum cetera pœnarum genera miraculo effugeret. That we may see what a preheminece goes with the sword, & how God assists his owne depositum, entrusted to the Kings hands.

c *Nero nefarius sustinet omnia.* Wicked Magistrates vnwilling holde vp the state. Where is the assistance that they challenge to the Pope, to ouerrule his tongue against his wit, least he pronounce false, denning in his Consistorie? Or what prerogative is that to this?

tronizing vertue, banishing vice (which is the thing for certaine that God would haue done) why shouldst thou contest with him [about subiection] who both brings such a many blessings with him (as hath beene lately rehearsed) and strangely promotes thine owne desires? 4 For there are diuers men, that beginning to practise vertue for dread of the Magistrate, afterward embraced it for the feare of God. For dull-witted folks are not so much moued with things to come, as with matters present. In summe therefore, hee that can so frame and fashion the soules of men [committed to his charge] what by feare on the one side, what by rewards on the other, that they may bee the more capable of the heauenly nurture, he may iustly [I srow] be called *the Minister of God.*

d See S. Prosper de vita contēpl. l.3.c.9. In virtutem plerumq; de necessitate proficiatur. e The Magistrate prepares the soules of his subiects, saith S. Chrysost. Yet the Iesuites say he must be no dealer in soule-matters. f Magistrates iustly tearmed the Ministers of God.

VER. 5. *Wherefore you must needs be subiect, not onely for wrath, but also for conscience sake.*

What meane those words, *Not onely for wrath*? Not onely (saith he) because thou resistest God, vnlesse thou beest subiect, neither onely because thou drawest diuers plagues vpon thine owne head, both from God and men [as assuredly thou doest, vnles thou obey] but also because he is thy gracious benefactour in matters of greatest consequence, hauing prouided for thy peace, and to that ende established the ciuill gouernement. For infinite many

g The conscience of a good turne, virecued of God in his institution of Commonwealths, is that which should moue vs to be subiect to the ciuill Magistrate, for conscience sake, as S. Chrysost. here expounds it.

blessings befall communities, by these manner of Magistracies. Take away them, and take away all; neither city, nor countrey, nor house, nor court, nor nothing els will stand, but all will be ouerturned, all goe to wracke; the mightier [like fishes] deuouring the weaker, and them that are vnable to resist. So that if there were no anger, or temporall plague, following the disobedient, neuertheles thou oughtest to be subiect, euen so; I meane, least thou shouldest seeme rude and vngratefull to thy benefactour. [The Apostle proceedes,]

VER. 6.

VER. 6. *For, for this cause (quoth he) you pay tribute also: for they are Gods ministers, attending continually upon this very thing.*

The Apostle here, omitting the mention of diuerse other more particular benefits, which accrew to common-wealths, from their rulers and gouernours, as *orderlinesse*, *peaceablenesse*, and also those other seruices, which both of *pike* and *pennie*, *peace* and *warre*, they continually attend for the good of the whole, demonstrates all by this one thing. For, saith he, thy selfe bearest him witnesse, that thou receiuest benefit by him, in so much as thou art content to pay him wages. See the wisdom and prudence of the Apostle. For whereas their taxes were so tedious, and intolerable to them, as they were startled with the very mention of them, he brings them both for an argument of his cause in hand, and a demonstration of their wisdom, ready to yeeld afore he perswade, [*viz. as conuinc'd by their own voluntarie practise.*] For why, quoth he, pay we tribute to the King, what is our scope, what our drift? Doe wee not pay it him as the wages of his carefulnes ouer vs, watching for vs, & protecting vs [*with all his might?*] Whereas certainly we would not haue paid the this fee from the beginning, had we not knowne that we were gainers by their gouernment ouer vs, [*and receiued benefit.*] But therefore it seemed good to our auncestors long agoe, and enacted it was by commo consent, that we should supply the necessities of Kings with our purses, because neglecting their own matters, they mind the publike, and employ all their leasure and time, to such ende, as may be most for the preservation of our particular estates. Having thus then argued from matter of commoditie, he brings backe his speach againe to the former head (for this was the way, to worke most vpon the Christians, and their consciences) and againe he shewes them, that this is also well pleasing to almighty God; and in that he concludes his exhortation, saying, *For*

they are the Ministers of God. And yet to note vnto vs their continuall trauell and-pensiuenesse for our sakes, he addes moreouer,

attending continually vpon this very thing.

For this is their life, this their occupation, that thou [*euert* thou] maiest liue and die in peace. Wherefore in another Epistle, he not onely exhorteth vs to bee subiect to Magistrates, but also to pray for them. And yet there also he insinuates the common benefit that all men receiue by them, in that he concludes thus, *that we may liue a quiet and a peaceable life.* For they aduantage vs not a little towards the constant establishment of our estates, in so much as they provide furniture for the common defence, repulse enemies, suppress mutinies, and decide and determine ciuill controversies. For neuer tell me, that this or that man abuses his place, but consider the beautie of this diuine ordinance, and thou shalt quickly espie the wonderfull wisdom of the prime ordainer of all these things.

1.Tim.2.1,2. &c.

Dispossession follows not from abuse of place.

VER. 7. *Yeeld therefore to all men their dues, tribute to whome tribute is due; custome to whom custome, feare to whom feare, honour to whom honour [belongeth.]*

8. *Owe nothing to any man, but to loue one another, &c.*

Still he insists vpon the same point, and bids vs not onely yeeld them money and coyne [*that haue the gouernment of vs*] but also honour and feare. But how hangs this together, that hauing said before, *wouldst thou not feare the power? doe that which is good;* here he sayes, *yeeld feare to whom feare belongeth?* I answer in one word; He meanes the feare of displeasing, or the carefull and industrious feare, not that which ariseth out of a bad conscience, which in the former words he labours to preuent. Neither saith he *nots*, but *disdote*, not giue yee, but yeeld yee; not of *curtesie*, but of *due*; and he expresses estoones, the very word *οφειλας*, debt. For thou

Subiection is due, and not to be denied; but paid with all alacritie.

thou doest not *gratifie* him in so doing; for it is *debt* and *due* that thou doest. And if thou doest it not, thou shalt be censured for a cullian and a wretch. Neither thinke thou in thy *ἀγνώμων* pride, that it is any disparagement to thee, in regard of thy profession Christian, (though it be of the strictest) to rise vp in the presence of the ciuill Magistrate, or to put off thy cappe, when the officer comes by. For if *S. Paul* gaue these Lawes, when the Emperours were *Pagans*, how much more should we obserue them, now they be *Christians*? And if thou saiest, that thou dispensest greater matters, then hee, [*suppose the word and the Sacraments, or other Priestly functions*]

Harken Iesuistes that stand vpon your nobilitie, either of Priesthood, or Christianitie.

know thou, that thy time is not yet come. Thou art a stranger and a pilgrime for the present. The time shall be, when thou shalt appeare more glorious then they all. In the meane while, thy life is hidde with Christ in God. When Christ shall appeare, then shalt thou also appeare with him in glorie. Seek not therefore thou thy recompence in this transitorie life. But although thou beest to appeare before the Magistrate perforce, and that with great horror, and dread, and appallment of all sides, yet think it no disparagement to thy high nobilitie. For God will haue it so, and it is his pleasure, that the Magistrate of his own constituting, should be also inuested with his proper rights and honours. Markest thou also another thing that ensues hereof? When an honest man like thy selfe, and guiltie of no crime, shall appeare before the Magistrate, humbly, and submissiuely; much more will the malefactor stand in awe of authoritie, and thou by this shalt winne credit and reputation to thy selfe. For they are not ^a subiect to contempt, that honour such as are to be honoured, but they that dishonour and contemne them rather. Yea the Magistrate [*though he be infidell*] ^b will admire thee so much the more, and will glorifie thy heavenly Master, whom thou seruest, &c.

Hora tua nondum venit.
The Priests Supremacie, is in altero seculo.

^a The more we honour Magistrates, the more honourable wee shew our selues; but scorning them, wee are base.

^b Subiection of Christians is a meane to draw Infidels to the Faith; resistance alienates. How grosse is *Chryso.* (and *Christ* fill of all) to the Iesuistes doctrines, in euery point? For they say, if we obey, the faith goes downe, our profession is disparaged, the Infidells will insult, &c. *Chryso.* omnia contra.

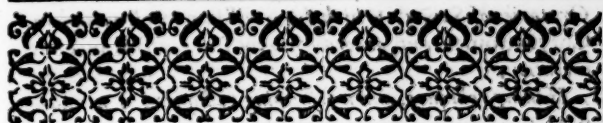
Ω ψυχην, ὡ λόγισμον, ὡ φρένας, ὡ καρδίαν.

A a a a 2

Be

De Talibus Patrum Expositionibus, sanctarum Scripturarum, intellige Canonem illum. 19. Concil. 6. Constantinop. in Trullo, (ut obiter discat & F.T. nosser, Regum palatia (eiusmodi enim Trullus) locum esse non inopportunitum Ecclesiastico vel Concilio de rebus gravissimis habendo:) Ὅτι Δὲ τὸς ἅλ' ἐκκλησιῶν προσεώτας, ἐν πάσῃ μὲν ἡμέρᾳ, ἐξαερίως δὲ ταῖς κυριακαῖς, πάντα τὸν κλῆρον καὶ τὸν λαὸν ἐκδιδάσκων, &c. Ἄλλα καὶ εἰ γραφικὸς ἀνακινήσει λόγος, μὴ ἄλλως ὅτεα ἐρμηνεύτωσαν, ἢ ὡς αὐτοὶ τῆς ἐκκλησίας φασὶν καὶ διδάσκαλοι διὰ τῶν οἰκίων γραμμάτων παρέδωκετο: &c.
diminuisse.





The Abstract of the Contents of
the second Part.

C H A P. 6.

1. **F**Aith to bee reposed in God onely; not in Saints or Creatures. Pag. 224. & 225.
2. S. Hierome perverted to speake for faith in Saints; Of credo in Ecclesiam. Pag. 226. & 227.
3. Honour and glorie to God and to the Saints, but in a most infinite disproportion, and therefore inferring no faith in them, no prayers to them. p. 227.
4. The place in Genesis, Invocetur nomen meum super pueros hosce, makes nothing lesse then for innocation of Saints departed. p. 227. & 228.
5. S. Chrysostomes Liturgie hath no praying to Saints in it. p. 228.
6. Popular practise is no common place of prooffe. p. 229.
7. The Adioynder quoting the Councell of Gangra for one point in hand, viz. prayer to Saints, neither obtaineth that, and is foyled in divers others by the said Councell. p. 229. & 230.
8. Prayer to God onely, is de luce or de lege ipsius naturæ. p. 230. & 231.
9. Ἀνολίχων, or Currere, is not alway to runne with the mind to pray unto, as the Adioynder would. p. 231.
10. Wee must runne to succour Magistrates, not onely against wrong, but though themselves doe the wrong to private persons, if they againe turne upon them. p. 232.
11. One thing to pray to Saints, another at the memories and

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- Oratories of Saints. Which also will beare well enough in S. Chrysostomes text, according to the learned Bishops interpretation.* p. 232. & 233.
12. *Having reliques, and worshipping reliques, is not all one.* p. 234.
13. *Mamas his God, worshipped by the Christians, is not Mamas himselfe the godly Martyr. Impudent defence of a corrupt Translation against the originall greeke text of S. Basil, by the Adioynder.* p. 235.
14. *The like concerning Eusebius; and the Cardinalls best excuse is, Non putaram: that the Translator deceived him.* p. 236.
15. *Adoremus for adornemus, iustified by the Adioynder to be good, because the Italian prints so have it.* ibid.
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239. & 240.
18. *Wee may pray to God onely, and yet to Saints too: The Adioynders Inportunus, or pretty iugling.* p. 241.
19. *Ephrems Tomes and Vossius his Grott.* ibid.
20. *Calling upon Saints militant to pray for vs, is not all one with praying to the Saints triumphant. Priests and Prayers are for God onely, and not for any creature, by Tolets confession.* p. 242.
21. *Ephrems diuine testimonie against praying to Creatures. His humble confession of inherent sinnesfulness, and that mortall, remaining in himselfe after regeneration.* p. 243. (Note, that whereas the Adioynder auouches Ephrems works (quoted by Card. Bellarm.) to be sincere, which the reuerend Bishop notwithstanding excepts against as counterfeit; the Card. in his Suruay of Ecclesiasticall writers, confesses of himselfe that hee neuer read Ephrem. It seemes therefore not so worthy; else, why should hee contemne him? And yet hee quotes him. May wee not aske him now, Quis ei laborat? his owne words of the King;

King; but better applied.)

22. The Bishops two golden Canons in this Question of Inuocation, as it is maintained by the Fathers; One, that they bee brought to speake thereof as de re ad salutem necessaria, or else not to be regarded (for such is the Papiests imagination of it now) The other to respect not so much practise as sanction.
p. 244. & 245.
23. God heares one prayer of our own making, and for our selues, sooner then an hundreth of other intercessors for us, &c. ex Chrysost. latè. p. 244.
24. Πᾶσι θεοῦ is nothing without δὲ καὶ μὴ ἀλλ' ὅτι θεοῦ. p. 245.
25. The Cardinalls quocation of Chrysostome, for Prayer to Saints, enlarged by the Adioynder; which though all be granted, nothing is proued. p. 246.
26. It is a cleere argument of the Deity, to be prayed vnto.
p. 247.
27. S. Cyrills weighty verdict, against the worshipping of Creatures; yea and of the LORD CHRIST himselfe, but that hee is IMMANUEL, very GOD. p. 248. & 249.
28. Maximus, prayeth not to Agnes, in his Panegyricke. p. 250.
29. And much lesse Nazianzene to the blessed Virgin; nor yet exhorteth others. p. 250. & 251.

CHAP. 7.

30. **T**He Fathers Apostrophes conuince not for the hearing of Soules departed; Vsed by them, vsed by the holy Scripture, so creatures deuoyd both of sense and understanding. p. 253.
31. No praying to those Saints, whose condition is uncertaine: Therefore Prayers conditionall are but Rhetoricall flourishes; and not to be salued by Purgatory (as the Adioynder would) a fisten by a fancy. p. 254.
32. No daunger to say the Fathers played the Orators. p. 255.
33. And namely Nyssen (of whom see Baronius for this mat-

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Medina tamen
l. 4. contr. 6. pag.
310. edit. Vener.
Vetus pictura in-
gentem habet au-
ditoriam, (viz.
ad probandas
conclusiones
Theologicas.)

- ter (Tom. 4. Anno. Dom. 369. Num. 65. citantem Epist.
obiurgator. Greg. Naz. ad ipsum. p. 257.
34. *Against pictures and puppets, vnmeet for Churches.* p. 256.
& 257. *S. Austens authority there to be enlarged ex l. 1. cap.*
10. de consensu Euangel. Non mirum si à pingentibus fin-
gentes decepti sunt. Hee speaks to the Papiſts.
35. *Vbicunq; fueris, perverted by the Adioynder, restored to*
his true sense, and the Bishops collection upon these words
maintained. p. 258.
36. *The Fathers were professed Rhetoricians.* p. 259.
37. *The Bishop answering S. Ambrose by S. Ambrose, vſeth*
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of the same place. p. 259. & 260.
38. *The Adioynders blasphemies boldly blending our workes*
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with our imperfect. p. 261.
39. *S. Ambrose not for Merits, though hee plainly condemne*
Motions to Saints. p. 262.
40. *God needing no relator, will haue no Mediatour, but onely*
Christ. p. 262.
41. *Prayer is sacrifice; therefore Gods due alone.* ibid.
42. *S. Ambrose excludng all created Mediators, excludes*
not Christ, as the Adioynder feareth. p. 263.
43. *The Saints not onely doe not, or may not, but cannot make*
request for vs to God, as Christ doth. And wherein standeth
Christs intercession. p. 263. & 264.
44. *Adoration and prayer, the higbest offices that wee can per-*
forme to God himſelfe, by S. Ambroses iudgement. p. 264.
45. *The Adioynder hunted out of his eluſiſh shifts, wherewith he*
would elude S. Ambroses place brought by the Bishop. p.
265.
46. *Mistakes of memorie not ſonticall.* p. 266.
47. *The Fathers with ioynt consent, define Prayer by our reſe-*
rence to God onely; as likewise the Pater noſter doth, our Sa-
uiours deare depositum, which he bequeathed to his Church
as the request of his Disciples, Luke 11. and is our safest plat-
forme

forme still to follow.

p. 267

48. S. Ambrose might have cause to omit the mention of Saints praying for vs, though he denie it not; but not ~~offer~~ to Saints, if it did concerne vs.

p. 267

49. Paul, Tertullian, Ambrose, against Prayer to Saints. p. 268

50. Theodosius praied to God onely. p. 269. (Ruffinus his words of him are, lib. 2. cap. 33. Quam supplicationem pij principis, certij milites] à Deo esse susceptam. And againe, Imperatoris illam precem quam Deo fuderat. And least we think he might pray to God at one time, & to the Saints at another, Ruffinus shewes what his custome was: Proiectis armis, ad s o l i t a se vertit auxilia, & prostratus in conspectu Dei, Tu (inquit) Omnipotens Deus nostri, quia in nomine CHR IST I filij tui, &c.)

51. Churches to Saints, and Sacrifices to Saints, in the Popish religion, though they professe against it, and so condemne themselves with their owne mouthes for Idolaters. Gregorius de Valentia his friuolous excuses of this matter. p. 270

52. The Papiſts bring no Church-decree for their prayer to Saints, when they craie of the Church most. What the authoritie of the Church is, presuming beyond Scripture. p. 271. & 272

53. The pillar of truth. ibid. (upon which place S. Chrysost. saies; that, Truth is the pillar of the Church.)

54. Epiphanius compares heresie to a shrew; To be curbed at first, not let haue her will. Most true in this matter about praying to Saints. The people once attempting it out of a semblance of zeale, the contagion multiplies to such an intolerable height, as the Papiſts themselves cannot chuse but rue it.

p. 273

55. And yet Theodoret is not absolute for praying to Martyrs. ibid. large.

56. Parsons scoffing, at some Martyrs of our Church, of meane occupations. But not Theodoret so, nor the holy Scripture. p.

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57. Speeding upon Supplication to Saints and Angells, no good

Bbbb i

argu-

Like columnæ
Simoni, first 12,
degrees high,
then 17, then 26
and more. Vide
Cedren. p. 279.
Cassander, Wice-
liu, Tilman: Bre-
denb. &c.

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- argument of the lawfulness of that practise. ibid.
58. The Bishop not to blame about searching this question both by Scripture and Reason, which the Adioynder himsele doth by decent experiments. p.276
59. Prayer to Saints necessarie to salvation, and againe not necessarie; The Adioynders giddines. p.276
60. Neither relation of Angells, nor reuelation from God, such as the Adioynder conceiteth, are of force to make the Saints alway fit to be praied to. ibid.
61. The Scripture is the touch-stone in all controuersies. And it is an idle thing to prate of the Church in any such comparison. But specially for the triall of matters of this nature. p.277.278
62. Practise, Custome, Multitude, how to be valued against Scripture. p.280. (1.King.18. Elias to Baals Priests, Quia vos plures estis. Idem de se ipso, Μὴ καὶ μωρότατοι, secundum 70. Sed & Esa. 41. 14. Ne time ἐν γυνώσκει μὴ Ἰσραήλ. Cui responderet Luc.12.32.)
63. The Bishops exposition of S. Austen, is defended against the Adioynders intricate Morosophies. p.281
64. Euery King is SUPREAME HEAD in his Dominions, (though the Adioynder gnash his teeth at it) and that not onely to English Protestants, but to French Papists. p.282
65. Innocation of Saints, if repelled from Sacrifice, repelled from Service, and so not to be used. p.282
66. Slender aduantage of the buriall place after death. p.283
67. More experiments of the Adioynders skill in Latine. ibid.
68. Whatsoeuer the burying place aduantage the dead, no consequence from thence of praying to Saints, out of S. Austens words. p.284
69. No Popish Purgatorie. p.284.285.& 286
70. Lawfull to pray for things already obtained. p. 286. (Alphonf. de Castro contra Hæres. V. Purgator. p.895. Mellius respondemus, non semper dubitari de illis quæ petuntur, &c. in eandem sententiam, largè: Where he grants we may pray for deliuerance from Hell; (viz. from the iawes of the Lyon, and the Tartarean lake) although we be perswa-
- de

ded that they are deliuered already, whome we pray for.)

71. *Prayer to Saints for the iust price of a newe claake: The Adioynders needy proofes from the practise of a poore Cooke.*
p.287.

CHAP. 8.

72. **T**He Councell of Laodicea is against praying to Angells. Accuseth them that vse it. Brandeth them as forsakers of the L. Christ. And all this by Theodoret's construction of it, in his Comm. upon the Epistle to the Colossians. In which Colossians S. Paul first reproofed that vice, and it remained there till the time of the Councell of Laodicea, (saith Theodoret) which was held not farre from the Citie Colossi. p.289.

290. 291.

73. S. Chrysostomes notable enforcing of the Apostles text for praying to God onely, and neither to Saints nor Angells, whome he excludeth directly. p.292, 293, 294
74. *The Angel is Christ.* (So Bellarm. himselfe, de Mal. 3. lib. 5. c. 1. de Christo Mediatore.) Other Angels reuerence godly men, so farre they are from receiuing worshipp of them. And this by Gregorie, and their owne writers testimonie. p.295

75. *The good offices and attendance that Angels performe to vs by Gods appointment, prooue not that wee may pray to them, but to God that sends them, and sets them on worke.* p. 296

76. *Of euery mans particular Angel;* (Chrysost. apud Meffissam lib. 2. λογ. λβ. facit malos mortales non habere custodem Angelum, nisi tenebrarū; & quòd quidam angelii natales ἐν ταῖς ὁμοιοῦσιν à nobis, nosve ab illis.) Molina's smart denise that severall brotherhoods of Fryers, haue severall Angels forsooth to attend them, &c. ibid.

77. *Hæresie a shrew, by Epiphanius description of her; To be yoked at first, and not let haue her will. She will haue the last word, whatsoener come of it.* ibid.

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78. *Angels not our gouernours, specially in the new Testament. Themselves ministring spirits to S. Paul; Therefore not our Masters.* p.ead.& 297
79. *The Adioynders wriglings to shift off the Canon of the Councell of Laodicea, but all in vaine.* ibid.& 298
80. *Worship of Angels more directly condemned by the Auncient Fathers, then of the Saints. The cause why. Yet that falling, this cannot stand, euen à maiori.* ibid.
81. *Theodoret violates not the Canon of Laodicea, nor his own doctrine deliuered in his Commentaries. Hee prays not to Saints. And yet if he did, his rule were to bee aboue his practise.* p.298
82. *The Adioynder cauills the Bishop for oppugning their praying to Saints, by Reasons; yet himselfe brings most pitifull ones why we should doe so.* p.288.& 289
83. *The Adioynder so impious, as, if the Saints cannot heare vs, to question how Christ himselfe can in his manhood.* Esa. 59.1. Μὴ ἰσάμεις ὁ κύριος τὸ ἔς, καὶ μὴ ἐισακούσαι; The Adioynder saith, Yea. ibid.
84. *Unlike comparisons used by the Adioynder.* p.300
85. *The Angels discern not the secrets of hearts.* ibid.
86. *The Adioynders examples slow to prooue his intents. His authorities rather more; (quoting that for Athanasius, which quotes Athanasius, quæst. 23. And yet against himselfe: Cordium cognitor, solus est Deus. Nec enim vel Angelicordis abscondita videre possunt. quæst. 27. ad Antiochum.)* p.301
87. *Martyrs pray onely for the Church in generall.* p.302
88. *S. Gregories speculum, and how the Saints see all things in God.* p.303
89. *The Angels are not said to offer our prayers to God,* ibid. & 304.
90. *The Rhemists make one Angell to mediate for another, and one heauenly Saint for another, because else they cannot construe that in the Apocalyps, cap. 8. v. 3. after their Popish sense, There were giuen vnto him many incenses, that he should*

- should offer of the prayers of A L L Saints. p.304.
91. *Substantiall service of God there must be none besides his word, though decent ceremonies be left to discretion. Cætera disponam. The Adioynders instass to the contrary are answered.* à pag.305. ad 309
92. *The inditers of holy writ had commandement for their doing.* p.309.& 310. [vide & Irenæum, lib.3. c. 1. Per Dei voluntatem Euangelium nobis in Scripturis tradiderunt, primò qui illud ipsum præconiauerunt, &c. Sed & Aug. de consensu Euangelist. l. 2. c. extremo. Deus ipse scripsit quæ Apostoli & Euangelistæ scripserunt; Quia scribenda illis tanquam SVIS MANIBVS imperauit.] Certè autem manus si consultò agunt, nihil admodum agunt sine imperio animæ; Ergò.)
93. *Baptisme of young children hath sufficient grounds in Scripture.* p.310.& 311
94. *How the Churches determination stoppes heretikes moutbes, though the Scriptures are silent.* p.311. & 312
95. *The Canon of the Church of England, about the Crosse in Baptisme, no way guilty of the Adioynders malepert slander.* p.312. 313. 314.
96. *A viuis ad Diuos non sequitur consequentia. And what the reason is.* p.315
97. *Onely Christ is mediator: as well of intercession, as of redemption.* p.316. & 317
98. *The absurd blasphemy of the Iesuites, as if God the Father commended vs to Christ his sonne; ἀποπολαμὼν.* p.317
99. *The booke of Daniel makes not for praying to Saints, or putting confidence in them. Origen against it. What is done for the Saints sake, is not done for their merits sake, nor to be drawne to Inuocation.* p.318. 319. 320
100. *Bigge words of the Adioynder, that the granting of our prayers is to be ascribed to the authority that the Saints haue, not onely to their suite. Aptissima muscipula ad idolatriam.* p.320. The whoore growes bolder.
101. *The Papists faile in their probations by the Fathers touch-*

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- ing prayer to Saints, for all their iolly crakes. *More good Latine of the Adioynders.* p.321
102. *The Adioynders water will seeth no beefe. He should haue testimonies enough (he saies) for praying to Saints, out of the Fathers writings, but that in such and such ages very few Fathers wrote at all.* p.322
103. *The signe of the Crosse hath antiquitie to commend it, besides authoritie to commaund it: Praying to Saints hath neither the one to be respected, nor the other to be obeyed.* p.323
104. *Bishops may erre. (Chryl. ἀδύναμις πρὸς τὸς οὐρανούς. xix. xy. Episcopi vexant ecclesiam, sicut Iobum vxor, & amici sui.) The safest relying (when all is done) is vpon Scripture. Erunt stabula [fidelium] illic. à pag.323. ad 326*
105. *Fathers scattered, misse of the validitie that they haue in Synods, (Vide Bell. de auct. Concil. l. 2. c. 2. Episcopus SEORSVM existens spiritus sanctus non docet omnem veritatem; & ibid. in fine, Sine dubio SINGVLI Episcopi errare possunt, &c. Vide eundem, c.6. Alia ratio est Pastorum in Concilio congregatorum, alia vero dispersorum, &c.)* p.326
106. *Malum ex sanctuario. Sal fatuum. The Church-men broach error.* p.327
107. *The Scripture winnes the field, though the Fathers come in at triumph. And so means S. Austen, when he charges vpon Iulian, with the authoritie of sixe Bishops, as sufficient to conuict him. Els we know sixe Bishops are nothing to weigh with the world of faithfull besides. Originall sinne plaine by Scripture, though the Adioynder stone-blind cannot see it. p. 328. & 329.*
108. *Once againe the Adioynders stale trumperies; from Benefits, and Miracles, to conclude for Innocation of Saints in blisse. But, Ter si resurgat, &c.* p.330
109. *Two witnesses not to be heard against Christ or his word: nor yet ἀντιπρὸς ὅσων. Peters primie nippe in Galat. 2. as Remigius conceines of it. But the Popes for certaine, or whosoener is the prime.* ibid.

110. *Corruption easily creeps into the Church.* P.331
111. *Origens wauering about Saints praying for vs: & Audi-
vi quendam irā dicentem, &c. But peremptorie that we
must not pray to Saints, or heavenly Angells, but to God onely
through Iesus Christ.* a pag.332.ad 339.late.
112. *The Bishops testimonies against praying to Saints, which
he produces out of the Fathers, are farre more pregnant then ab
authoritate negativè, as the Adioynder slanders him.* p.
340.& 341.
113. *The Bishops quotation of Athanasius most upright, and
most authenticall, though it please Mr. Adioynder, either of
blindnes, or boldnes, to denie that there is any such text in the
booke. By occasion of search, not onely that, but seuen more pla-
ces of Athanasius are alleadged, all of them neere hand, and to
the same effect, viz, that God onely is to be adored, and
prayed vnto, not Creatures.* P.342.& 343

CHAP. 9.

114. **T**He Bishop changes wordes, without changing the
question, giuing more light to it. He is not tied to
tearmes, as the Adioynder and they that haue no great store
of Latine beforehand. Earthly Monarchie disclaimed in
shew, but challenged in substance by the Adioynder and his
cofes-mates. P.345
115. *Supererogation. The Bishop swaureth not from the
state of the question.* P.346.347.& 348
116. *The Sacrament not at all, Christ euerywhere to be ado-
red.* P.348.349.& 350
117. *Adoration of reliques. The Bishop constant to the questi-
on, though they canill him for the cōtrarie. Yea, so constant, that
they carpe him for his very constancie to the Kings Apolo-
gie, with the same breath.* P.350.& 351
118. *S. Iohn was at a fault, worshipping the Angell.* P.351
119. *The Adioynder turns all, into courting and complement,
betweene the Angell and S. Iohn.* P.352
119. *The*

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120. *The very Popish authors will not permit vs to worship Angels, since the Incarnation of Christ. So as the Adioynder pleading for it, shewes who is the Iew, and the digger up of ceremonies, (like Sara vnder the Oke:) as he reniles the Bishop, but most senselessly, every where.* p.353
121. *No third kind of adoration. Therefore no religious to creatures.* ibtd.& p.354
122. *Iosephis rodde how worshipped by Iacob.* p.355,356.
& 357.
123. *The worshipping of the footstool. Nabuchodonosors adoring of Daniel. Subiection to Infidells, is no disparagement to true vertue.* p.357.& 358
124. *A wooden reason and a wicked yeelded by the Adioynder, why it is called religious worship, viz. because done to religious persons. (But by that reason God himselfe should haue no part in it, who beares religion to none. The Saints solet in, as God himselfe is shut out by our deuout Iesuits.)* p.359.& 360
125. *No adoration, and yet a ciuill adoration, makes no contradiction in the sense.* ibid.
126. *Gregoric de Valentia flatly denying religious worship to Creatures.* p.360
127. *The Bishop not to blame for expounding S. Hierome by S. Hierome. The Fathers more circumspect when they deale with aduersaries, then when they write at large.* p.361
128. *More good Latine of the Adioynder. Of the figure Catechresis out of Quintilian. His Rhetorique before he be perfect in Grammar.* ibid.& 362
129. *Lingere pulverem is the same in effect with lambere lignum. They both signifie humiliation with reuerence. Sane that lingere pulverem may seeme to besee me Christians better. The smaller error therefore to put that for the other. S. Hieromes Epistle full of figuratine speeches, which was the onely intent of the Reuerend Bishop in that place, and is iustified abundantly.* p.363.& 364
130. *The Fathers against keeping reliques, much more against worshipping of them.* p.365,366,367,368
131. *The*

131. *The wordes of Gregorie de Valentia more at large, condemning the religious adoration of Creatures, not onely in degree, but in ipſa ſpecie. The diſtinction of Dulia and Latria overthrowne, and that both by the Scriptures, and by S. Auſten himſelfe, (though reputed the father of it) as touching the Popiſh ſenſe.* à pag. 368. ad 372
132. *Religious adoration granted and not granted to Creatures by S. Auſten: not favouring the Papiſts, but becauſe the word religious is equivocal.* p. 369
133. *S. Ambroſe is not for worſhipping the Croſſe religiously. In Kings it is worſhipped civilly, as Kings themſelves are: yet but per accidens onely. Elſe Helenaes praſtiſe is againſt it, recorded and explained by S. Ambroſe. Howbeit the conſideration of it may [happily] excite vs by way of remembrance to worſhip CHRIST RELIGIOUSLY, as the Author of our redemption.* p. 373
134. *The croſſe is not the croſſe, but Chriſts ſuffering to S. Hierome, by his owne explication.* p. 374
135. *The Biſhop answered all that was worth the answering, of the Cardinalls. The Adioynder ſtood arguing from Adam to Chriſt, for inherent righteouſnes and haſtie perfection.* p. 375. ad 378.
136. *The Adioynder tangled in his owne threads. Perfect remiſſion of ſinne, without perfect exhauſting of corruptions. The places of Eſay and other Scriptures ſo to be underſtood.* p. 378. ad 381.
137. *The Adioynder faultie of that which he finds fault with in the Biſhop, though moſt faultleſſe, as appeareth. Kings grants are not to be interpreted againſt themſelves. Conſtantine Episcopos Episcoporum to Eusebius. Neither King, nor Count, are precluded from Conncells, by auncient praſtiſe.* p. 381. 382. 383.
138. *S. Auſten hath but heare-ſay. Apparition proves not inuocation. (Yet Athanaſ. ad Antioch. (the Adioynderſ owne author) againſt apparition of ſoules departed, for great reaſons. Quæſt. 13.) No truſting to Saints departed, by S. Auſten*

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- stens owne rule, and that out of Scripture. They forget us when they are gone hence; as the Builer did Ioseph. His case a figure of ours. Saints merit that Angells may appeare for them, if we beleene the Adioynder, and his grosse conceits. p. 383. & 384.
139. God appeares in a bush rather then any other plant, because not capable of caruing to make an image of, saith S. Isidore. p. 385.
140. Calvin clipped by the Adioynder most shamefully, euen therewhere he cries out against false dealing. ibid.
141. In the Bishops booke --- placuisse nocet. And the best passage most spitefully depraved. p. 385.
142. The last iudgement not defeated, though merits were disclaimed. p. 386. & 387
143. Iustus iudex, is as much as clemens iudex, in the Scripture-phrase. p. 388. (Certè Rom. 3. 25, 26. prima iustificatio peccatoris (in qua nullum meritum intercedit, fa- tentibus vel Pontificijs) ter attribuitur iustitiæ Dei. Et sic fortè Psal. 62. 12. And thou, O Lord, art mercifull: for thou rewardest euery man according to his worke. Whereas to reward according to works, comes rather of iustice then of mer- cie. But there iust for mercifull, here mercifull for iust. Al- ternant enim vsu Scripturæ. Deniq; Genebrardus ipse in v. 6. Psal. 23. Sol iustitia (inquit) id est, Benignitatis.)
144. Epiphanius worthily alleadged by the Bishop. He remains peremptorie against praying to Saints: also against images; and against the Excessiue honour of the Blessed Virgin. Shee is inferiour to Angells by Epiphanius account of her. Like Thecla, or like Iohn, and no better. Epiphanius calls for Scripture, to be guided in this question. He renounces errors, though they be neuer so old. à p. 389. ad 394. latè.
145. The Bishop is right in reporting the iudgement of S. Gre- gorie the great, about the fift generall Councell. p. 394. & 395.
146. The KINGS SUPREMACIE sufficiently prooued out of the 17. of Deuter. by the Bishop. Fine foolish excepti- ons.

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- ons of the Adioynder against it, are repulſed. à p. 396. ad 403.
147. *English fugitives to blame for depraving their countrey, which they ſhould hardly diſcouer (by the examples of Paul and Ioseph) though it were blame-worthie.* p. 403
148. *The Cardinall called Dotard. And, iuſtly.* ibid.
149. *More iuſtly yet; becauſe made to beſcene wrong tales about English Puritanes, and then reports them to all the world.* p. 404. & 405. (*For my part I haue kept the S. Maries Church in Cambridge as diligently as another aboue this 20. yeares, and haue obſerued ſo few omitting to pray for the Kings Maieſtie in his Title, as if I ſhould ſay, one, I ſhould ſay more then I remember. Yet the Vniuerſitie faſhions the Church abroad; and one of them is glaſſe to view the others face in.*)
150. *Three Quæres of the Adioynder answered.* p. 306. 307. 308.
151. *The Adioynders ciuilitie towards the Biſhop. The Pa-piſts hold lying in Sermons, to be lawfull.* p. 408. & 409.

CHAP. IO.

152. **T**He Adioynders pageants. Poly-bombo-machides in campis Gurguſtidonijs. p. 410
153. *The Biſhop graunting that Chriſt is to be worſhipped in the Eucharift, is neuer a whit the neerer to the Popiſh prodigious conceits about their Maſſe.* p. 412. & 413
154. *Suſpenſiue wading in the matter of the Sacrament. Bellarmine himſelfe forbids all to be ſpoken. Nothing ſurer then that Tranſubſtantiation is reiected of all hands.* ibid.
155. *To the Author of the Manna. Of S. Cyrill of Hieruſalem. Nothing brought out of him, neither for Tranſubſtantiation, nor yet for the reall preſence. Hee condemnes Sarco-phagy, or the conceit of fleſh-eating in the Sacrament, in plaine tearmes.* à pag. 414. ad 420
156. *As much Tranſubſtantiation in Baptiſme, as in the Lords Supper, acknowledged by S. Leo. [Addes thereunto S.*
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Prosper in *Epist. ad Demetriadem*. *His words are*, Fit noua creatura de veteri, & in corpus Christi **C O N V E R T I - T V R** caro peccati.] *S. Cyrill will not haue his schollers to beleue him, whatsoeuer he saies of a point, vnles the Scriptures asseirme it.*

P. 416

157. *The Sacrament to be worshipped, neither during the alt, nor yet after celebration. And yet Christ, in it. Calvin sober and deliberate in that point. The Bishop dissents not from the rest of our Diuines, about the worshipping of Christ, and the rather in his Sacrament.*

à pag. 431. ad 425

158. *Christ is to bee worshipt with the Sacrament, in a good sense; The Sacrament not in any sense with Christ. The Adioynder throwes dirt, but it will not stick. pag. 425. & 426.*

159. *About the Reward, and against the Merit of good works. The reuerend Bishop farre from prauiacating. Their rage against him shewes his integrity and sincerity in the cause. They that hold of merit, hold of [Iudas] Iscariot, by S. Hieromes Etymologie of the name; to whome the Scripture allots *μίσος*, but, *ἀδύλας*. *Μία* & *prooues* not merit. *Iustice* prooues not merit. Vasquez and others, how farre they goe in auouching merits, beyond that which the Adioynder pretends to bee the vltimum in the doctrine of Poperie.*

à pag. 426. ad 438

160. *God is honoured in his seruants, if they be honoured intra præsriptum. Els not honoured, but dishonoured in them. The Adioynder is earnest for his kissing-deuotion; and namely, towards Reliques (whereas kissing Baal is worshipping of Baal, in the language of the holy Ghost, 1. Reg. 19. 18.) O-rigen against this fancie: Christs spouse must not be soo franke in entertaining his mates, though we should allow him *sodales*,*

*Cant. 1. 7. (as the Iesuites doe *socios*, and *socias*, very promiscuously) or *participes*, Psal. 45. 7. but, *præ quibus incomparabiliter ipse vnctus est.**

p. 438

161. *The Adioynder allows the same religious worship to God and to the Saint in all respects; so the intention doe but make the oddes. (By which reason we may also sacrifice, and build*

The first Iesuite called *scilicet* Christ; *scilicet*, Christs fellowes, (that you may know their humbleness from their very cradle) *Maffaw*, & *alij*.

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shops principles.

p.449.& 450

167. *Of Monkes, and Monasteries: from p.450. to 459. (To whom because the Adioynder challengeib such perfection, adde we to the rest, the testimonie of Gelasius, Aduersus * Andromachum Senatorem, & ceteros qui Lupercalia retinebant (prout extat apud Binnium, Tom.2. Concil.) Age modò, quid vis de te? Numquid, quia in Monasterio sacro non es, in plebe sacra non es? (The Plebs is sacra, to Gelasius; Yet he addes) An ignoras totam Ecclesiam SACERDOTVM vocitatam? All the faithfull are Priests.)*

Sed quem alij
(vt video) An-
dronicum.

168. *Euangelicall Connells, Vowes, Monkish perfection, &c. à pag.460. ad 469.*

169. *The name Catholike. What vertue is in names. The Adioynders obiections and authorities answered, à p.470. ad*

484. (Oppone & *Athenag.* Apolog. (pag.6.) *τι πλέον ἢ ὀνομάτων;* vbi scil. non respondet ὁσία. Et (pag.5.) *ἔλεν ὀνομαζ, ἐφ' αὐτῷ, καὶ δι' αὐτῷ, ὃ πόνηρον ἔτε χρεῖσον.* *Euseb.* etiam (vt citatur antè opera *Iustini Martyris,*) citans ipse *Iustinum*, lib. contrà *Marcionem* (qui iam quidem non extat) Quòd à *Marcione* ὠρημένοι, invasere nomen & *Christianorum*. Sed quomodo? ὃν τρόπον καὶ ὃ κοινὸν ὄντων δογμάτων τοῖς φιλοσόφοις, τὸ ἐπικαλούμενον ὄνομα τῆς φιλοσοφίας κοινὸν ἐστὶ. (Vt scil. videas quatenus nominibus fidendum, cum Pontificijs nostris.)

170. *The English Clergie wants no lawfull Ordination. à pag. 484. ad 494.*

171. *The SUPREMACIE of KINGS, both in Temporal matters and Ecclesiasticall. Defence of our Acts of Parliament, as not exceeding the due proportion in their allotting of Supremacie; of the reverend Bishop also, as not defectine therein; à pag. 494. ad finem vsq;.* (For CONCLUSION of this point, and in behalfe of both Nations, (now blessedly VNITED) who the Adioynder here senerally and surly saikes,

Quod hic obiter tractatur de *Mose* quòd Rex, aut Regis instar, (p.508 in marg vt & antè p.396.) quamvis nondum introducà Regni formà in populum; (et si olim vellecatum est in Reuerendo *Episcopo* à v'sanientibus *Papistis*, tamen recipit confirmat-ionem & à *S. Hieron.* com. in *Esa.* 51. qui de *Abrahamo* ipso sic scribere non dubitat. Nos sumus genus domini regale & sacerdotale, qualis fuit & *Abraham*, qui rex appellatus est, & ceteri sancti de quibus scriptum est, *NOLITE TANGERE CHRISTOS MEOS.*

of the second Part.

sakes, for their iudgement about the Supremacie, hearken what Mr. Cambden in his Annales reports, (a sufficient Author against them, though be be ours) first for the Scotchmen anno 84. (which is three yeares later, then that which the Adioynder here cauilleth them by; that we may not doubt with the reuerend Bishop, but they waxed, and waxe daily yet, more and more conformable, &c.) Regia autoritas hoc anno in omnes subditos tam Ecclesiasticos, quàm Laicos, in perpetuum confirmata: Regem sc. & consiliarios idoneos esse iudices in omnibus causis; qui autem iudicium declinarent, læsæ Maiestatis teneri, &c. And for the English (whome he challenges as enlargers of the Supremacie too far, the Scotchmen too little in comparison of them) Anno 59. (p. 39. edit. Lond. in fol.) Cum calumniantia ingenia Reginam sugillarent, quasi titulum SUPREMI CAPITIS ECCLESIAE ANGLICANÆ, & autoritatē sacra in Ecclesia celebrandi arrogarit: illa edito scripto declarat, se nihil aliud arrogare, quàm quod ad Coronam Angliæ iam olim iure spectavit: scilicet, se, sub Deo, summam & supremam gubernationem & potestatem in omnes regni Anglici ordines, siue illi sint Ecclesiastici, siue Laici, habere; quòdque nulla extranea potestas, vllam in eos iurisdictionem, vel autoritatē, habeat, aut habere debeat. And this is, either that which Socrates saith, Præfat. lib. 5. histor. περιλαμβάνομεν τὰς βασιλεῖς τῇ ἰσορροφίᾳ διότι ἐφ' ἡμετέραν ἡμετέρας τὰ τῆς ἐκκλησίας πράγματα ἡμετέροις ἐξ αὐτῆς, (adedq; Synodi, atq; ex vel maxima) or which, Concil. 6. Gen. Constantinop. Alloc. ad Iustin. Imper. Quod POST

SUPERNUM MOMENTVM, (as Hervetus

translates it) [summuin] humani generis

suscepisset gubernaculum.

Sed manum de

tabula.

Πάντες ἀβέγα Θεοῦ.